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MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST

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WAR AIMS

BY DR. A. BERRIEDALE KEITH, D.C.L., D.Litt.

IN a much more marked degree than in the Great War there is being carried on in Britain an energetic discussion as to the possibility of forthwith defining in clear terms the ends to be achieved in this contest. Various motives have combined to create this attitude of mind. Some plead that it would be well forthwith to determine in specific terms to pronounce the conditions on which the Allies would lay down their arms, so that ideals may not disappear in the bitterness which will normally be induced by the maintenance of a long and desperate struggle. The errors of the treaty of Versailles, they argue, were due mainly to the fact that the victors had been within so narrow a margin from defeat that they were carried away by pressure of public feeling and could not exercise that wise clemency to the vanquished which, had it been accorded, have brought true reconciliation to the peoples and so precluded the possibility of the present war. If, therefore, we lay down clear-cut and just terms, we shall be less tempted to depart from them when the hour of victory strikes. Other authorities stress the advantage of drawing up generous terms of peace as an effective means of propaganda against the enemy motive. Those who have been brought into the war by misrepresentations of the

most unfounded type ought to be allowed to learn what the Allies are really fighting for; in that case they may well realise that their leaders have deceived them and that there is not the slightest desire on our part to inflict on them any injury, but that we seek merely to undo a grave wrong perpetrated by their Government.

Those who desire further definition of aims are in many cases moved by the highest of motives. They believe ardently that the only justification for fighting another war is to be found in the creation, as the result of it, of a new world order. The present struggle, they contend, is the outcome of the anarchical state of European society due to the existence of national sovereignties. In the nature of things, states which enjoy sovereign authority will not live at peace. They are driven by the ambition to expand and to reduce to subordination their neighbours just as the medieval Hindu king felt it a matter of honourable obligation to impose his suzerainty on all surrounding kings. Before the Great War the expedient of the balance of power was used with some measure of success to hold ambitious states in check. Britain, herself without ambitions for continental territory, might be relied upon to intervene if any State showed the ambition to render herself mistress of Europe. After the

Great War, the balance of power was dismissed, implying the grouping of powers prepared for conflict. Instead, the League of Nations appeared as embodying the ideal of collective security under a system by which any aggressor would find against him, not a mere group of hostile powers, but the unanimous co-operation of other members of the League.

It is admitted that the system of collective security has been shattered, as the British Government insisted when repudiating on September 7 any obligation to submit to the jurisdiction of the Permanent Court of International Justice under the Optional Clause of the Statute of the Court. Had the Covenant of the League remained inviolate, the members of the League, which hastened to declare their neutrality in the present struggle, would have been bound forthwith to sever all relations of trade with Germany as an aggressor against Poland; as it is, they assert those neutral rights which it was the intention of the Covenant to deny to them. It is argued, with much force, that it would be idle to seek merely to renew the Covenant with greater strictness of definition and with more precise obligations on all members to respect its terms and to vindicate them by force of arms and economic action alike in the case of their violation. Nor can it be denied that this argument has weight. However reluctant we may be to admit it as damaging to our *amour-propre*, it cannot be denied that the fatal blows struck at collective security came from France and Britain. When the French Government in 1935 bargained away Ethiopian security as a means of buying off Italian demands for concessions of French colonial territory, and when Mr. Chamberlain in 1936

denounced sanctions against Ethiopia as midsummer madness, the ruin of the League was made inevitable. We cannot hope to find any higher standard of good faith in other powers and we may confess that to reconstruct the League on the lines of 1919 is hopeless as a means of assuring peace for Europe.

It is urged, therefore, that States must make the essential sacrifice of sovereignty and must agree to set up an authority over them all. Some authorities recognise that there must be a gradual approach to this result. They would be content with the imposition on every State of an absolute obligation to accept in all differences with another State the jurisdiction of an International Equity tribunal, empowered to decide the issues on broad grounds of fairness and not on grounds of strict law. The tribunal would thus carry out alterations in the *status quo* when these seemed desirable to adjust past errors. In order to ensure obedience to the mandates of the tribunal and to preserve peace, States would surrender all armed forces other than mere police, and there would be created an International Force, chiefly an Air Force, which would act against any aggression. To other thinkers, however, this scheme seems imperfect and they ask for a true federation in which there would be a central legislature and government superior to all the units, charged with the maintenance of peace between the States and empowered to regulate economic relations, while a federal court would dispose of all inter-State disputes with which the legislature did not desire to deal.

It is quite reasonable to sympathise with the ideal of a United States of Europe, and great men in many countries and at many times have patronised it. But when

we look at the circumstances of the present day, it seems wholly idle to seek to bring such a system into being. The allegation is freely made that there is in Europe wide-spread readiness to find in federation security from the present conditions of constant danger. There is, unhappily, no such readiness. The amazing fact in Europe is that even powers which are very closely allied in race and outlook will not consider federation. The Scandinavian States remain in isolation, though every ordinary consideration of common sense would appear to advocate self-protection by the strength which federation would give. Holland and Belgium are not even allied, and to advocate federation of the Balkan States would evoke absolutely a negative response. For Italy and Russia federation has no appeal. Italy has imperial ambitions and they have just received strong confirmation from the recognition of her conquest of Albania accorded by Britain. The annexation, of course, was a flagrant act of lawless force and a negation of international law. But in order to keep Italy neutral, recognition has had to be accorded. Further concessions are expected by Italy in due course from France as the price of her neutrality; Italy's actions are based solely on her desire for Empire and the idea that she would accept federation is fantastic. Russia is animated by the ambition to spread Communism throughout Europe, and the only structure of European polity which she would approve is the expansion of her area to include the whole of Europe as a union of Communist republics—an ideal which has no attraction for the States of Western Europe.

We must, therefore, lay aside all hopes of being able to establish a new framework of government for Europe. What we can effect is frankly much less than we desire.

There is the ineluctable fact that, if, as may be hoped, Italy and Russia can be kept out of the war, even a complete allied victory will leave these powers in enjoyment of territories acquired by deliberate aggression in the face of the most categorical treaties and a patent proof of the doctrine that might is right. Nor will the predatory instincts of these powers be modified by any allied victory. On the other hand, such a victory will have importance of no mean character. Czecho-Slovakia and Poland are restored within ethnic limits and given an unconditional guarantee by Britain and France, a definite proof will have been given to Europe that aggression does not pay and that to aspire to domination over Europe, as Herr Hitler did, is certain to bring disaster on the aspirant. Italy and Russia will be deterred from pursuing their rival but equally obnoxious imperialism and the lesser powers of Europe will have a new lease of independence. The allied assurances that they have no territorial claims to make of Germany have been supplemented by declarations of readiness to consider in almost benevolent spirit any economic proposals desirable to secure for Germany and other powers full access to sources of raw materials and there is no doubt that if a like spirit is shown by other States, there is the possibility of far wider co-operation in production and distribution of commodities in place of the present economic nationalism, which impoverishes the peoples and breeds the spirit of war. In any case an allied victory is indispensable as the only basis of the revival of respect for international law in place of the doctrine hitherto so successfully pressed forward by Germany that the sole measure of her rights against other States is her unfettered will. The allied cause, therefore, is that of freedom and freedom is a noble thing, perhaps the only thing for which the peoples of the British Commonwealth would now be prepared to undergo the horrors and destruction of war. Nor can it be doubted that participation in the war will bring to those units of the Commonwealth not yet wholly enfranchised fruition of their ambitions for complete autonomy.

PAUL BRUNTON ON YOGA

BY SIR JOGENDRA SINGH, Kt.

PAUL Brunton who wrote with such confidence has confessed his change of faith. I had the pleasure of meeting him in Mysore and heard from his own lips the disavowal of some of that which his many volumes proclaim. I did not ask him, but I suppose he now regards his personal experience on the Pyramids of Egypt and over the Himalayan Peaks figments of his own imagination. He is evidently susceptible to self-delusion.

It is true superstition has no foundations, but even in this scientific age strange beliefs hold the ground. Science is no more dogmatic. It freely admits knowledge cannot transcend the limits of intellect.

Science has exposed many mysteries, but the truth of yoga has refused to reveal its secrets and has, therefore, awakened a good deal of curiosity in the Western World. The result is that some men profess to teach and claim powers that they do not possess. They speak and write as if they know but are soon found out to the chagrin of true seekers. They are false teachers who are ready to exploit ignorance and the will to believe of seekers after salvation. There are many in the East and the West who feel that the soul of things is beyond the boundaries of human intelligence, but it is possible to cross the border and to know the truth. They have faith in God-filled men who bear witness to this truth. The teachers of Yoga have been followed in all ages in all times by men whose faith suffers no eclipse and who seek the permanent cure of a sick soul.

What is yoga? Only those who have attained it know. Some consider Yoga to be no more than control over the

physical body. These Yogees are no better than acrobats; others are satisfied with self-hypnotism and yet this hypnotism is powerless to release the soul from subjection to cause and effect, pleasure and pain. The ancients called these practices Hath Yoga meaning Yoga through the practice of breath control. The Hath Yoga also prescribes Asanas or posturing of the body to give it perfect poise. These postures and practices are now advertised as methods of attaining Yoga. It cannot be denied that some of these are conducive to the health of body and mind. The ignorant and the weak minded, in obtaining control over the body, feel as if they have obtained control over the spirit.

"He who sitteth controlling the organs of action, i.e., physical body," says Sri Krishna, "but dwelling in his mind on the objects of the senses, that bewildered man is called a hypocrite." If Paul Brunton had taken heed of this warning, he would not so easily have believed in impostures.

These physical practices of Hath Yoga are condemned by almost all the great teachers. Lord Buddha, Guru Nanak and other Great Teachers, Sufies and Yogees have spoken in no uncertain terms. They say that the so-called super-physical powers are no more than control over powers of some forces of nature and of no spiritual value. A Muslim Sufi says: "If one is able to walk on water, he cannot be considered better than a piece of straw; for a straw also can float on water, and if one can fly in the air, he is no way superior to a fly, which can also fly in the air." Patanjali has given clear instructions on Yoga; if his

definitions are obscure, the fault is with the language in which states have to be described which are not within our experience, words are like vacant frames unless they are associated with known facts. The road of Yoga in the words of Saint Paul: "Eye hath not seen, nor ear heard nor it hath entered into the heart of men to conceive."

• The real Yogi does acquire both physical and spiritual powers. He does not work for them. They become his, because he becomes one with the source of all power.

Yoga is union of soul with the over-soul. "In this high state the Yogi loses himself entirely in the object of his contemplation," says Sri Krishna the Lord of Yoga. "The sense of individuality and the will itself is submerged and the human soul is like a mirror filled wholly with the object of its contemplation. The distinction between the Yogi and his object disappears. They become one." Schopenhauer in his definition of contemplation came very near to this truth.

Sri Krishna, Patanjali and others leave no manner of doubt, that without absolute purity of body and mind, it is impossible to enter the path. The control over the senses can only be obtained when sense objects attract no more. Desirelessness is the key to control of mind.

Before a disciple enters the path, he must cease to hate and be freed from attachment and aversion. The pair of opposites which rule human life should torment him no more. He does not die to the world; indeed, stable and well-poised with intellect made pure, indifferent to pleasure and pain, freed from fear, passion and anger, he becomes the centre of love, mercy and forgiveness. A seeker of

Yoga is a source of sweetness and harmony on earth.

"Self-controlled, peaceful, undisturbed in cold and heat, pleasure and pain, and honour and dishonour, his senses are no more his masters." To him a lump of gold and earth are the same. He is serene, fearless, firm in the vow of continence, his mind controlled and perfectly harmonised. Having overcome desire established in the self, free from longing for all desirable things, he is on the way to Yoga. "As a lamp sheltered from the wind flickereth not, so the Yogi never wavers who has obtained mastery over his mind, absorbed in the yoga of the self."

Paul Brunton is right that thousands of Sadhus who throng the temples and the streets have not found God. There are other men, however, whose search has not been in vain. They wander no more, nor do they declare themselves as teachers of Yoga, but like lotuses floating on a lake, their fragrance touches the heart and brings tranquillity to a troubled mind. This Mr. Paul Brunton himself has experienced and this is an experience which he will never forget.

Those who know proclaim in no uncertain terms that Yoga is not attained by smearing the body with ashes, or by tormenting it or by putting on the yellow robes. The wandering Sadhus have only one message, if any, that worldly goods are not essential to life, that feeding the fires of desire does not quench the flames of passion. Amongst them are men very few, but these few lead a saintly life and are centres of light and learning. They cannot teach Yoga, but they keep alive the torch of learning and the traditions

that there are other things of value than gold.

It is not the fault of Yoga if the Western mind eager to obtain quick results, obsessed with the desire to reduce it to a system, finds that Yoga eludes pursuit and cannot be attained as quickly as some people said it could be done. They turn away from the path and bear witness to their own failure. It is the proverbial story of sour grapes. Mr. Paul Brunton cannot escape the responsibility of publishing many volumes giving the impression that he was giving expression to personal realisation. Indeed all those who profess to teach Yoga and establish Ashrams and schools and gather disciples round them belong to the same class. They attempt to teach what they themselves do not know. The failure of these Pseudo yogees, however, cannot eclipse the truth of Yoga. Yoga cannot be taught in schools and ashrams. Yoga cannot be attained by various exercises of body and mind, or by holding the breath. It depends on the growth of the soul till it is freed from that which holds it imprisoned. Yoga is union with God. It implies that the soul of men must be free from all those attributes which bind it to earth. It must grow upward till it becomes God-like and finally become one with God.

It is said many seek the path and only few, after centuries of effort, reach the goal. How can they who are not weary of the world and who have not taken the first step on the path of discipleship realise this unity? How can they know a Yogi who has never crossed the threshold of brain consciousness? It is only a Yogee who can know a Yogee. The path of Yoga can only be found by those who purify the

mind and banish from it egoism, anger, attachment and covetousness. Not till the heart and mind are freed from the mist of desire do the flashings and beams of a higher consciousness reveal a way out of darkening doubt and delusion. Then the sun of truth shines in the heart itself.

Yoga is unity with the supreme spirit—the spirit that pervades everything, the spirit that is at the core of being, at the core of all consciousness and at the core of bliss. It may be that the seed of Yoga has been sown in the heart of Mr. Paul Brunton. He may wander away to the familiar caves and seek satisfaction in action, throwing out fresh roots, weaving the web of his own fate and placing himself under its relentless mandate. He must, however, admit that he has succeeded in carrying out the instructions given by Patanjali and Gita and prepare himself for the supreme realisation. When he does, light will come to him to guide him from stage to stage, testing his weakness and his growing strength. His mind will then be beyond the glamour of the world and its fatal fascinations, unmoved and immoveable, by the passing shadows.

It is well that Paul Brunton has spoken. It would be still better if all those who profess to teach Yoga and are establishing temples and ashrams also made a confession and thus saved many earnest minded men in search of truth from disappointment and despair. Paul Brunton deserves credit for his honest endeavour in finding the true path and his confession that he has not found it. It does not prove that the path does not exist and that he will not find it when he is prepared for it.

CIVILISATION

BY MR. F. E. JAMES, M.L.A.

WHAT do we mean by civilisation? We talk about the beginning of civilisation and we talk about the end of civilisation. H. G. Wells has painted with vivid imagination a picture of what he believes to be the shape of things to come. One thing is certain that before making up our minds as to the meaning and purpose of civilisation, it is necessary to take a long view of the history of the human race. We live in a cinematograph age. The output of the daily press, of broadcasting stations and of films tends to make our minds kaleidoscopic. We have no time-scale in our judgment of contemporary events and the result is pessimism and a lack of faith.

Has it ever struck you that the recorded history of civilised man is only about 7000 years? This means that 100 men each living 70 years one after the other would stretch over the whole period of civilised life. Yet we know that there was some human or sub-human species existing a million years ago, while organised community life is estimated to have begun 20 to 30,000 years ago. We are told by astronomers that the earth is likely to be habitable for some millions of years. Of course, the continuity of human life may be broken from time to time by recurrent Ice Ages. These might well cause a redistribution of population far more staggering than that which is being attempted in Central Europe today.

Then again even in the period of recorded history, how necessary is it to have a sense of historic perspective. The whole Christian era has not yet occupied much more than about half the duration in history of Ancient Egypt. There was

a highly civilised State in the Island of Crete which existed for a period longer than from the time between the Norman conquest and today. The Roman occupation of Britain lasted three centuries and yet how little do we know of those years compared with what we know of the last 300 years? In Christian Churches we sing the words in a hymn:

Time like an ever-rolling stream
Bears all its sons away.

Where is this stream flowing to? Is there any reality in the idea of progress itself? Can we honestly say at the present time with a mechanised and murderous war in prospect that we can be anything but cynical about the progress of civilization?

The answer to that is in the negative, if we take the short view and in the positive if we take the long view.

Let us look at the changes during the civilised era since 5000 B.C.

What about the conveniences and amenities of life? Have we not progressed? We have created, it is true, new demands, and in some directions we have increased the standards of living to an undesirable extent. On the other hand, is not life fuller and richer today than it was in the early dawn of civilised existence? What about the achievements of science in the conquest of nature? Nature is cruel in its destructive force. How much has man done through science to curb that cruelty? The annihilation of distance alone has enlarged the frontiers of men's minds. The achievements of medical science have widened the span of man's life and increased his bodily activities. And what about the creations of imagination in art and literature? Man is a

far more intelligent and imaginative animal than he was at the beginning of history. His horizons have been widened and there is practically no limit to the possibilities of his creative genius. What about the contribution of thought to the development of man's ideas of God—from the rudimentary to the universal, from the worship of a stick or a stone to the contemplation of an all-pervading power, working out ultimate standards of right and wrong through the interplay of human personalities.

Throughout all these years there has been evidence of progress in all these directions, often painful, often slow, sometimes with zig-zag movement. The story of human civilisation is surely a story of man's attempt to advance from the achievements and shortcomings of his own time towards some ideal which he places before him and which he strives to realise in his generation. The Jews looked forward to the coming of the Messiah. The Greeks contemplated the ideal Republic. The Romans dreamt of the reign of Saturn. The Christian sings of the City of God. The Socialist looks forward to the abolition of poverty and unequal opportunity. The Communist works for the abolition of class and private property and the rule of the Proletariat. These ideals are the driving force which takes the caravan of humanity on its seemingly endless journey across the wastes of time.

And yet when the progress of the human race is contemplated, it becomes apparent that perhaps less progress has taken place in the art of government than in any other form of human activity.

Why is that Lord Balfour used to say that when he looked back over old times

after forty years of public life, he came to the conclusion that government was the most difficult and complicated of all the human arts? 'Government is an art and not a science—an art of a highly experimental kind still in its infancy and proceeding by trial and error to ends at present it is impossible to foresee. The human race has met with many disasters, because of persons who believe in the existence of an exact science from which rules and principles might be deduced for the government of mankind. This is a myth. If it were not, all that we should have to do would be to find someone who is well versed in the science and put him in charge of the world. No, government is not an exact science. It is a difficult art. Perhaps the most difficult of all. In totalitarian States there are dictators who believe that men can be governed by rule of thumb. They make no allowance for the spirit of man. The practice of government is the practice of a highly cultivated art in which the co-operation of all free peoples is required.

What are modern nations to-day striving after? They are all striving after security and efficiency. They want to be secure economically and politically and socially. They want to be efficient, able to extend their trade at the expense of others, able to under-sell, to over-organise, to show by their superior attainments that they have learnt how to make the largest number of people happy and content.

In this search for security and efficiency, a search which is conducted sometimes ruthlessly, always persistently, freedom is often endangered and yet if civilisation is to have any moral basis, it must be founded upon liberty of thought and speech and action. Therefore, one of the greatest

problems of the modern age is the task of reconciling liberty with authority in the pursuit for security and a more efficient order of human relationships in the communal, the national and the international spheres. I use this word 'reconciling' purposely. For, if civilisation is to advance the human race to a higher stage of development, then it must find some means of combining liberty with authority. If there is a conflict between the two, then liberty either has to surrender to authority or authority has to surrender to liberty. If authority is defeated, license enters, and liberty is impossible. If liberty is defeated, authority reigns supreme and the result is the totalitarian State in which liberty is absent and there is enshrined that most terrible form of all oppressions, the regimentation of the human mind.

We are apt at the present time to divide the world into the Democracies and the Dictatorships and to find all virtue in one system and all evil in another. That is both unwise and untrue. What is happening, however, is that there comes to the surface occasionally in the world's history this underlying struggle between liberty and authority. There are forces in the world all the time which are attempting to sabotage liberty. Similarly there are forces which are attempting to sabotage authority. Sometimes these forces are found working hand in hand. They seek to destroy both liberty and authority and to erect in their place the gospel of anarchism. Sometimes these forces are at work almost unconsciously in the minds of the world's citizens. The citizens of a State who are apathetic will ultimately lose their liberty. A State which is indifferent

to the needs of other States is bound ultimately to lose its freedom. The inability of a people to govern itself either through lack of education or lack of character or lack of discipline will ultimately end in the acknowledgment of authority at the expense of liberty. This, therefore, to my mind is the great lesson of the history of the human race. It is comforting to remember that in the long story of the world's struggle towards the light, there is instance after instance of peoples being temporarily enslaved, yet breaking the shackles of their servitude and regaining their freedom. Totalitarian State cannot last. They have never endured for long in the past. In the end the unconquerable mind of man has found its release. When authority is defeated, license sometimes comes before liberty is regained. That was true after the break-down of the Judaic Patriarchal system. It was true after the downfall of the totalitarian State of Cromwell. It will be true after the break-down of the great totalitarian States of Europe today. But in the end that reconciliation between liberty and authority is achieved and the main task of civilisation proceeds in its effort to bring public morality and international relations in line with what men believe to be right and just in their dealings with one another.

Looking at civilisation in this way, there is no need to be pessimistic. We must be on our guard; we must put first things first; we must have foresight; we must know what goal we are aiming at; we must believe in the ultimate good of humanity. But progress goes on and nothing can ultimately arrest its final goal.

STATE BANKS FOR INDIA

BY THE HON'BLE MR. V. RAMDAS PANTULU

DR. QURESHI'S book on "State Banks for India" is a good successor to his "Agricultural Credit" and "State and Economic Life." The first twelve chapters of the book contain lucid accounts of the constitution and working of savings, rural and other types of banks in Australia, New Zealand and South Africa. The thirteenth chapter deals with recent developments of farm credit administration in America, which form an integral part of President Roosevelt's scheme for the rehabilitation of Agriculture in America. Only the last, that is the fourteenth chapter is devoted to a treatment of the subject, which is the title of the book, *viz.* State Banks for India. By 'state bank' Dr. Qureshi does not mean a central bank of issue but a bank doing either saving, commercial or mortgage business, the capital of which is either entirely provided by the State or if it is subscribed by the public the State guarantees the repayment of the capital and the payment of interest thereon and lays down a general policy of its work. The first thirteen chapters of the book contain much that is of interest to students of rural economics and problems of agricultural credit in India. In other countries, the State and the banking organisations have done a great deal to finance agriculture and industries and the State as well as the banking organisations of India may well profit by their example. But it will not be right to assume that the conditions in those countries are quite comparable to those of India in all respects. In new countries like Australia, for instance, the State is

largely interested in providing agricultural capital for reclamation and improvement of land and for promoting and encouraging settlement of new comers from European countries on the farms. There, the political interests of the State and the economic interests of the new settlers on agricultural farms coincide, and the farmers whose settlement on land is encouraged are in a much stronger position to exert political pressure on the State to cater to their credit and capital requirements. Dr. Qureshi points out that the increasing participation of the Federal Government of U. S. A. in the domain of agricultural credit has resulted in farm credit administration becoming an admirable measure of recovery for the benefit of the farmers. In India, the farmers are not able to exert the same influence on the Government. We should also not overlook the fact that the tenancy laws in force in the several provinces of India which vary very widely and enactments which place restraint on alienation of agricultural land are serious impediments to the development of farm credit through banks modelled on those of England, Australia, S. Africa and U. states of America. Dr. Qureshi might profitably have examined this aspect of the problem.

The countries to the description of whose state banking systems Dr. Qureshi devotes the bulk of his book have perhaps not had time yet to assess the results of the working of those banks on the finances of the State. It is possible that where operations of State banks are guided by political and non-economic considerations, some of these banks may

*STATE BANKS FOR INDIA. By Dr. Anwar Iqbal Qureshi, Head of the Economics Department, Osmania University, Macmillan. Price 12s. 6d.

entail some financial loss to the State. Indeed, there is a strong school of economists who feel that if the finances of a government are pledged in guaranteeing the depositors in the State banks and the debentures issued by them it might involve the State in financial embarrassments under certain circumstances.

The most important part of Dr. Qureshi's book from the Indian standpoint is the fourteenth chapter. Few will disagree with him when he says that the existing banking system of India has failed to cater for persons of small and moderate means and to provide for the needs of the farmers and industrialists. But all may not be equally agreed upon the suitable means whereby these needs are to be satisfied. Dr. Qureshi puts in a vigorous plea in favour of State banks for India which should provide facilities for ordinary commercial banking, cater to long term requirements of agricultural industry and also provide credit to those who want to purchase or build residential houses. On a balancing of the advantages and disadvantages, Dr. Qureshi comes to the conclusion that under the existing circumstances of India, an all India or Federal State Bank is not a matter of immediate practical politics and that we shall be well advised if we concentrate our activities on establishing provincial State Banks. When he speaks of a State Bank he means a Provincial State Bank. The Indian Central Banking Enquiry Committee has dealt with this question at some length. That Committee expressed itself in favour of a federal or All India Bank for industrial finance and Provincial Corporations for farm credit.

Dr. Qureshi would have greatly enhanced the utility of his book to Indian readers,

if he had devoted a chapter to rural credit system of India, particularly co-operative credit through primary societies and land mortgage banks. A great deal has been done in India to improve the co-operative system of rural credit, and the experiment in land mortgage banks must be said to be a success in the Province of Madras. Other provinces are trying to improve the system of long term credit through co-operative land mortgage banks. A fuller investigation into the whole problem of rural banks may show that the Australian, New Zealand or the United States type of rural banks may not be quite suited to the conditions of India and that a reform of the co-operative credit system to provide both short and long term credit might be found to be better suited to the conditions of India. Dr. Qureshi has devoted some portion of his account of the banking systems in other countries to a description of State aid to co-operative organisations in those countries. The State Bank in almost every country dealt with by Dr. Qureshi has got a section which provides rural credit. In the Farm Credit Administration in U. S. A., for instance, a central bank for co-operatives in Washington and twelve regional banks, one in each of the land bank districts have been set up for the needs of co-operative associations. Their function is to provide both long and short term credit to the co-operative associations on reasonable terms. As Dr. Qureshi himself remarks even in a highly conservative, individualistic and well developed country like England, it has been found necessary to associate the help of the State in the provision of long term credit to the farmers. Dr. Qureshi's book is very timely, for problems connected with rural development and agricultural advancement are engaging the attention of the people and the Government. Those engaged in the study of the problem of associating the assistance of the State in the provision of credit to agriculturists will find much that is of great value in the book.

HARMONY AND MELODY

BY MRS. LAKSHMI NARAYANA NAIR, A.T.C.L. (Practical, London)

(Lecturer, Women's College, Trivandrum)

THE relationship between melody and harmony may be best explained by the chemical analogy of taking melody as an element and harmony as a compound. One is, therefore, involved in the other.



MRS. LAKSHMI N. NAIR

To borrow a biological expression, it may be truly said that harmony is an exotic plant in India with Europe as its native soil. The only harmony that we can lay claim to is the continuation of our keynote (Srutthi) and accompaniments like violin, veena, etc., where the instrument accompanies in unison as was the practice in the Scotch pastorals in the thirteenth century. Many discussions have centred round this topic in Europe and much literature has grown round it. Rousseau was of opinion that music is not improved by the use of harmony. He adduces various arguments to prove that it is a barbarous gothic invention. He also feels that melody can be adorned by

harmony but not overpowered by it. Tartini, another great authority on music, is of opinion that melody is the offspring of harmony having been deduced from it. But we cannot fully agree with him, because harmony may exert in certain cases a sensible influence over melody; nor can we agree with other celebrated musicians who hold that the effects of harmony are preferable to those of melody. Experience, however, points to the contrary. I shall not arrogate to myself the authority to decide this moot question on which there are conflicting verdicts.

Many pieces of music in parts even by the greatest masters, which are universally admired, would sound quite insipid if divested of their harmony, the reason being that the modern melody has not the merit of the ancient; harmony being now used with a view to compensate for its poorness and to divert the attention of the audience from perceiving the barrenness of its effect. The beauty of a melody can be seen only if it is performed as a solo.

Harmony as it is in vogue now was never practised by the ancients. If harmony be stripped of its counterpoints, it loses its power to please or to produce great effects. If a Farinelli, a Gizziello, or a Cafarelli were to sing their airs without any accompaniment, they would have been listened to, perhaps, with greater pleasure. Dr. Burney says: "An elegant and graceful melody exquisitely sung by a fine voice is sure to engage attention and to create delight without instrumental assistance and in a solo composed and performed by a great master, the less the accompaniment is heard, the better."

The pleasures of harmony though great are monotonous and cannot express the momentary variations of sentiment. The violin, veena and a small number of wind instruments are found to be the only ones which can fully express those momentary gradations of sentiment that give music its pathos and enable it to thrill the soul. All musical instruments without exception are inferior to that unrivalled gift of nature, a good voice, and if a single voice is not able to sing in parts, it may be deduced that music in parts was never intended by nature. The meaning and sentiment may be lost in the multiplicity of sounds. Melody is the child of nature. It is the production of genius, while harmony is that of art.

It may safely be concluded that while harmony is mainly of the West, melody

is a pet child of the East. Both have gone on developing these aspects and just as the two horizons meet, these two aspects of music have also begun to meet in the performances of to-day. I shall conclude by quoting *in extenso* from Sir William Jones on this topic: "Harmony, with all its fine accords and numerous parts paints nothing, expresses nothing, says nothing to the heart and consequently can only give more or less pleasure to our senses; and no reasonable man will seriously prefer a transitory pleasure, which must soon end in satiety, or even in disgust, to a delight of the soul, being always interesting, always transporting. Melody was wholly passionate or descriptive and so closely united to poetry that it never obstructed, but always increased its influence."

THE OLD YEAR

By Mr. PRANAB KUMAR BANERJI

IT is customary to write about the New Year. Indeed, we are so inquisitive to know what lies ahead of us that the New Year, shrouded in the sublime mystery of the unknown, kindles in us a keen sense of speculation, and where there is speculation there is always excitement. It is this excitement that makes us forget if only for a moment that history repeats itself, that what has happened once may happen again.

But human memory is short, and man by nature embraces the new as his natural good. The old with its poignant memories of bitter disappointments, of frustrated love, or of ignominious failures, is not worth cherishing if in the new

there is a promise of a glorious rebirth that will give to one's soul, perhaps, an AIRIER, vaster habitation than this gross battle-ground of lusts and fears. The heart exults in the fresh hope and has no time to waste in vain regretting:

Sing who will of dead years departed,
I shroud them and bid them adieu,

And the song that I sing Happy-hearted,
Is a song of the glorious new.

Year after year the same new hope is revived only—who knows?—to be dashed to the ground by the time twelve months have tolled the knell of all human hopes. It is always with a sigh of relief that one parts with the Old Year and welcomes the New in the faith that the frustrated hopes of the past may at last be fulfilled.

It is wonderful how faith persists amidst discouraging elements that make up our lives. But this faith has its root in the past and derives its inspiration as well as its stability from our experiences. If we deny our experiences, we arrest, to quote Oscar Wilde, our development. We may as well deny our soul.

And herein lies the triumph of the Old Year. It is true that it carries within its bosom the tragedy of life but it reminds us always, as the same tragedy is repeated year after year, that sorrow to which human flesh is heir is the stepping-stone to a higher thing; that hope, if it is to bless mankind, must seek its fulfilment in the recognition of sorrow as the ultimate good. Without this recognition faith is but a hallucination and human happiness a mere myth.

If, as the poet has said, nothing begins and nothing ends that is not fraught with moan, it is evident that the entire tenor of a man's life, from birth to death, is one long moment of sorrow and that anything good or noble that he may hope or aspire to achieve must be sought in travail. Even in the most trivial experience of the common day, success, however insignificant, is not achieved without struggle, and sorrow is nothing but a struggle finding expression in the upliftment of mankind.

The New Year is a milestone in human progress and it is the Old Year that determines the progress. Without the Old Year, the New Year is meaningless, in fact, an extravagant jest. The Old Year ushers

in the New in the hope that humanity has grown sadder and wiser in the light of its past experiences and will thus be able to accelerate the pace of the millennium. And man, too, grown wiser with the "spoils of time and with his faith strengthened, marches on with greater confidence to the city of God. We rejoice in the New Year, because it brings us fresher opportunities to better ourselves and the world, but let us not forget for a moment that the Old Year has bequeathed us a heritage which we dare not defame. Individually we may have suffered bitter disappointments in the Old Year, but even so our disappointments have only spurred us on to better and nobler actions and strengthened our faith in ourselves and in those whom we love. But life is greater than the individual and we who are puzzled by the vast silence of the universe, must recognise in our amazement that life built with all the wealth of the Infinite is a whole and that nothing in it is destroyed or wasted. We must, therefore, always attempt and if we fail, we must attempt anew. This is the bequest of the Old Year, and the New Year, as its executor, encourages us with fresh hopes so that we may prove worthy of the inheritance.

Sing, if you will, of the new—the glorious new—but let us not forget in our rejoicing the still more glorious old that has given life a purpose and filled man's heart with hope. Hope would never have sprung in the human breast if the past were not so rich in sorrow to gladden mankind with its ultimate music of peace.



THE "ORIGINAL" GITA

By MR. T. R. VENKATARAMA SASTRI, C.I.E.

—:O:—

HOW widely we vary in our judgments of what is appropriate and therefore likely true. The Bhagavad Gita at the time and place at which it is introduced in the Mahabharata is to some minds artificial and inappropriate in the extreme and was an interpolation by that figment of the imagination of a certain type of Orientalists, the broad shouldered priestly commentator bearing the burden of many sins. Is not the whole of the Mahabharata the work of a wily Brahmin or of a group of them? Is the main story historical? Are the leading personages real individuals or mere dramatis personae in a finely fictitious story. To the pious Hindu, it is impious to doubt the historical character of the story. To a certain type of learned orthodox, it may all be a way of inculcating spiritual and moral truths.

Here is an author* who sees nothing inappropriate in the Gita episode but thinks that a part was the original message but the rest subsequent interpolation by diverse hands.

The author does not discuss the date of the Mahabharata or of the history unfolded in it nor when it assumed its present form with the interpolations. That the Mahabharata in its present form was not its original shape may well be suggested on the text itself, but that does not help very much the solution of the question. That

the Bhagavad Gita in its present form with its 700 slokas was known to Sankara must be accepted and neither he nor his generation had any tradition of a Gita of lesser length. A passage of the Mahabharata states that the Gita consisted of 745 slokas, that is more than 700, not less and new hands have been busy manipulating the Gita with 24 chapters and throwing the verses pell-mell in the process of redistribution among the 24 chapters. Numbers have always exercised the Indian imagination. The Mahabharata in its present form has played with number 18 and as the word Jaya means both triumph and eighteen $य=1ज=8, 18$), the work came to be known as Jaya with 18 parvas or books, 18 divisions or akshaubhinis of the army, 18 days of battle, 18 chapters of the Gita, etc., 24 is another of these fascinating numbers being the number of the letters of the gayatri the sacred prayer to the Supreme Creator. Ramayana is supposed to contain 24,000 verses, the first letter of each thousand stringing together into the gayatri mantra. Piety has not omitted to associate gayatri with the Mahabharata also.

While 700 and 745 are taken as the length of the Gita, no one has suggested anything less than 700. Nor has any one ever attempted a separation of an original Gita and a later addition to it. We can only take it as the author's opinion that if the 'Supreme Exalted One' had uttered these 128 verses and no

* BHAGAVAD GITA. By Rudolf Otto Geo. Allen & Unwin. Available of G. A. Natesan & Co., Rs. 11-4.

more, it would be cogent and complete as a message appropriate to the occasion. He goes further and adds that the remaining verses were not only superfluous but confusing so as to detract from the value of the true message.

To the orthodox, Sankara's commentary is conclusive of the question and even to the unorthodox the author's view is no more than an interesting speculation.

The author analyses the interpolated material and classifies them as dealing with eight different topics. The old commentators have also grouped the eighteen chapters according to topics but into three divisions each of six chapters. But the author's analysis is different. That the author is a foreigner and brings a new mind to the study untrammelled by tradition may make his analysis helpful to the critical reader.

In order to make the author's idea available to those who have not got his book, we may give a synopsis as below.

The original Gita includes the first chapter 1-47, the second chapter 1-13, 20, 22, 29 to 37, the tenth chapter 1-8, the eleventh chapter 1-6, 8-12, 14, 17, 19-36, 41-51 and chapter eighteen 58-61, 66, 73, 74.

The eight added topics are:

1. Topic Prapatti Bhakti comprising XI 52 to XII 20.
2. Sa Sankhya Bhakti comprising XIV and XV.
3. Moralistic Theism, three gunas doctrine ending with bhakti XVI, XVII up to XVIII 57.
4. Sa-Isvara Sankhya XIII.
5. Sankhya and Yoga V.
6. Sa Isvara Yoga with bhakti VI, VII, VIII, IX.
7. Sa Isvara Yoga not typical II 39 -IV 42.

8. X 12-42 Praise of Kfishna as the best in everything.

Some verses are displaced as more properly belonging elsewhere in context and some verses are treated as more or less superfluous glosses of unperceiving glossators.

The book will stimulate and help study even if it does not convince the Indian reader. There is much in the way of tradition in this country that prevents acceptance of the excision of any part of the Gita as not a necessary part of its message. Tradition has many times proved itself more reliable. At any rate it cannot be set aside without more convincing proof than that a modern author thinks it would have been better if the message had included the 128 selected slokas and no more.

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Exalted One

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RUDOLF OTTO

Translated and Edited

BY

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THE IMAGE: A STORY.

BY MR. T. N. VISWANATHAN.

MR. EDWARD CARRUTHERS, formerly of the Indian Civil Service, lounging lazily on a settee, suddenly chuckled aloud. Any one, even the historical fat boy, would have seen his eyes rest contentedly on a curious image on the mantelpiece opposite. That image had a head and twelve hands and looked strongly oriental. Yes, it was indeed Indian, and a smile momentarily lighted his face as the circumstances under which that image came to his hands flashed through his mind.

Years back, he was then in India as the District Magistrate at Sree Nagar. It was raining kings and cabbages that evening and he did not feel like getting out to seek the company of others of his nationality in the Club. So he stayed in and was listlessly looking at the road opposite for any sign of a visitor. A man was seen on the road opposite, slowly coming towards the gate. He had something in hands in a bundle and looked at the Magistrate's Bungalow with a great deal of hesitation. To Mr. Carruthers, looking from the upstairs' window, the man seemed almost unreal. His hesitation was strange, because he looked so well-bred. Suddenly the man appeared to have made up his mind to enter the compound. In fact, he advanced a few steps inside, but turned back rather suddenly and walked away. Mr. Carruthers' patience and curiosity could brook no further strain. He sent his butler to summon this strange individual to his presence. . . .

But for his hesitation, the stranger seemed quite a normal being and his conversation even suggested breeding. He told Mr. Carruthers briefly that he had an image to sell. It was something really wonderful with no end of history behind it. He untied the bundle and placed the image in front of Mr. Carruthers.

To say Mr. Carruthers was surprised at this sudden revelation is to put things rather mildly. He was a student of history and archaeology and knew something about the value of the thing before him. It was an exact copy of the image which Mahomed Gahzni is said to have

taken with him after the fall of Somanath. And history told a strange story about this image. There was something magnetic and irresistible about the image that the iconoclast did not have the heart to destroy it. So it was said to survive to this day. No wonder, Mr. Carruthers lost his breath when he found an exact copy of this legendary figure before him. It was after some minutes he mastered his emotions and asked the stranger whether he knew anything about the antecedent of the image.

"Yes," the stranger replied, "I know everything to be known. This image was originally brought with him by Mahomed Gahzni from the famous temple a Somanath. That renowned idol-breaker did not destroy this and 'curiously enough' history does not say why. We are having this in our family since my great grand father's time. He was interested in history and archaeology and was a great collector. We don't have any records with us to show the purchase money he paid, nor do I know the original vendor. . . . I am an M. A., Sir, in philosophy. We have fallen into very bad days and I am scarcely able to maintain my wife and two children. I heard you have an interest in these curios. I thought I could get a fair price from you. My wife was afraid to sell this image. She feels that only evil would dog our steps by its sale. But you see, Sir, when one is actually starving, one does not care very much for superstitions."

Mr. Carruthers looked at the man and then at the image. He knew that some people in America would have given an entire fortune to possess that image. Moreover, years afterwards, when he went back home and to England, what a treasure that image will be to possess! A real relic of Ancient India! And one day he will give a party to his friends in that far-off future and tell them the story of this great image. How they will gasp, wonder and sigh. . . .

At long last, that day has come and no wonder Mr. Carruthers was happy. He was still a bachelor, but what did it matter? In fact, an old bachelor is so much more

romantic and could always tell a story with greater effect.

* * * *

Mr. Carruthers' expectations were nothing compared to the actual reception given to his image. His party was grand, but the grandest surprise of that evening was that quaint image on the mantelpiece. His fair friends, simply stunned him with their compliments. How many gentlemen would have changed places with Mr. Carruthers that night! How many hearts palpitated at the thought of possessing it! Mr. Carruthers was, indeed, a happy man.

And there were as many suggestions as there were men and women. Some advised him to sell it to a cranky millionaire and make a fortune out of it. Others would not simply countenance that idea. It was absurd. The image was something which the nation alone must possess; no individual was worthy of owning it. He must present it to the National Museum.

It was India, a real, living bit of Ancient India! that wonderful land of rivers, crocodiles, black magic, and child widows! They were all thrilled, ecstatic, and delirious and Mr. Carruthers was happy beyond words.

There was one man in that motley crowd who was puzzled, totally baffled and flitted about like one in a dream. It was a Mr. Henderson, who had retired from the Indian Police and was spending a comparatively quiet life in a suburb of the metropolis. Mrs. Henderson was with him, they had no children. He had known Mr. Carruthers out in India and they had served in some of the towns together. After returning home, they had no occasion to meet each other. But Mr. Carruthers knew a man when he saw one and was only too eager to include this friend of the distant past in his surprise party. The Hendersons were only too willing to accept the invitation, because it gave them a chance to have a dip into the city . . .

Just when the crowd was at its highest pitch of enthusiasm, Mr. Henderson took aside his wife and asked her what she thought of the whole fuss. She just smiled at him quizzically and remained quiet. He was praying for the party to break up.

Later in the night, on their way home in the tube, he was more blunt. He asked her whether Mr. Carruthers was not making a fool of himself over a cheap counterfeit. There can't be two idols with the same history behind them; one must be the original, the other counterfeit; and Mr. Henderson knew, his was the original. Mrs. Henderson continued to smile in the same enigmatical way, while Mr. Henderson was cursing that social code, which enjoined men to the utmost courtesy towards the other sex, even under the most trying circumstances. Afterwards they were silent for the rest of the journey, each busy with thoughts of their own.

Mr. Henderson found the succeeding days the most trying period of his life. He wanted to know what Mr. Carruthers was doing with the image. Who knows, he may decide to present it to the National Museum. Afterwards, the shame! to present the National Museum with a cheap counterfeit! The whole world will be laughing at it and the newspapers will get their chance to have a dig at the I. C. S. No, no. He must not allow things to drift to that extent. He must drop a hint in time and save an old pal from possible disgrace. After great deliberation he decided to invite Mr. Carruthers for a quiet tea. Later in the evening, he could take him to the library, show him the original image in his possession and explain to him everything. It was all deuced unpleasant, but there was no other alternative. He wrote a note and despatched it with the greatest secrecy, even Mrs. Henderson was to know only later.

* * *

It was a great surprise that Mr. Carruthers, decided to accept the invitation. The invitation itself was quite unexpected, but the postscript was distinctly puzzling. "After tea, I have really something momentous to communicate to you. So, please come." Well, that was rather a bold challenge and try as he might, he could not make anything out of that cryptical note. The safest thing was to accept the invitation and question Mr. Henderson point-blank what he meant . . .

That tea was the most miserable one three people ever partook. When each one is busy with his own thoughts and at the same time is frantically trying to read the others' mind, you cannot possibly preserve any manners at the table. At last they got through it and Mr. Henderson actually dragged Mr. Carruthers to the study. In their anxiety they almost forgot the presence of a lady in the company. When the study door closed behind them, Mr. Henderson emitted one prolonged sigh of relief and dropped into the nearest settee. Slowly, gasping now and then for breath, Mr. Henderson told his story; how he purchased the only original image at Sree Nagar from a cultured stranger, a philosopher M. A.; how that unfortunate man was compelled to part with his precious possession on account of his poverty. In short, it was the whole story. It was now Mr. Carruthers' turn to look surprised. He told Mr. Henderson how he got the image from the identical person while he was the District Magistrate at Sree Nagar. In fact, he had paid him a hundred rupees for it and considered it rather cheap at that price.

It was then both men knew that they had been the victims of a common plot. And when Mr. Carruthers saw the image in Mr. Henderson's possession, his doubts were resolved into a certainty. They were exactly identical and there was now no discussion as to which of them was the original. Just then they heard foot steps behind and turned towards the intruder. It was Mrs. Henderson and she had come in silently while the men were looking intently at the image in front of them.

She was the first to break the silence. "You are speaking about the image, I presume," Mrs. Henderson asked.

"Yes, Mary, you are right. We have been duped by a petty schemer. There can't be two images with the same strange history behind. We believe both are clever imitations made by an intelligent individual," Mr. Henderson replied.

"And what are you going to do about it?" Mrs. Henderson asked apparently unmoved.

"When you came in, we were just wondering whether it would not be better to write to Jimmy and ask him to take action against the swindler. You know, Jimmy is now the Chief Police Officer in Sree Nagar," said Mr. Carruthers.

"I am afraid that is not feasible," Mrs. Henderson remarked dryly. "At least, John cannot bring an action against the seller without joining me as an accomplice. Because I knew at the time this image was purchased that it was a mere imitation in fact, not even a very clever counterfeit."

Both men stared at her incredulous silence. "I have read quite a lot about the idol, which was brought by Mahomed Gabzni with him after the fall of Somanath," Mary continued. "Mr. Ferguson writing about the image says that the thumb in the twelfth hand of the original was missing. And when I saw the thumb intact in this purchase of yours, I naturally got suspicious. I sent for the man and threatened him with prosecution if he did not own up. He then told me everything. This image and many others were only clever forgeries of his own. He had heard as a boy the story about the image of Somanath. He was running a poor home and needed money. Nobody was prepared to give him anything, because there were so many others demanding under similar pretexts. And it is not really easy to distinguish a genuine from a false demand. So he worked upon this story and made these images in a neighbouring smithy. And tourists from abroad, though notoriously ignorant of India's greatness and her ancient history, always had a soft spot for these curios. They paid him well and he was that day maintaining a hundred and more invalids." She paused for breath.

"So you believed all that sob-stuff about poor-feeding and let him go," put in Mr. Henderson, mistaking the pause.

"He said something more," Mrs. Henderson continued, as if she was unconscious of the interruption. "He said how the tourists and the bosses from our country flouted their tradition and religion; how we never even make an attempt to study their country's greatness and its

apient traditions. But the moment we left their shores, we are only too eager to publish a book on their country calling it a land of serpents, idols, and child widows. He told me that he did not consider it a moral inequity to play upon the credulities of such a people who treated his country and its traditions with such utter levity. . . . Well, I believed him. I had similar views on that subject since a very long time. And under the circumstances, I considered the money you paid a rather too cheap compensation for our irreverence and ignorance."

Mr. Henderson continued to stare unconvinced while Mr. Carruthers' face was furrowed with thoughts. Five minutes passed like that, they seemed like five long years. Then Mr. Carruthers burst out:

"My God! She is right. We were such fools. Did we ever think the people of that land capable of feeling or finesse? We always thought that place a sort of playground where our every wish—legitimate or illegitimate—should meet with ready response. For my part I am going to drop this prosecution idea. Yes, she is right, it is too cheap a price for our irreverence and ignorance."

Mr. Henderson still stared unconvinced.

* * * * *

A few months afterwards, London was experiencing one of its worst fogs. The Hendersons were, therefore, compelled to stay at home and time was trifling their patience a bit too much. Mrs. Henderson was absorbed in a piece of knitting while Mr. Henderson, cigar in hand, was lazily staring into the fire.

The door opened and the butler brought a couple of books neatly tied with a rainbow-coloured string. Mr. Henderson found them to be copies of the same book and slowly opened one of them. They were titled "Twenty-five years amongst the peoples of India by Edward Carruthers," formerly of the Indian Civil Service. But Mr. Henderson found to his surprise that the dedication was made to his wife, Mrs. Mary Henderson. He told her the fact and began to go through the introduction aloud. Something suddenly stopped him and he smiled to himself. He read as follows:

"Unfortunately, very few visitors from our country and elsewhere have the patience or the intelligence to make an accurate study of the history of this ancient land and its peoples. The result of it all is, we have too many cheap but filthy books on this country in the international market and most of them only tar the fair name and beauty of this ancient country."

He paused and looked at his wife. Her eyes rose from the knitting at the same time to meet him.

"Mary! I am sure that bit is due to you. I am afraid you have converted the old horse to your faith."

Mary was silent for a few seconds and then slowly said:

"Thank God, he had the good sense not to call it a land of cheats and swindlers. You men are so fond of generalising."

It was Mr. Henderson's turn now to remain silent. He did not still look convinced, but he knew that silence is the best way of maintaining peace if you are married.

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The Idea of Chastity in English Fiction

BY

MR. SUBHENDU GHOSH

—:O:—

THERE is no denying the fact that a largish number of popular fiction-writers of today have running through their works an insistent preoccupation with sex of a different character from the romantic treatment in the novels that our elders were brought up on, that a group of these writers not only challenge the idea of chastity but also preach a doctrine of moral irresponsibility in sex-alliances. Undoubtedly sex is a central problem of the life of the individual and as such it should not be rigidly left out if the picture is to reflect true conditions of life. What, then, causes the irritation and emphatic disapproval of our elders in modern novels is not the treatment of sex-problems but the changed and unconventional attitude of modern novelists to these problems.

What was the traditional idea of chastity? It is what is still the idea expressed by all nice people in their drawing-room. Chastity may be defined as innocence of illicit sexual intercourse. This virtue is tacitly assumed to be present in all members of the female sex in good and regular standing.

On analysis of the idea in its fully developed form, we can detect several distinct elements: (1) Woman is the private property of the man. (2) Like other rights of private property, the male's right in 'his' woman has to receive not only a moral but also a legal sanction. (3) The right is a natural one inasmuch as the virtue of chastity is ingrained in all members of the fair sex in good and regular standing. (4) If a woman loses her status, her female virtue, it is by the perfidy of some predatory male; and (5) the loss amounts to an irretrievable disaster.

In English fiction-literature, the traditional idea with the doctrine of the irretrievable as an integral part flourishes in full glory in the novels of Scott for the very simple reason that Scott was a

romancer. Victorian novelists accepted the idea but not always. Thus Dickens (in David Copperfield) drowns the seducer of little Emily and punishes her with ostracism and exile and condemns her to a life of self-abnegation to expiate her sin. George Eliot, who was herself the extra-legal wife of another woman's husband, preached with as much fanatical zeal as Dickens the doctrine of irretrievability of a woman's folly. In her 'Adam Bede', the last words of the repentant lover of Hetty Sorrel, who herself is punished in the approved traditional manner by being forced to give up her baby, are: "There's a sort of wrong that can never be made up for." But, as we have said, Victorians did not always subscribe to this traditional view of chastity. In Charlotte Brontë's 'Jane Eyre', a challenge is presented, a timid and indirect challenge no doubt, but still a challenge. She brought in sharp contraposition unchastity and the frustration of a grand passion, avoided solution by restoring to chastity the hero and the heroine by pitching the superfluous wife into the flames. With much caution and circumspection other Victorian novelists approached the problem. Thackeray interested himself in it in his 'Newcomers', and in the 'Scarlet Letter' Hester Prynne all along regards fidelity to her lover and not to her fanatic husband to be the right conduct. Meredith's 'Diana' is a challenge to the doctrine of the irretrievable and Hardy's 'Tess' is a defiance to the traditional idea of female virtue. In his 'Jude, the obscure', Hardy's attitude is more clear. It is the relation between Jude and his wife that is presented as obscene and not that between him and Sue, except as it is smirched by the return of Jude to his wife and Sue to her husband.

Thus we find quite a number of great Victorian novelists solicited our sympathy for heroines whose ethical integrity came in conflict with their legal chastity, and the first challenge to the traditional conception of chastity came from the

proverbially delicate and fragile Victorian age.

Coming to our times, Galsworthy evidently repudiated the notion that mere legality can set the seal of virtue on the customary form of sex-alliance or mere illegality can degrade a grand passion to a vice. In the 'Forsyte Saga' Galsworthy brings Irene, a fine woman, face to face with the choice of an illegal status or total frustration of her emotional life and makes her unequivocally accept the illegal status. Irene was morally justified by the consequences in her union with Jolyon. Galsworthy inclined to make ecstasy rather than legality the test of right conduct in sex-relations. The test is not obviously a practical one since a continued state of ecstasy in alliances of some duration must always remain in the ideal world. Thus the problem of chastity has not really been solved by Galsworthy (or Mr. Wells); he has, however registered a definite protest against the traditional idea. Benesford's approach to the problem is more practical. In his 'Jacob Stahl Trilogy', we find Jacob contracting a bad marriage, separating from the wife and falling in love with the keeper of a lodging house; he asks her to live with him after mature considerations, the girl joins him without legal sanction. In their relation there is no expectation of ecstasy, for they set out to make it in every respect as respectable as legal union.

It is difficult to discover any constructive ethical view of the question among later novelists, who have inherited a profound scepticism of the legal test of chastity, developed it by leaving out any notion of stability from the definition of chastity. The loss of the feeling of security and stability (which characterised Victorian age) in material life since the beginning of the century is unmistakably responsible for the tendentious change in the outlook of life. There has grown a pat and cosy philosophy which rejects the valuations of life altogether on the ground that since one can never be absolutely sure that any act will yield happiness or be virtuous, all that one can do is to go in for

experience and value the act according to the richness of the experience they yield. D. H. Lawrence, for instance, set out with the notion that sex is the greatest thing in the world and insisted on experience for experience's sake. In his 'Sons and Lovers', 'Women in Love', and other novels, the heroes and heroines go in for sexual experiences with complete indifference to legality, as if conventional morals had no existence. In quite a number of novels published in recent years, the hero or the heroine does not regard love an essential factor of a happy marital life (cf. 'Forster' in his 'Passage to India'). This is obviously a reaction to the excessive emphasis laid on love by the last generation and is quite in tune with the general levity of life in the upper strata of society. An attitude of almost absolute disregard of conventions in the matter of sex and of love as a beautiful emotion, can be found in Naomi Mitchison's 'We have been warned'. Tom says to his pupil: "Couldn't you manage to sleep with Miss Newall once or twice before bringing up the question of marriage again? Don't take offence. . . . there's nothing wrong with the suggestion." Some novels as Huxley's 'Point Counter-Point' present men and women so superficial in their emotional life, so wretched and unhappy, that they make sexual alliances on a purely physical basis. Finally, in the novels of Waldo Frank, James Joyce and other writers of physiologically and pathologically introspective novels, we can detect a note of sexual disgust in the records of sexual experiences humiliatingly ugly and painful. We have but cursorily surveyed the vast field of English Fiction literature and watched the challenge to the idea of chastity develop until the very substance of the idea has disappeared. We have watched the challenge gather in strength until the challenge has become almost a frantic cry of imbecile despair. The problem of chastity may have a solution in the future when the material foundation of the traditional idea is knocked off and there is complete emancipation for women.

Poetess-Saints of the Maharashtra

BY

MR. G. A. CHANDAVARKAR, M.A.

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WHILE the contribution of the Maratha saints to the intensive and the extensive progress of the Bhakti movement is of profound interest to all the students of Indian History, the work of the women saints of that country adds an epoch-making chapter to that romance of Indian renaissance. It seems as though the wave of emotionalism set in motion by the preachings of these saints swept over the nooks and corners of the homes even of the humblest and worked miracles. In this religious mass awakening, which also paved the way for not only the social regeneration but also for the political emancipation, even the women of the vast province played a very prominent part. This work was undertaken by four different sects of the Bhakti cult jointly and severally. These sects were: (1) Varekari, (2) Ramadasee, (3) Dattaguru, and (4) Mahanubhavi. One remarkable feature of these sects was that although they were following different methods, they were all aiming at unity in diversity. Besides they were all drawn from all classes high or low. Only the last named sect showed separatist tendencies for various reasons. But the literary works of this sect was a pioneer movement as far as the Marathi literature goes. Even prior to Jnaneswar it had made considerable progress. The founder of this sect was Chakradhara, whose followers were at one time or other under the patronage of Yadava kings of Devagiri. Among these the first mention should be made of Mahadamba, who drew her inspiration from Nagadeva, a fervent disciple of Chakradhara. Her famous works like *Dhawale*, *Gharbhakanda* and *Rukmini Swayamvara* throw considerable light on the social and the economic conditions of the second century of the Shalivan era. They clearly indicate that the Mohamadans were visiting the Deccan for purposes of trade, even prior to the invasion of Allauddin Khilji. Even words of Persian origin can be found in her works. Her lyrics are brimful of Shree Krishna Bhakti and the unity of

God-head. Next in importance to her comes Mooktabai, a follower of the Varekari Pantha. Her name coupled with those of Nivriti, Jnanadeva and Sopan are to this day household words in every Maratha home. She was, however, a rationalist and carried on a crusade against orthodoxy. In her taunting reply to her brother saint Jnanadeva, she has recorded a vital truth. She says: "Bhakti without knowledge is vain. Ahankara (vanity) cannot be got rid of without knowledge." Her poetry breathes a spirit of disinterested piety and fellow-feeling. The third name that deserves mention is that of Janee, who was born of a very humble non-Brahmin family and by profession a maid servant. Her father, though a born Shudra, was a great devotee and, both by heredity and environments he was best fitted to be a saint of a high order. The fourth name that can be thought of is that of Soyarabai who was the wife of the famous Mahar Saint Chokameta. Her act of feeding a hungry Brahmin beggar made her a target of social obloquy. Her poems again subject the prevailing superstitions to the cross-fire of severe criticism. She had no faith either in caste or creed. Her mission in life was to preach Bhakti to all. Next to her, Neeramala's name deserves mention. Early in life she was filled with Vairagya and sought her solace at Pandarpur, the rendezvous of all the saints. The sixth poetess, whose name was Khanopatra, was the daughter of a woman of ill-fame. She was meant to be trained as an inmate of a brothel. But she fled away to Pandarpur and was initiated into the mysteries of Bhakti and then turned a new leaf in her life's history. Premabai, Baheenabai, Venabai and Bayeeyabai are other famous Maratha poetesses. All of them worked for the same ideal, namely, of freeing mankind from the shackles of superstition and leading it on to the eternal beatitude. One of these saints Bayeeyabai composed beautiful songs even in Urdu or Hindustanee. The

linguistic fusion seems to have been powerful even in those times. As these were drawn from all the classes of people, they found that the gates of temples were not closed against them. The temple entry question was solved even without any legislative acts. It became a voluntary movement. The women saints carried the torch of light and learning far and wide. Their Hareekathas—favourite method of propaganda—worked wonders.

What Ramananda, Kabeer and Nanak did in the north, these saints did in Maharashtra. The national edifice was the effect of the joint labours of Ramadas, Tukaram and a host of these women saints. There is nothing to show that there was a divorce of religion from politics. It was a curious blend indicating social solidarity and political union. Theirs was, therefore, a marvel, if not a miracle.

THY SMILE

BY H. E. PROF. NICHOLAS DE ROERICH, NAGGAR

At the wharf we embraced each other and said farewell.
 In the golden waves the boat disappeared
 We are—on an island. Our old house.
 The key of the temple is with us. Our cave.
 Ours are also the rocks and the pines and the sea-gulls.
 Ours—the lichens, Ours—the stars above us.
 We shall survey the island. We shall return
 Home only at night. Tomorrow,
 Brothers we shall rise early.
 So early, even before the sun has
 Yet risen. When the East
 Is lighted by a vivid radiance,
 When only the earth is awake
 People will yet be sleeping
 Liberated, released from care,
 Shall we recognise ourselves? We shall be
 As though we were no longer men. We shall reach
 the borderline
 And look in. In silence and stillness.
 And the Silent One will answer.

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The Permanent Court of International Justice

By MR. N. S. SRINIVASAN

(*Advocate, Madras.*)

THE consideration of any problem connected with international justice may evoke derision during a period of world-wide conflagration, but if one could forget the passing phase of war, one will realise the immense value of the work done by the Permanent Court of International Justice until the outbreak of hostilities. This work will doubtless be resumed after the end of the conflict. The Court whose beginnings can be traced to the First Peace Conference which met in 1899 at the Hague owes its origin, in its present form, to the Covenant of the League of Nations. By Article 14 of the Covenant, the Council was called upon to "formulate and submit to the Members of the League for adoption, plans for the establishment of a Permanent Court of International Justice. The Court shall be competent to hear and determine any dispute of an international character which the parties thereto submit to it. The Court may also give an advisory opinion upon any dispute or question referred to it by the Council or by the Assembly". Under this direction, the question was gone into by a Committee of ten jurists in 1920; and by a statute of the same year revised in 1929, and in 1936 the Court was duly constituted and has been functioning accordingly. The strength of the Court now stands at fifteen. The Judges are elected by the Council and the Assembly of the League of Nations voting separately from a panel nominated in accordance with prescribed rules by "national groups". Even non-member states are allowed to vote. Brazil and Japan exercised this right at elections held in 1936, 1937 and

1938. The Judges have a tenure of office of nine years, are allowed to stand for re-election, receive an annual salary and are eligible for a pension. The Court chooses its own President and Vice-President who hold office for three years. The quorum is nine but the full court has normally to sit in the disposal of cases. There are four technical assessors to help the Court, but it does not appear that these assessors have ever sat. The Court is located at the Hague. The functions of the Court are both judicial and advisory, but this distinction has not the effect of making its opinions merely academic. "The Court shall be competent to hear and determine any dispute of an international character which the parties thereto submit to it. The Court may also give an advisory opinion upon any dispute or question referred to it by the Council or the Assembly." Only the states who are the members of the League of Nations can ordinarily be parties to a dispute, but a consideration of individual claims is excluded though such claims can be taken up by a State and made its own. To prevent the Court's decisions from becoming otiose, the consent of the parties is taken beforehand for the exercise of jurisdiction over the dispute. This consent can be exercised either by a special agreement, or by treaty, or by accession to a collective agreement. An advisory opinion can, however, be given only at the request of the Council or the Assembly of the League of Nations.

During a period of sixteen years, the Court has given sixty-two advisory opinions and judgments. They cover a wide range

of subjects and reveal the considerable care and thought that have been bestowed upon them. A matter on which the Court was called upon to give an advisory opinion at an early stage related to the interpretation of two clauses in the treaty between Finland and Russia signed by those countries in 1920. The Russian Government declined to recognise the authority of the Court. The Hague tribunal wisely refrained from going into a question wherein its opinion will not be accepted by both the parties. The first judgment given in a dispute as distinguished from an opinion related to the *S. S. Wimbledon*. This was a British ship chartered by a French company, carrying a cargo of munitions to Poland. Arriving at the entrance of the Kiel Canal *en route* for Danzig, it was refused admission. It was thereupon obliged to proceed *via* the Danish Straits and its movements were considerably delayed. The Allied Governments, France, Great Britain, Italy and Japan, considering that the provisions of the Treaty of Versailles had been infringed by Germany, took the question before the Court with the consent of Germany. The decision went against Germany and she had to pay as damages 140,000 French francs.

The problems concerning German minorities and the position of persons of German origin in Poland were the subject-matter of advisory opinions in which the German claim was upheld. Incidentally, these opinions throw light on the Polish attitude towards minorities in the period immediately following the Treaty of Versailles. A bare reference to some of the questions which arose for adjudication and parties to them will be found illuminating:—

1. Polish-Czechoslovakian frontier. Czechoslovakia *vs.* Poland.
2. Serbian-Albanian frontier. Albania *vs.* Yugo-Slavia.
3. Exchange of Greek and Turkish Populations. Greece *vs.* Turkey.
4. Frontier between Turkey and Iraq. Great Britain *vs.* Turkey.
5. Interpretation of Treaty. China *vs.* Belgium.
6. Brazilian loans. Brazil *vs.* France.
7. Eastern Greenland. Denmark *vs.* Norway.
8. Phosphates in Morocco. Italy *vs.* France.
9. Interpretation of the Statute of Memel. Britain, France, Italy and Japan *vs.* Lithuania.
10. Minority Schools in Albania. Albania *vs.* Greece.

Danzig, Germany and Poland frequently came before the Court. So much for the wisdom of the Treaty of Versailles!

No two judges of the Court come from the same country and significantly enough, the President of the Court is a Salvadorian. In estimating its work, one is reminded of two others of the world's greatest tribunals—the Supreme Court of the United States of America and the Judicial Committee of the Privy Council. There is however this fundamental difference. The writs of the Supreme Court and the Judicial Committee run effectively over their areas of jurisdiction, while in the case of the Permanent Court of International Justice there is no agency to implement its decisions save the goodwill of the States concerned. But even if world conditions make the effective resurrection of the League of Nations an impossibility, the need for getting ordinary international disputes decided by a Court will always be present. The Hague Tribunal will therefore stand forever, though the prospects of its achieving peace among nations cannot be realised,

INDIAN AFFAIRS.

BY "AN INDIAN JOURNALIST"

Lord Zetland on the situation

LORD ZETLAND, Secretary of State for India, speaking in the House of Lords, reiterated that the supreme problem of the moment in India was that of the minorities and appealed to the Congress and the League leaders to call a truce and endeavour to arrive at a common formula for the solution of the great problem. Good. Nobody in India minimises the importance of this problem: but what the Congress Working Committee contend is that "no communal considerations arise in meeting the demands of the Congress". "That is a belief," Lord Zetland said, "that His Majesty's Government are unable to share," and he went on to argue that communal settlement was a condition pre-requisite for the grant of political freedom. Congress, on the other hand, contends that communal bickerings are the heritage of foreign rule and the only way to stop them is to remove the cause. Lord Zetland stressed that Muslim claims could not by any means be ignored, nor the claims of the scheduled classes, Europeans, Princes and other innumerable minorities and interests. If all these claims should first be satisfied before we can think of *swaraj*, we might as well give up hope of attaining it at any distance of time. Prof. Laski put the case neatly and succinctly when he pointed out:

If it had been suggested to Eire that it could have its freedom as soon as it had come to an arrangement with Ulster, we all know that its independence would have been postponed indefinitely. To tell the Congress that it must arrive at an agreement with the Muslim League is, in fact, to give Mr. Jinnah and his friends—whose will to represent the younger generation of Muslims is in any case doubtful—a veto over the right of India to Dominion status.

Judged by Lord Zetland's standard, we fear no country in the world is fit for freedom. You may get over the Muslim League hurdle, but His Lordship quickly reminds us that there are other matters which have to be taken into account. There is the defence of India, our obligation to the Princes and the position which our own people have built up in India by the enterprise of generations, to mention only some of them.

The Viceroy on the Impasse

It was expected that in the absence of any clear lead in the Secretary of State's statement in the House of Lords, H. E. the Viceroy at least would take advantage of an important public function in Calcutta, to make a definite pronouncement on the impasse. Unfortunately, His Excellency, even in such an elaborate address as the one he delivered at the opening of the annual meeting of the Associated Chambers of Commerce, contented himself with merely observing that

there are times when silence about constitutional developments is better than speech and in my judgment this is one of them.

It must be confessed that not many among those who heard the speech, or those who have read it, will agree. For there is no doubt the country is awaiting an authoritative statement on the present constitutional dead-lock from the head of the Government. It is certainly disappointing that the Viceroy should have made no helpful suggestion to resolve the impasse. The Congress is inclined to accept a reasonable basis for negotiation for a final Indian settlement, observes the *Manchester Guardian* in a leader.

There is, however, too much reason to fear that the Government and people of Great Britain may be content to let matters rest for the present. Our vested interests, doubtless, give us ground for anxiety, but that is perhaps the reason for choosing this moment to come to an agreement when India is unusually friendly disposed to us and when she feels that in these dangerous days she may need our support no less than we need her's.

H. E. Lord Linlithgow has more than once expressed his appreciation of Congress Governments in the provinces and his genuine desire to have them restored if a way could be found to resolve the impasse. Mahatma Gandhi's studied moderation, coupled with the Viceroy's undoubtedly sympathetic understanding of the situation, will, it is hoped, end a dead-lock which nobody wants at a time like this.

Mr. Jinnah's "Deliverance Day"

Mr. M. A. Jinnah, President of the All-India Muslim League, issued a statement early last month asking the Mussulmans all over India to observe Friday, the 22nd December, as "the day of deliverance and thanksgiving as a mark of relief that the Congress Governments have at last ceased to function". Prayers were to be offered for deliverance "from the tyranny, oppression and injustice" during the last two and half years of Congress regime. Leading Muslims from different parts of the country, including some prominent members of the League itself, protested against this "mischievous" and "reactionary" proposal. "No Muslim having an iota of the self-respecting consciousness of his political existence could ever give such a suggestion to his co-religionists," said Maulana Abul Kalam Azad in a statement in which he rebutted Mr. Jinnah's stunt of Congress atrocities as "a mountain of falsehood". Mahatma Gandhi and Congress Leaders appealed to Mr. Jinnah and the Mussulmans to desist from the contemplated celebrations. Congress Premiers denounced the allegations as baseless and malicious, while Mr. Gandhi asked Mr. Jinnah

to await Viceregal opinion and that of the Governors upon serious allegations before a vast mass of Muslims are called upon to endorse them and to condemn the Congress.

Mr. Jinnah, however, stood on his rights, though he latterly modified the original communal cry into an expression of relief from "Congress regime only and not in any way directed against our Hindu fellow-countrymen as a community".

Thanks to the elaborate precautions made by the Police, the Day has come and gone without any untoward incident.

The so-called 'day of deliverance' was made the occasion for other disgruntled elements and petty communalists to join the Leaguers in venting their spleen against the Congress administration. While Muslim Leaguers wisely confined themselves to criticism of certain features of Congress rule, it was left to the Justicoites and certain depressed class leaders of the "Justice" persuasion to raise the Aryan-Dravidian stunt and rail at the so-called "Brahmin" raj. Such is the irony of

things that the Congress gets little thanks from a section of the very people for whose welfare it has done so much. Congress has taken upon itself "to remove the last trace of discrimination against these classes. During the short two years they were in office, Congress Governments have passed legislation which no other Government would have cared or dared to do". For their sake, Congress has even antagonised powerful sections and interests by interfering with the social and religious life of the people. It is, therefore, the unkindest cut of all that anybody claiming to belong to the depressed classes should cast stones at a Government so avowedly devoted to their uplift. Let there be no mistake about it, however, the Harijans as a body are sound at heart and have no part or lot in the hymn of hate, a reactionary group has indulged in.

Mr. Sarkar's Resignation

The resignation of Mr. Nalina Ranjan Sarkar, Finance Member of the Government of Bengal, following the debate on the war resolution in the Bengal Assembly, can hardly fail to shake the complacency of those who have showered encomiums on the success of the Coalition Government in Bengal. This is not the first time that the Finance Minister and the Premier came in conflict with each other. But Mr. Sarkar's determined stand on a matter of principle and Mr. Huq's violent outburst afford an ironic commentary on the so-called "smooth and successful working" of Mr. Huq's ministry "in handling delicate and difficult problems". Mr. Sarkar maintained his opposition to that portion of the resolution which stated that the Constitution should be framed only with the consent and approval of the recognised minority. In the course of his speech, Mr. Sarkar said that he could not agree with his colleagues on this point. When it became a question of investing a minority with the power to veto all proposals for political advancement, the situation became obviously untenable and he would not be a party to it. That was a negation of the fundamental principles of democracy. "In view of past experiences and other considerations" he said, "the Congress is perhaps not without justification in taking up its present attitude." And

what was Mr. Huq's answer to this? He retorted that

if the minorities do not accept a constitution framed for India—a constitution which the minorities do not consider sufficient for their protection, in that case the political progress of the country must be held up till the majority recognises its duties to the minorities,

and he reinforced it with the threat that if a constitution not acceptable to the minorities was framed and promulgated, there would be an "open revolt" and that he would be the first to revolt. That is to say, he would reserve to himself and to other minority leaders the right to prevent the country from making any advance for as long a time as they pleased. It is a preposterous demand which no democrat or self-respecting Indian can countenance.

Constituent Assembly or Royal Commission

Congress demand for a Constituent Assembly to settle the Indian question is met by the League's counter-demand for a Royal Commission to enquire into the allegations against the Congress Governments. A Royal Commission of the kind that Mr. Jinnah wants tantamounts to an indefinite postponement of any settlement. For it would side-track the main issue before the country and merely end in transferring our attention to the pageantry of a roving Commission. No wonder the proposal has evoked strong criticism. Writes Pandit Jawaharlal:

Apparently what Mr. Jinnah desires now is a Royal Commission, not to enquire into any matter but to sit in judgment over the whole work of the Congress Governments. This is an astoundingly retrograde idea and goes counter to everything that Indian nationalism has stood for during the last many years. We, who have always demanded our right to frame our own constitution without British interference, are now asked to submit to a foreign Commission to judge our worthiness for Government. Such an idea indirectly puts an end to our demand for independence and directly postpones all other issues till such future time that the British Government may think it fit and proper to concede what we deserve at their gracious hands.

I am astonished that Mr. Jinnah should not have realised the extraordinary and objectionable consequences of any such procedure.

Mr. Jinnah, with the ingenuity of a lawyer, could hardly have hit upon a more dilatory or obstructionist tactics than this queer call for a Commission from England.

Sir Sikander Hyat Khan, the Premier of the Punjab, has come forward with a more practical scheme in the interest of national unity. He favours neither the Constituent Assembly nor a Royal Commission. There are obvious dangers of arousing communal passions, he says, and the expense and the troubles involved in either case will be considerable.

If the real object is to compose communal differences and to reconcile the just claims of the majority and the minorities in the future constitution of India, it would be more profitable to entrust this task to a few prominent and recognised leaders of the people.

Provided there is a genuine desire among the leaders to grapple with and solve these problems—as I believe there is—it should be possible to limit the size of this informal conference to about a dozen leaders.

There would, of course, be no question of counting of heads in this conference as this select body of distinguished leaders would be required to find an agreed solution of the various political and communal problems. With mutual goodwill and confidence it should not be difficult for them to formulate agreed proposals which would meet with the approval of their countrymen. These proposals could then be submitted to the Provincial Legislatures for ratification.

The Congress Working Committee

The Congress Working Committee, which met at Wardha in the third week of December, passed a resolution directing Congress Committees and Congressmen all over the country to observe with due solemnity Independence Day on January 26, 1940. The celebration, the Committee says, must not only be the declaration of our national will of freedom but a preparation for that struggle and a pledge to disciplined action.

The Committee has prescribed a pledge to be taken by Congressmen on Independence Day.

The Working Committee has no desire to impose the pledge on unwilling Congressmen . . . those Congressmen who do not believe in the prescribed pledge should notify their disapproval.

The Committee repeats in another resolution its assurance that

minority rights will be protected to the satisfaction of the minorities concerned, differences, if any, being referred to an impartial tribunal.

Reiterating the demand for a constituent assembly, the Committee says that it is the only way to reach a final settlement of the communal question.

FOREIGN AFFAIRS

By "CHRONICLER"

The League and Russia

THE League of Nations has expelled Russia. The special session of the League Assembly at Geneva passed a resolution declaring Russia an aggressor and calling for its expulsion.

The Council of the League, having taken cognisance of the resolution adopted by the Assembly on December 14 regarding the appeal by the Finnish Government, associates itself with the condemnation by the Assembly of the action of the U.S.S.R. against the Finnish State, and, for reasons set forth in the resolution of the Assembly, and by virtue of Article XVI, Paragraph 4, of the Covenant, notes that by this act the U.S.S.R. has placed itself outside the League of Nations.

It follows that the U.S.S.R. is no longer a member of the League.

During the debate on the resolution in the League Assembly, Sir Mahomed Zafrullah Khan (India's representative) explained India's attitude towards Russian aggression and said: "We shall not watch Finland's appeal for help unmoved." He added that they must fight "the monster together if humanity is to be saved from barbarism and darkness . . ."

Meanwhile, attacks and counter-attacks are continuing between Finland and Russia. The latest reports indicate success of the Finnish arms and great losses to the Soviet. Finland has appealed to the rest of the world for practical help. There is, of course, abundant sympathy for a small country, desperately trying to preserve its independence against the gigantic resources of a great and powerful foe. But mere moral support in a life and death struggle for, Finland is of little avail.

But apart from the ethics of the Soviet aggression against Finland, impartial observers of world events are struck with the disparity between the League's swift action against Russia as contrasted with the tardy manner in which it handled the question of Italian aggression in Abyssinia. It played a sorry game hand in hand with the capitalist powers then and its righteous indignation against Bolshevik aggression now seems to have little grace about it. No wonder that Russia has treated its decision with contempt.

The War at Sea

While the fight on land and air is being continued with indifferent results not amounting to any decisive action, the British navy is proving its superiority in every way. For one thing it has cleared the seas of enemy vessels, while over 2,000 allied ships are on the open sea. That there has been severe losses due to German mines cannot be gainsaid, but as Mr. Churchill has warned us such incidents cannot be altogether avoided.

But the greatest epic of the sea has been witnessed in the "glorious battle of the River Plate". The First Lord of the Admiralty put it unerringly in his recent broadcast:

The main fleet has been more days at sea since the war began than ever it has been required in any equal period in modern naval war.

We have to go a long way back to find more brilliant and resolute fighting than that of the *Exeter*, the *Ajax* and the *Achilles*; but if the call had come elsewhere, skill and courage of equal quality would have been forthcoming. Rough and violent times lie ahead, but everything that has happened hitherto should give the nation confidence that in the end the difficulties will be surmounted, problems solved and duty done.

The scuttling of the German *Graf Spee* and *Columbia*, followed by the suicide of the captain of the former ship, shows that the strong arm of the British navy is making itself felt. Another feat of the navy performed with quiet efficiency is the escorting of 10,000 Canadian troops safely and without incidents in one of Britain's harbours.

Earthquake in Turkey

One of the major disasters of recent times is the earthquake in Anatolia which has taken a terrible toll of life. The sympathy of the whole world goes out to Turkey in her great distress.

Latest estimates place the earthquake casualties at about 45,000 and the number of killed in the neighbourhood of 30,000. According to the announcement by the Minister of the Interior, 80 per cent. of the population of 65,000 in Erzingan District have been killed and 20 per cent. injured.

Lord Halifax on Peace Terms

"The essential principles of a satisfactory and lasting peace" were defined by Lord Halifax replying to a debate in the House of Lords on war aims, on December 5.

Summing up the declarations already made by the Government Opposition and on behalf of Dominions and France, Lord Halifax said:

We desired that the people who had been deprived of independence should recover their liberties, we desired to redeem the peoples of Europe from the constant fear of German aggression and safeguard our own freedom and security.

We do not seek aggrandisement or to re-draw the map of Europe in our own interest; still less are we moved by a spirit of vengeance, on the contrary if Germany is able to restore the confidence she has destroyed, we aim at a settlement which will encourage her to take her rightful place in Europe and we wish to create an international order in which all peoples will be secure under the reign of law, can determine their political and economic life free from interference from their more powerful neighbours. To this end, we will be willing to give our best in co-operation with other nations, including Germany, to work for a reconstruction, political and economic; for, only so can we believe that ordered international life can be preserved.

Dealing with the terms on which Britain would lay down arms, Lord Halifax said that the answer given by M. Daladier a few days ago when he said that France—and he might have added the United Kingdom—would lay down arms when she could treat with a government whose signature could be trusted.

Mr. Roosevelt's Message to the Pope

"I believe that while the statesmen are considering a new order of things, a new order may well be at hand. I believe that it is even now being built silently and inevitably in the hearts of the masses whose voices are not heard but whose common faith will write the history of our time," declares President Roosevelt in a message to the Pope simultaneously with the appointment of a personal representative at the Vatican.

Appealing to all churches to throw their influence in the great cause, the message says: "When the time comes for the establishment of world peace on a surer foundation, it would be of the utmost importance that common ideals have one unit of expression."

Russian Invasion of Finland

Baffled in her attempt to capture Finland, Soviet Russia demanded that Germany should give her four Nazi warships to assist in the blockade of Finland, but the German Naval Command refused this request point blank. This revelation is contained in an Amsterdam message, which says that Hitler's refusal to come to the aid of Stalin has caused considerable dissatisfaction and discontent among the public of Moscow and Leningrad.

The Russian invasion of Finland is proving a very arduous task, and there were notable successes on all fronts. In Northern Finnish Finland, the Red armies are reported to be retreating from Petsamo, and they have also given up Salmijaervi and a number of other strong positions which they took some time ago.

A Finnish *communiqué* claims that the battle of Aglajaervi has ended in a complete defeat of the Soviet forces, part of which was killed before the final surrender to the victorious Finnish army. Aglajaervi area is now wholly in Finnish hands and the Finnish advance continues.

General Smuts's Revelation

In the South African Government had not taken over the police of South-west Africa in April, the world war might have broken out not in Poland but in South Africa, declared General Smuts in a speech to his constituents at Standert in Transvaal.

General Smuts added that but for the Government's quick action, the outbreak of war might have occurred on the borders of South Africa. Germany had followed in South-west Africa the same technique of undermining and breaking the spirit of independence of the people as she did in Austria and Czechoslovakia. If Germany had regained South-west Africa, there was no doubt that the freedom and independence of South Africa would not have lasted long.

A motion of confidence in General Smuts was passed with acclamation,

DIARY OF THE MONTH

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- Dec. 1. President Roosevelt appeals to Russia and Finland not to bomb civilians.
- Dec. 2. Soviet concludes a pact with the puppet Finnish Government.
- Dec. 3. R. A. F. bombers raid enemy cruisers in Heligoland.
- Finnish struggle with Soviet Forces.
- Dec. 4. New Finnish Government approaches Russia for peace through Swedish legation in Moscow.
- Dec. 5. Lord Halifax defines Britain's war aims in the House of Lords.
- Dec. 6. Mr. Churchill, in the Commons, reviews the course of the Naval war.
- Dec. 7. Sir Maurice Hallett is sworn in as Governor of U. P.
- Dec. 8. Mr. Jinnah's call to Muslims to observe December 22 as "Deliverance Day" from Congress regime.
- Dec. 9. British troops occupy positions in Maginot line, facing German forces.
- Dec. 10. The British Admiralty announces loss of six vessels.
- Dec. 11. The League Assembly meets to consider Finland's appeal against Russia.
- Dec. 12. Russia rejects League's mediation offer.
- Dec. 13. The House of Commons meets in secret session.
- Dec. 14. The League expels Russia which is declared an aggressor by the Assembly.
- Dec. 15. Lord Zetland in his speech in the Lords appeals to Congress and the League to come to an agreement.
- Dec. 16. Finland holds up Russian Forces.
- Dec. 17. *Graf Spee* the German battleship, is scuttled in the Uruguayan coast.
- Dec. 18. British and Neutral vessels attacked in North Sea.
- Mr. N. R. Sarkar resigns from the Bengal Ministry.
- Dec. 19. The Congress Working Committee meets at Wardha.
- Dec. 20. Red Army occupies Finnish Arctic territory.
- Dec. 21. Colonel Lindbergh resigns from the National Advisory Committee of Aeronautics.
- Dec. 22. Mr. B. G. Kher and Sir Mirza Ismail open the All-India Swadeshi Exhibition in Madras.
- Congress Working Committee concludes its Sitting at Wardha.
- Dec. 23. The German Navy orders German vessels in neutral ports to return to the Reich.
- Dec. 24. Sir Sikandar Hayat Khan meets Mr. M. A. Jinnah at Bombay.
- Dec. 25. His Majesty the King broadcasts 'Xmas Message to the Empire.
- Mr. M. A. Jinnah receives felicitations on his 64th birthday.
- Dec. 26. Sardar Patel addressing Bombay Congress Legislatures denounces Mr. Jinnah's lead to Muslims.
- Dec. 27. Liberal Federation meets at Allahabad under the presidentship of Dr. R. P. Paranjpye.
- Indian Troops arrive in France.
- Dec. 28. H. H. the Pope visits the King and Queen at the Quirinal.
- Dec. 29. Severe earthquake in Anatolia resulting in heavy casualties.
- Dec. 30. Indian Christian Conference meets at Nagpur, Dr. H. C. Mookerjee presiding.
- Dec. 31. Soviet planes rain bombs over South Finland.



The WORLD of BOOKS



ATATURK AND THE TRUE NATURE OF MODERN TURKEY. By Gerard Tongas. Translated from the French by Major F. F. Rynd, Luzac & Co., London. 8s.

Turkey is very much in the picture at present owing to the overtures made by Germany and Russia for its friendship, but Turkey has remained faithful to her alliance with England and France, and judged by events, it appears to be almost impossible for any amount of Nazi propaganda or Soviet threats to shake Turkey from that position. This political courage and far-sighted prudence are the direct result of the policy pursued by the late Ataturk whose magnificent services to his country are described by the author in the small book under notice. Mon. Tongas writes with first-hand experience of Turkish affairs and an intimate knowledge of his hero. From 1923 onwards, Turkey has progressed from step to step by "a continuous process of reforms" and its prosperity and power are due entirely to the work of the late Dictator who, as Major Rynd says in his Introduction, threatened no State and worked only for pacific relations, refusing to follow in the footsteps of the Dictators of Germany and Italy, whose bellicose words and actions he disliked. "Kemalism," says Mon. Tongas, "inculcates in the popular conscience the notion that civilisation means liberty and that happiness lies in a life of independence, that is to say in a life without subjection of a political, social or religious nature." The harmonising of patriotism and nationalism with internationalism was an object for which Ataturk worked zealously and

succeeded in achieving this end to an extent which is the admiration of the world. Kemalism, says the author, has accomplished in ten years the work of ten centuries. In a brief but telling manner the author illustrates the work of Ataturk with reference to the building of the capital Ankara, the solution of the problem of water for the capital, the measures taken to improve agriculture and stock-breeding, the foundations laid for the industrialisation of Turkey and the carefully thought-out plans for restoring the cordiality of Franco-Turkish relations.

SOVIET RUSSIA. By M. K. Spencer. Published by New Book Co., Kitab Mahal, Hornby Road, Fort, Bombay.

Mr. Spencer's account of Soviet Russia is a welcome little volume. It is based on a detailed and careful study of the entire existing literature on Soviet Russia. The Volume under review is a splendid summary account of all that is contained in the two Volumes of the Webbs.

The various institutions of Soviet Russia such as, its scheme of collectivised agriculture, its planned economy, its rationalised industries and its replacement of the community motive in the place of private profit are described in simple intelligible prose. Detailed descriptions of the workings of the various political and economic organisations of U. S. S. R. are narrated systematically. The chapters on the communist party and medical relief in Soviet Russia are very good. The book is a good introduction to the study of the socialism in practice.

THE INDIAN MONETARY POLICY. By B. P. Adarkar. With a Preface by Jawaharlal Nehru. Kitabistan, Allahabad. (Available of 'G. A. Natesan & Co. Rs. 2-4 net.)

The battle of the ratio has not subsided yet and it never will, until the currency and exchange questions of India are decided by a Government that is responsible to the people. Whether 18d. rupee is right or wrong may be open to argument; but there will be general agreement regarding the view that the Government of India has always been guided by motives of budgetary equilibrium, the interests of import trade and those of the civil servants, whose salaries will be affected by a lower rupee.

Prof. B. P. Adarkar examines the arguments usually advanced for that higher rupee ratio and clearly points out that there is no real substance in any of them. On the other hand, he has set forth arguments and evidence to show that the 18d. ratio has caused the gravest injury to India's trade and industry and has affected injuriously the agriculturist whose fixed costs, including rent and interest on debt, have remained high while his income had fallen greatly. Our foreign trade is still in a depressed condition and our price level has not gone up in conformity with the price levels of other countries. While the rest of the world has made an appreciable recovery on account of devaluation and other factors, the Government of India's self-complacent attitude and refusal to change its old and worn out notions of exchange stability have kept India in a continued state of depression.

Prof. Adarkar has made a powerful plea for devaluation as it will, in his opinion, go a long way to rehabilitate India's trade and to restore economic prosperity.

THE LAST MESSAGE OF SRI KRISHNA. Text with English Translation and Notes by Swami Madhavananda. Advaita Ashrama, Calcutta. Rs. 2-8. *

The eleventh book of Srimad Bhagavatham, the most authoritative of Hindu Scriptures, is prized by many as it contains the teachings of Bhagavan Sri Krishna, on the eve of his exit from the arena of the world given to his beloved devotee and follower Uddhava. Years ago the Advaita Ashrama published the immortal dialogue between Sri Krishna and Uddhava in two volumes. They have now brought under one cover Sri Krishna's parting instructions to Uddhava. "The lessons comprise a variety of subjects, but in and through all, the necessity of seeing the Lord in everything and bring a life of perfect self-surrender and non-attachment is passionately inculcated." The Uddhava Gita is as important to the Hindus as that of the Bhagavad Gita itself, as in the opinion of many it forms a fitting sequel to it.

Those that have difficulty in following the original will feel obliged to the talented translator for his splendid rendering and the helpful notes.

CIVIL WRONGS AND THEIR LEGAL REMEDIES.

By M. J. Sethna, B.A. D. B. Taraporevala Sons & Co., Bombay. Re. 1-8.

This book which is Vol. I of *Everybody's Indian Law Series* deals with civil wrongs and their legal remedies. A layman will find in it information on the following among other matters: the offences for which a private person or public officer may arrest a person committing them or suspected of them; the liability of railway companies for loss of various classes of goods entrusted to them; and the duties of persons using different kinds of vehicles on a highway.

TESTAMENT OF INDIA. By Ela Sen. George Allen & Unwin Ltd. London. (Available of G. A. Natesan & Co. Rs. 5-10.

The author is a woman journalist who commands a pleasant style and is fully conversant with the varied aspects of contemporary life in India. In a series of brilliant chapters she deals engagingly with the many problems that have faced the country or baffled it during the last twenty years. She naturally writes with freedom and ease on a multitude of topics as she is doubtless very familiar with the men and things of the day. There are character sketches of some leading personalities and though the chapters bear marks of hurried writing, as is inevitable in journalistic work, the book affords entertaining reading on some aspects of contemporary life in India.

A STRANGE LANGUAGE. By Pundit Acharya. Yoga Research School, Post Office Box 28, Station F, New York City.

This a rhapsody in prose describing the new language of the heart, telling man of himself, that he is a God. The language of the chirping bird on the tree, the dog, the cat and the woodland, the wind, the flowers and the colours, evolution, involution and recognition. Life, to the author, is an unending war against gravity, escape from gravity is Freedom and Freedom is the birth of spirituality. The essential truths of life are re-told in terms of cell struggle, cell memory, cell secretions, and cell migrations. The author visualises a new world of new men, where people will respect differences and bow to god in every soul.

BOOKS RECEIVED

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INDIAN STATES AND THE FEDERAL PLAN. By Y. G. Krishnamurti. Foreword by Bhulabhai J. Desai. Ratansay Parker & Co., Apollo St., Bombay. Rs. 5. (Available of G. A. Natesan & Co., Madras.)

INDIAN AGRICULTURAL STATISTICS. By P. J. Thomas and N. Sundarama Sastri, University of Madras.

HUMAN NATURE WRIT LARGE. By F. Creedy, George Allen & Unwin Ltd., London.

THE FUTURE OF INDIAN MUSIC. By Dewan Bahadur K. S. Ramaswami Sastri, B.A., B.L. Dharmarajya Press, Delhi.

THE DARK WELL. By Harindranath Chattopadhyaya. Theosophical Publishing House, Adyar, Madras.

DEMOKALISING INFLUENCES OF NUMBER-MANIA. By Sri Bharadwaja. Published by the Hindu Literature Service, Madras.

FOREIGN NOTICES OF SOUTH INDIA. From Magazines to Ma Huan. By K. A. Nilakanta Sastri, University of Madras.

SARKARISM: THE IDEAS AND IDEALS OF BENQY SARKAR. By Subodh Krishna Ghoshal, M.A. Chakravorty Chatterjee & Co. Ltd., Calcutta.

THE DIVINE LIFE SERIES: Moksha-Gita, and Gospel of Love. The Divine Life Society, Rikhikesh, Dehra Dun.

THE BROADER BASIS FOR HEALTH IN EASTERN COUNTRIES. By Spencer Hatch, District Secretary, Y. M. C. A. Trivandrum.

SHANGHAI: POEMS. By P. R. Kaikani, New Book Company, Bombay.

SALAZAR. Portugal and her leader by Antonio Ferro. Faber and Faber, London.

NEW CORPORATIVE STATE OF PORTUGAL. By S. George West. S. P. N. Books, Lisbon.

PORTUGAL (the New State in Theory and in Practice.) S. P. N. Books, Lisbon.

POLITICAL CONSTITUTION OF THE PORTUGUESE REPUBLIC. S. P. N. Books, Lisbon.

ECONOMIC PLANNING IN CORPORATIVE PORTUGAL. By Freppel Cotta. P. S. King & Co. Ltd., London.

FLIGHT FROM A LADY. By A. G. Macdonel. Macmillan & Co. Ltd. London.

HYMNS FOR THE TIMES. Thomas Tiplady. Epworth Press, London.

NATIONAL INCOME OF JAPAN 1930-1939—Economic Intelligence Series No. 1 Published by the Japan Economic Federation, Tokyo.

ECONOMIC RECONSTRUCTION OF INDIA: A study in Economic Planning by Khagendra N. Sen. M.A., Foreword by Pandit Jawaharlal Nehru. The University of Calcutta.

DESHGAURAB SUBHAS CHANDRA. By Sreemati Sudhira Sarkar, B.A., J. C. Banerjee, 15 College Square, Calcutta.

WHERE THEOSOPHY AND SCIENCE MEET. Edited by D. D. Kanga, I.E.S., (Rd.) Adyar Library Association, Adyar.

INDIAN MINES ACT, 1923, Annual Report of the Chief Inspector of Mines in India for the year ending 31st December 1938. Manager of Publications, Government of India, Delhi.

INDIAN STATES

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Hyderabad

THE NIZAM AT THE ARTS COLLEGE

H. E. H. the Nizam of Hyderabad, opening the Arts College buildings of the Osmania University on December 4, declared:

"This building symbolises the close contacts and friendly relations subsisting for centuries between various classes of my subjects as a result of which people in my State have always, in the past, lived in harmony with one another. I, therefore, deem it my duty as an expression of my love for my people to maintain these relations between them."

Advising the students His Exalted Highness said: "The greatest advantage of a residential university lies in its collective life which inspires generous friendship, mutual contacts, broad-mindedness and chivalrous toleration of others who are your companions. These are virtues of a gentleman and they improve one's character without which mere book knowledge is an useless effort."

HYDERABAD LABOUR CONFERENCE

Mr. S. A. Brelvi, Editor of the "Bombay Chronicle", presiding over the first All Hyderabad Labour Conference held in Hyderabad recently observed:

"Political freedom, though it must come first, is not an end in itself, but only a means to higher ends the chief of which is the ushering in of an era of economic freedom and social justice in our country. This conference which you have organised is a manifestation of the revolutionary spirit that is abroad in our country as in many other parts of the world. Everywhere forces have been unchained which will find their satisfaction only when every man and woman enjoys the opportunity of complete self-realisation".

Mysore

MYSORE ECONOMIC ACTIVITIES

In his address to the Dasara Session of the Representative Assembly, Sir Mirza Ismail, Dewan of Mysore, gave an impressive record of the industrial progress of the State. By the steady, continuous and persistent efforts of the Durbar, the State is now well-nigh self-sufficient in regard to her industrial requirements.

The total number of large-scale industries has now increased to thirty. Government have been equally solicitous about the development of cottage and rural industries in the State in order to raise the general standard of living. In fact, this is the pivot of their policy of rural reconstruction.

A three-year plan for the development of rural industries, we are told, has been recently sanctioned and is being actively carried out. In as many as thirty-five centres such village industries as smithies, lacquerware, improved pottery and coir manufactures, tanning and leather work, mat-weaving, paper-making, oil-seed crushing and tile-making are being established.

THE MYSORE UNIVERSITY

A novel procedure was adopted on November 16, by the Mysore University which held what may be called a quasi-convocation at which it awarded diplomas to the L. M. P. diploma holders. At convocations the University has been so far conferring degrees only and diplomas were being presented with no formalities.

At a recent meeting of the Council, Miss Albuquerque, Principal of the Medical School, suggested that the diploma-holders should also be included in the annual convocation. To distinguish the degree holders from diploma-holders the Council adopted this *via media* course.

Baroda

GAEKWAR ON MILITARY TRAINING

"India expects every man to do his duty in this emergency," declared H. H. the Gaekwar of Baroda, presiding at the annual session of the Maharashtra physical culture conference at Satara on December 8.

"Modern warfare," His Highness observed, "no longer depends on personal strength and bravery. It is a thoroughly mechanized affair. This change in the methods of warfare has brought us into the danger zone and we can no longer shirk the responsibility of defending ourselves. The British Government has offered facilities for training our young men in army, navy and air forces. They should avail themselves of this splendid opportunity."

Continuing His Highness said: "The final goal of individual physical culture is to increase the material strength of the nation. It is a fashion to refer to our young men as props of the motherland. They will never be so unless they are given military training. Without such training they can never hope to defend their country from foreign invasions."

Dealing with the handicaps which make it difficult for Indians to distinguish themselves in international contests, the Gaekwar observed that they were mainly due to lack of organization, defective training, and inferior diet.

FAMINE RELIEF IN BARODA

Okhamandal, the State territory at the extreme end of Kathiawar, has been declared a famine stricken area. The extensive relief works started there are being largely availed of. Rs. 58,000 were sometime back sanctioned for the purchase of grass and fodder for relief in this area.

Travancore

NATION-BUILDING IN TRAVANCORE

"The programme of His Highness the Maharaja of Travancore is social, economic, essentially nation-building, constructive and creative. What is needed for ensuring success is the full co-operation, union of hearts, the desire to give and take and to work together," said Sir C. P. Ramaswami Iyer, in a recent speech in Trivandrum.

Given such co-operation, Sir Ramaswami said, nothing was impossible for Travancore to achieve. In that nation-building work, the Government of His Highness had the right to look to all, to all leaders of society, for whole-hearted support. He would be a bad statesman and untrue to His Highness the Maharaja, who strove to choke all agitation to suppress legitimate expressions of opinion and make it impossible for those who have grievances to ventilate them. But it was one thing to ventilate legitimate grievances and ask that they should be redressed; it was quite another thing to destroy for the sake of destruction, hamper for the sake of hampering, and create obstacles on behalf of a discredited group on the basis of doctrinaire ideals which all knew could not be translated into practice in the near future.

UNEMPLOYMENT RELIEF

With a view to relieve unemployment consequent on the closing down of coir factories in Alleppey and Quilon, the Travancore Government have ordered the execution of certain works which, in the first three months alone, will cost Rs. 1,03,650. These works include improvements to the Commercial Canal at Alleppey the main artery of the trade of that centre of commerce.

Indore

EDUCATION IN INDORE

That, the Indore Government is keen on the spread of education is shown by the fact that primary education is free throughout the State while in the city of Indore it is compulsory as well. In addition to the educational institutions maintained by the State, there exists a number of private institutions some of which receive liberal grants-in-aid from the Government. Special attention is paid to women's education and there is a large number of primary, middle and high schools for them. The middle school curriculum has been recently revised with a view "to give a strong vocational bias to education at the middle stage so as to afford opportunity to students to discover their aptitudes for vocational as against purely literary courses". Special facilities are provided for the education of Harijan children. They are exempted from the payment of fees even for education in secondary schools. The total expenditure on education during the year amounted to Rs. 7,66,660.

Cochin

RELIEF TO COCHIN AGRICULTURISTS

It is understood that the Committee appointed by the Government of Cochin has recommended the issue of credit bonds for the benefit of agriculturist-debtors. The Committee contemplates the appointment of a permanent Committee for the valuation of the properties. The bonds will be issued to the extent of 60 per cent. up to Rs. 5,000, 50 per cent. up to Rs. 10,000, and 80 per cent. up to Rs. 15,000 worth of properties. The rate of interest has been fixed to be at 5 per cent. and the bonds will be redeemable only after a period of ten years. There is also a clause which compels the creditors to receive the bonds in lieu of each.

Kashmir

KASHMIR TRADE AND INDUSTRIES

According to the Annual Administration Report of the Department of Commerce and Industries, the department continued their exploration of the possibilities of setting up new industries. The economic and trade surveys conducted during the year put the department in possession of facts regarding the actual conditions prevailing in trades and handicrafts investigated and substantial proposals to help the cottage workers. The conditions of trade were generally normal. The market remained steady with money in plentiful supply.

Among the industries started during the year under Report are mentioned the Kashmir Willows Limited, the Bee-Keeping and the State Bank. A proposal was made for starting two training centres to train educated young men and zamindars in modern methods of bee-keeping. Government also sanctioned Rs. 25,000 for financing the students after their training.

THE CENTRAL BANK OF INDIA LIMITED

(Established—December, 1911)

Authorised Capital	Rs. 3,50,00,000
Subscribed Capital	Rs. 3,36,26,400
Paid-Up Capital	Rs. 1,68,13,200
Reserve and Other Funds	Rs. 1,01,47,000
Deposits as at 30-6-1939	Rs. 32,74,84,000

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H. C. CAPTAIN,
Manager.

Dec. '40.

INDIANS OVERSEAS

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West Indies

INDIANS IN WEST INDIES

- The idea of sending Mr. J. D. Tyson to the West Indies in connection with the presentation of the case for Indians to the Royal Commission appointed to enquire into social and economic conditions in various parts of that part of the globe was an excellent one, because Mr. Tyson has had extensive experience of the condition of Indians abroad and has earned for himself a reputation as an earnest as well as an untiring exponent of Indian claims.

Mr. Tyson appeared before the Commission as *amicus curiae* when Indian witnesses were examined and at the end, he was examined as a witness, a role in which he greatly distinguished himself as is evidenced by the wealth of material contained in the Blue Book published by the Government. In spite of the fact that Indians have been in Jamaica for quite a long time they are still regarded as outsiders and interlopers, though their contribution as shop-keepers, peasant-proprietors and labourers to the exploitation of Jamaica has been very considerable indeed. There is scarcity of work, there are complaints about the size of the task and the scale of the wage; housing is often deplorable, educational facilities are very inadequate, representation in the public services is almost absent and Indians have no voice in the legislature. There are unlimited openings for the production of rice and green vegetables. The question of land settlement for Indians has yet to be solved. Indians in Jamaica, as elsewhere, especially the older people and the disabled cast a longing eye on their mother country and want to return to India, a sentiment which is easy to understand,

though Mr. Tyson and the more intelligent Indians plainly see the undesirability of any large scale repatriation in view of the conditions existing in India.

British Guiana depends for its prosperity chiefly on sugar, while bauxite, gold mining, balata-bleeding and other industries, come a long way behind. There are three Indians on the Legislative Council and one of them is a member of the Governor's Executive Council. Indians, on the whole, have amicable relations with other communities, especially the "black" community and Indians are better organised than elsewhere. The abolition of the indenture system, though excellent in itself, has not been accompanied by a proper organisation for looking after labour and Mr. Tyson suggests that the formation of trade union organisation and the establishment of a labour department working on up-to-date Act should result in visible improvement of labour conditions.

Trinidad, says Mr. Tyson, is much better than British Guiana and Jamaica so far as the position of Indians is concerned. Out of 25 members in the Legislative Council, 12 are officials and 6 are nominated members, the remaining being elected and of the latter three are Indians. There is no Indian on the Executive Council. Mr. Tyson makes a number of suggestions for the improvement of education. The principal complaints of labour are insufficient work in out-of-crop season, excessive size of tasks, low wages, bad housing, absence of latrine etc. The share of Indians in the administration is very poor and Mr. Tyson thinks that there are many Indians who, by their capacity, ability and education, are quite fit to occupy high posts. Mr. Tyson makes the important suggestion that there should be an Agent-General for these three colonies for looking after the interests of Indians.

South Africa

INDIANS IN NATAL

An appeal to those who have inherited money to follow in the footsteps of the sons of the late Moosa Hajee Cassim, namely, Messrs. Aboobakar Moosa, Abdulla Moosa and Ismail Moosa for public welfare purposes was made by Mr. A. L. Kajee, at the opening ceremony of the Moosa Hajee Cassim School Building at Durban.

Mr. Kajee repudiated the statement that the rich Indian was not interested in the welfare of his less fortunate brethren. "In the last ten years," he said, "a quarter of a million pounds was given for educational purposes by the wealthy members of our community. Out of the 110 Indian schools 93 were Government-Aided which were erected and equipped at the expense of the community with a small building grant by the Provincial Administration.

Colonel Blew, in opening the School, said that he desired to congratulate the three young men, who were standing on the threshold of life, for doing something to make the memory of their father live throughout the ages, and at the same time assisting to uplift their own people.

Indians at the moment had no say on what such responsibilities should be, but he believed that the time would come when the Indians of Natal would sit in deliberation on issues that decided what their own position as well as that of the various sections of the community should be.

Mr. E. M. Paruk, the Chairman of the School Trust, said that there were more than 18,000 Indian children of school-going age in Natal without schools to go to. The school which provides English primary education has also provision for the teaching of Arabic, Urdu and religious education.

Ceylon

INDIANS IN CEYLON

In response to the wishes of the Ceylon State Council, the Ceylon Government dismissed 800 Indians from the State service and intends to dismiss ten times more in the next few years in the supposed interests of the indigenous population. Promptly the Government of India stopped all Indian emigration to Ceylon, but the result is that the planters in Ceylon are experiencing a severe shortage of labour so much so that the Planters' Association of Ceylon at its general meeting held recently passed a resolution asking its London Branch to get Whitehall to lift the Government of India's ban on the emigration of Indian labour to Ceylon. The ban, the resolution said, "is detrimental to the interests of planting industries in particular and therefore to the country as a whole".

Malaya

INDIANS IN MALAYA

The Indian population in Malaya is about 744,000 or 14.1 per cent. of the total population, a vast majority being manual labourers. In the four main organized places of employment namely mines, factories, Government and public departments and estates, there are about 278,000 Indians, 144,000 Chinese and 49,000 of other nationalities including Malays and Javanese.

Over 7,000 Indians are employed in mines, 8,000 in factories and nearly 48,000 in Government and public departments. Labour in urban areas is unorganized and its bargaining power is weakened by the influx of unassisted labourers.

The largest number, namely, about 215,000 are employed on estates.



TOPICS From PERIODICALS



DUTIES BEFORE INDIAN YOUTHS

No cause has ever prospered which has not had its missionaries, its apostles and prophets, says the *Prabuddha Bharata* in its issue for December. The cause of Indian unity stands in need of enthusiastic and self-sacrificing workers who are filled with the zeal of patriotism and the warmth of unflinching devotion to their motherland.

In this noble task not a little part will have to be played by the youths of the country, particularly the educated and enlightened students. The future hope of the land lies in its energetic youths whose moral strength, intellectual culture and love of freedom give them no small assurance of fitness to be the pioneers in different departments of national advancement. In order to prepare young men and women to grow up into bold and independent leaders of thought and action, they should be given, even from an early age, a systematic and disciplined training along the lines of our own national ideas and ideals.

The greatest problem before the youths of India today is to bring about unity of action and communal harmony "by dedicating their spiritual, intellectual and material resources to the service of the motherland and sinking their differences in views in the cause of the country's freedom".

What is needed is an intelligent and sensible adaptation of our ancient culture to modern conditions and this will demand of our young men and women plain living, high thinking, great self-sacrifice, self-discipline and strength of character. When the night of sorrow passes and the day of glory dawns in India, it is her young sons and daughters that will be called upon to regenerate her and make her once more the centre of the world's culture and art. To-day when the nations are once again divided and sub-divided, it is necessary to reaffirm our belief in the essential unity of life. We have to set ourselves to the task of creating a new India, nay a new world order in which unjust exploitation and avaricious competition shall cease and nation shall co-operate with nation for the common good of mankind. A man's worth is to be measured by the sacrifice he makes in the service of others and not by the amount of money he earns. Love is a supreme gift and he who lays down his life for his fellow-beings creates a new life for humanity. In this

connection a great and worthy son of India, Aurobindo Ghosh, once said: "A time has arrived now for our motherland when nothing is dearer than her service when everything else is to be directed to that end. If you will study, study for her sake; train yourselves body and mind and soul for her service." You earn your living that you may live for her sake. You will go to foreign lands that you may bring back knowledge with which you may do service to her. Work that she may prosper. Suffer that she may rejoice." This is the ideal that every student should try to emulate. These are the thoughts which every patriotic son and daughter of India should attempt to translate into action.

THE CALL OF KEDARNATH

Looking back over past experiences, one is struck by the discovery that many events that loomed large at the time of their happening have been either obliterated or reduced to vague, meaningless impressions while some experiences that seemed to have little relevance to one's personal life then, have gathered significance with the passage of time, observes Dr. Rabindranath Tagore in the *Visva Bharati Quarterly* recalling his visit to Kedarnath.

Steeper and steeper the path cuts its way upwards. It is hardly a path—a narrow wedge-shaped passage cut into the rock. Only a few steps at a time can be taken; breathing is difficult. Pain and misery are written on the face of every one. I hear a heart-rending cry behind me.

Turning round I see a decrepit beggar almost in the last stages of consumption, who had been following us, bemoaning the loss of the last bit of the rag which he had managed to wind round his blood-stained feet. As he saw my pitiful look, he cried out:

"Don't look like that. This is a small matter. I shall not be left behind. My Kedarnath is calling me; who will stand in my way?"

THE BANE OF MODERN CIVILISATION

'The message of Vedanta which includes the truth of "Love thy neighbour as thyself", preaches "Love thy neighbour because he and you are all one". Unless such notions guide the thinkers and the moulders of the destinies of the nations and the civilisation is based on the ideals of Dharma, there seems to be no hope for mankind.' This is the key-note of Mr. G. A. Chandavarkar's article on "Modern Civilization Needs Correction" in the November Number of the *Vedanta Kesari*. Arguing that a civilization based on materialism is bound to be doomed, Mr. Chandavarkar pleads for a spiritual understanding of things.

In the West where the caste system is thrown to the winds, the caste of wealth has taken its place. The Ashramas of old, four as they were before, are now reduced only to one of incessant money-making and money-spending. Naturally there is no peace. Dictators stand for power and the State for God. Democracies degenerate into mobocracy. The whole Society seems to stand on the brink of a precipice. Individualism means self-aggrandisement. Struggle for power means the destruction of the weaker nations. Even such a good institution like the League of Nations with all its noble ideals has lost its ground. A war of nerves has heralded a huge war of wholesale destruction of humanity. The armed camps of the Western countries should cry halt. Else the whole edifice of culture and civilisation will topple down like a house of cards.

Mr. Chandavarkar advises the Western nations to study Hindu philosophy. For the Hindu philosophy says in quite unequivocal terms that by Dharma alone the universe will stand and without it everything will go to rack and ruin. The dawn of that bright day may come with the radical changes introduced in all our systems of thought including the educational and social systems. The changes should be radical and the reforms root and branch. The task is no doubt Herculean but one need not despair of the future. A new type of civilisation may grow on the ruins of a tottering system of present-day feverish activities of worshipping Mammon and Power in all its crudities. Perhaps a sympathetic study of the Eastern systems of thought and rational philosophy may set the erring humanity on the right path.

WAR AND THE RADIO

The *Divali Number of the Indian Radio Review* has an informing article on "War and the Radio" by Mr. A. F. S. Talyarkhan. The writer says that Radio plays a very important part in the whole world, and Newspapers come second when great and momentous questions are discussed through the Microphone, which reaches the ears of people all over the world in a few minutes. Radio news is really very valuable.

Every important and momentous utterance has had to be broadcast first; the Press had had to play second fiddle from the start.

Hitler and Chamberlain, Goebbels and Churchill, Daladier and Mussolini reach the outside world instantaneously through the radio. Every statesman and politician who has anything to say uses the microphone before the written word. You may say that this was pretty obvious from the start, that everybody expected the radio to play its present dominating part. May be in other places. But I do not think the average Indian, the man in the street knew what to expect.

Thus radio to-day takes first place in the matter of news distribution. When, as at present, grave issues are at stake, it is to the microphone that the leaders of nations turn for the quickest response and the largest audience. When this fact has been sufficiently appreciated in our India, radio here will experience a boom that not any conspiracy of silence will be able to check. And the day is dawning. Elsewhere, where the wise trade on the inevitable, and not against it, there is as much close co-operation as possible. Here in India it did not surprise me to read—in one newspaper—of the Viceroy's war-declaration speech made the night before over the air without any reference to the fact that it had been broadcast.

The writer points out that the Press vs. Radio battle has been a tempest in a tea-pot magnified by fear, misunderstanding and faulty logic and that this should be settled by goodwill and understanding.

Obviously the press cannot shun radio on grounds that it lacks public interest. Yet the tendency to do so is only natural if radio is an economic menace to the press. But there are grounds for considerable doubt on that score and suggests instead that radio can be an extremely helpful ally. A really searching investigation should work to the benefit of all concerned.

THE PHILOSOPHY OF WAR

- "War can at best lead to repression of one party or the other and subsequent reaction. Should we not rather provide machinery for the redress of grievances and the sublimatum of the primary disruptive forces?" asks Mr. S. S. Suryanarayana Sastri writing under the heading "The philosophy of war" in the November number of *Triveni*:

But surely if such machinery could be created and made to function successfully, there would be no need for war at all. Without abandoning one's own loyalties, it is permissible for one to have the vision that such loyalties are finite and imperfect, that they are capable of being superseded by others, that where conflict seems inevitable, the path of persuasion and passive resistance may yet be the nobler one.

Mr. Sastri is of opinion that even in theory, non-violence as an antidote against war cannot claim the last word.

If it is true that non-violence is fundamental, that it is the one reality, that all else are appearances thereof, it should be possible to experience that reality whatever be our mode of approach, conflict or co-operation. Even hatred, our Scriptures say, is a mode of devotion to the Highest. It is not outside of us, an ideal remote from us in space or time or both. It is our very nature in whatever we do. The man of wrath must be saved as much as the man of peace, the sinner as much as the saint. Non violence can claim to be a quicker, easier, less wasteful method; but that is its maximum valid claim. Again, we are not unfamiliar with poison counteracting poison, leaving the human system whole. Whitehead speaks of "a species of microbes, which kills the forest" and "also exterminates itself". And such drastic methods become necessary in quite a few cases. We would prefer to keep our bodies intact, avoid injections and excisions, preserve our health with normal diet and exercise, shun doctors and treatments except, perhaps, mild and beneficial stimulations like those from ultra-violet rays. Not being models of discretion, however, we err from the straight and narrow path; we become subject to troubles which defy natural treatments; we may develop cancers, growths which have to be eliminated by destructive deep X-rays; we may, like Gandhiji himself, develop a diseased appendix requiring removal by the surgeon's knife.

The opposition of one disruptive force by another seems in such cases both necessary and beneficial. It seems, therefore, unsafe, concludes Mr. Sastri, to dogmatise about non-violence as the sole, supreme method.

CO-OPERATIVE TECHNICAL
EDUCATION

Capt. J. W. Petavel, writing in the October Number of the *Indian Journal of Education*, cites the example of Hyderabad Pioneer Co-operative Colony for imparting industrial education. He says:

A country that is not industrially developed is defenceless and can only be a dependency. With the sinister and ruthless shapes that imperialism is taking now, India must think of industrial development first and foremost in connection with her ambition to attain her proper status in the world. Apart from that, India's population has now increased beyond the density that can be adequately nourished by her land with the wasteful primitive system of peasant cultivation, though the peasant may be skilled in his primitive craft. In India, as in all countries, when population has become dense on the land, there must be in some form or other a rural exodus, a shifting of population to industrial occupations, leaving the land to be cultivated in large farms in modern ways that will make it yield more.

The first thing that has to be understood is that industrialization in India must not be socially calamitous as it was in the West. Let it be said at once that India will have to go on the lines advocated by great industrialists, very notably by the greatest of them all, Mr. Henry Ford.

With modern specialization and sub-division of labour, the ordinary industrial workers must do no more than a short half-day shift in the factory and must have a second occupation. The most natural one is part-time home crafting, that is to say, producing a good many articles of food for themselves on a little plot of land round their dwelling or quite near to it.

All sociologists know that those are the conditions under which people are best off economically, socially and, above all, morally. The workers then enjoy the amenities that a town can give whilst living in the bodily and morally wholesome conditions of contact with the land.

That is the only one respect in which India must develop industrially on entirely different lines from those of the countries of the West. India will have to develop on the lines planned by the pioneers and stalwarts of the Co-operative Movement.

HABIT AND INSTINCT

The *Irish Digest* reproduces an article on "Habit and Instinct" by the Most Rev. Dr. Richard Downey in the British Press. The writer says that we have seen that instinct is an inherited tendency to act and that emotion is an inherited tendency to feel. Habit on the contrary, is not a legacy either from the race or from our individual ancestors; it is something which we ourselves acquire, so that our habits may be said to be our very own in a sense which cannot be applied to our instincts and emotions.

He defines habit as an acquired aptitude for some particular mode of action. Sometimes the aptitude is psychic and at times the acquired aptitude is physical. However, whether the acquired aptitudes are in the mind or in the body, they are grounded in the organic structure of the creature and the outcome of an oft-repeated act. Habits are easily contracted, because the actions which build up the habit are pleasurable in themselves and are calculated to soothe one's agitated feelings and generally steady the nerves.

It may be true that habit is crystallised freedom, but whatever freedom there may be in an ingrained habit, it is certainly crystallised and it is well worth our while to control the crystallisation. As Johnson has it: "The chains of habit are generally too small to be felt till they are too strong to be broken".

Habit is like the small stream which, when followed up, carries away the camel with its load. It can change from a useful servant to a tyrannical master. There is something particularly fascinating about mental habits. One comes across a very intelligent man whose wit and wisdom make his conversation a delight, only to learn later that he is a member of some society or organisation which we regard as particularly foolish or obscurantist.

Or, we discover that this intelligent gentleman is a fanatic about something or other that seems to us utterly unreasonable. Probably he has not been able to conquer an early acquired habit of mind. Undoubtedly habit plays a great part in our intellectual make-up and especially in the mental moulding of our youth.

PUBLIC WORKERS IN INDIA

Writing about the "Public Workers and their sources of income" in the November issue of the *Hindusthan Review*, Mr. P. N. Agrawal observes that public life of a country is largely shaped and determined by its workers and it reflects their characteristics, hence their responsibility is great.

India may be said to have no public life. Its most important need is political independence from foreign domination. All the workers have one aim, only one, and it is to help in attaining freedom for the country. After India attains freedom, a host of other things will demand their immediate attention for a solution. Then another question will arise that of furthering the national life of India to an extent which may enable it to stand in comparison with other nations of the world and to go ahead of them. But just at the moment, the biggest problem is of making India a free nation.

The writer hopes that the fully awakened free India can easily remove the defects of our leaders.

But at this time, says the writer, if our workers lack in anything or have evils, it is not possible for us to set them aright and it is bound to affect our national life.

The freedom will also be delayed. It is, therefore, most essential at this time that our workers should be honest, sincere and true. Some of our biggest workers who have an All-India influence and who understand these beings, have a greater and graver responsibility towards other smaller workers. They can easily solve this problem by turning their influence towards this. When they can raise funds of lakhs of rupees for other works, can they not do so for this. But, perhaps, they do not realize the gravity and the importance of this question. It is nothing but our misfortune.

BIOGRAPHIES OF HAIDAR AND TIPU

"I think the time has arrived to reconstruct once again the lives of Haidar Ali and Tipu Sultan on the basis of the fresh facts presented by the numerous new sources and studies, having regard particularly to the quarters from which the information has arrived," says Mr. K. N. V. Sastri of Mysore, writing in the Ross Number of the *New Indian Antiquary*. Mr. Sastri continues:

Incidentally it is worthy of note that Colonel Mark Wilk's account of Haidar Ali is substantially correct. When the usurper Nawab's and his son's history will be re-written, it will differ from Wilk's in the angle of vision.

Perhaps this requires an explanatory illustration. The new angle of vision referred to will take for granted that Mysore State under Haidar Ali and Tipu Sultan was a power in the Deccan. Because she was no longer a small state confined to the comfortable corner at the junction of the Eastern and the Western Ghats, or removed far from the highways of the Mughals and Marathas in this part of India.

Many words are not needed to show that owing to the discovery of several records and publication of original works on the subject, the biographies will be naturally more detailed. The parentage of Haidar Ali, his military exploits, his administrative measures, anecdotes about his daily life and personal character and his foreign policy are known in detail more to us than to the past historians. Equally is Tipu's internal policy revealed to us with a wealth of information.

Fortunately Indian historiography also has helped to re-arrange, re-interpret and emphasise the facts in a novel manner. Consequently questions like the following which remained unanswered till now appear, says Mr. Sastri, to be capable of solution. They are as follows according to him:

- (i) What was the ambition of Haidar Ali in his life?
- (ii) To what office did Haidar nominate his son at the moment of his death? What was given to Tipu Sultan by the ministers of Haidar at Trichinopoly?
- (iii) What was the genius of Tipu Sultan?
- (iv) Why did Tipu attack Travancore? Why did the English go to the help of that State?

MONARCHY AND DEMOCRACY

The November Number of the *Calcutta Review* contains an article on "Is there a general will?" by Mr. Chunilal Mitra, who says that the tug-of-war between monarchy and democracy is a tug-of-war between the survival of the individual will or the general. And whether one is better than the other depends on a further question if the nature of the surviving will is better or worse. Mr. Mitra thinks that the Aristotelean dictum: "It is not the form of government but the man who governs that is of primary importance" is still significant and would remain so for all times to come. He continues:

What I am firmly of opinion is that the goodwill is more enshrined in the one than in the many—more in the individual than in the general. But, sadly or happily, history has hardly recorded an instance where that individual goodwill has been allowed to survive. Becket's goodwill survived after his death while others did not survive at all. Our Socrates died at the cup of hemlock and our Luther was excommunicated before their will saw the light of the day. Columbus died in exile, abused, slandered and betrayed, and Galileo dragged out his last days sightless in a prison cell. Descartes had to die abroad, and our Spinoza fell a victim to cruel persecution. Victor Hugo lived 20 years, if not more, in exile, and Demosthenes, the greatest orator of all times, was assassinated. The cause of Jesus triumphed after his crucifixion. Such is the lot of the greatest members of our species. We are not certain whether their individual will was all along good in every one; but we are sure and more sure that their will tell outside the will of the society to which they belonged. Conversely, the surviving will of the society fell beside theirs. So I am led to think that the history of conflict (individual, social, national or international) is a history of the collision of wills.

So the question is not so much important whether there is a general will or not, whether it is embodied in the individual or in the general will and, lastly, what will is going to survive in the long run and in the ravages of ages.

WOMEN'S EDUCATION IN INDIA

In the course of an interesting article in the *New Review*, Rev. T. N. Siqueira, S.J., writing on 'Women's Education' in India, observes that want of money, want of women teachers and even the prospect of training them, opposition of parents, caste, custom, religion are well-nigh insuperable obstacles to the growth of women's education in our country. The education of girls mainly depend on the attitude taken by the mothers at home, and in order that girls may have the education suited to them, it is imperative that the mother should be educated. The attempts of schools and hostels are futile against the inherited and pervading realities of the home, and the Indian home is the Indian mother. From the statistics available from the Government of India records, the writer concludes that in the high school and university stage the problem is mainly financial and want of money is certainly one of the causes of educational backwardness in a poor country like India. While in the primary and middle school, the obstacle to the spread of girls' education is not so much the want of money as the want of women teachers. The writer refers to the report of the Hartog Committee, which has drawn attention to the paucity of women teachers in India. Because of the low percentage of literacy among women and of the lack of attraction in a village school, it is difficult to get women teachers for these schools, and the writer suggests that women belonging to the villages should themselves be trained as teachers for the schools of their own neighbourhood when they know the life of the children and have a permanent home and lasting social connections. The writer pleads for also an efficient body of women inspectors "to encourage, guide, unify and stimulate the work of women teachers.

THE FICTION OF THE MAJORITY

Both the Viceroy and the Secretary of State for India have referred to the existence of various "communities, parties and interests" in India. The tune has been taken up by interested persons in India and in England. Mr. Jinnah in his interview with the *Manchester Guardian* has made much of the so-called tyranny of the majorities. In an article in the *Harijan*, Mahatma Gandhi pricks the bubble and exposes the shallowness of the accusation against Congress and the British Government's use of such claims as a plea for withholding *Swaraj* from India.

Pointing out that the "so-called majority is merely a paper majority and in any event is ineffective, because it is weak in the military sense", Gandhiji says:

Paradoxical as it may appear, it is literally true that the so-called 'minorities' fear has some bottom only so long as the weak majority has the backing of British bayonets to enable it to play at democracy.

Gandhiji adds:

It is painful to find the British press and Britishers advancing the minority claim to prevent the declaration suggested by the Congress, if I may say so, in the common interest.

Britain has hitherto held India by producing before the world Indians who want Britain to remain in India as ruler and arbiter between rival claimants. These will always exist. The question is whether it is right for Britain to plead these rivalries in defence of holding India under subjection, or whether she should now recognise the mistake and leave India to decide upon the method of her own government.

And who are the minorities? They are religious, political and social. Thus Mussalmans (religious); princes (social) Brahmins (social); Non-Brahmins (social); Lingayats (social); Sikhs (social); Christians — Protestants and Catholics (religious); Jains (social?); Zamindars (political?)

It was exactly the same minority stunt that served Hitler so well in his dealings with Czecho-Slovakia and Poland. We now know how much truth there is in all the wild cry of the German whale being swallowed by the Polish fish. Surely, as Mr. K. Natarajan rightly points out in the *Social Reformer*:

The minority stunt stands exposed in the eyes of the world and the slogan is in a fair way to disappear from the international vocabulary.

LIBERAL RELIGION

Mr. L. J. Belton, in an article in the *Aryan Path*, discusses the 'Witness of Liberal Religion'. He says that rightly understood the term 'liberal' applied to religion means not a protesting, negative creed (new dogmas supplanting the old); not a critical method of sapping the foundation of religion, not a softening or sentimentalising of the more rigorous Christian commands but rather an affirmative and trustful attitude of mind.

Above all it means a loyalty to truth so absolute, so compelling that nothing that hinders the pursuit of it is thought worthy of the fraternity of religion.

"In the ethic of Christianity, it is the relation of the soul to God that is important, not the relation of man to his fellow-man," asserts Mr. Bertrand Russell. This statement though not strictly reconcilable with the Christian ethic of good neighbourliness, indicates what all too often has been the emphasis in Christian teaching. Human solidarity is more pronounced in the Eastern religions than in the Western. The great message which Asia proclaims, declared Keshub Chunder Sen, is not only the union between man and God, but also the union between man and man.

In concluding, he points out that insight tells us that all religions have truth within them, that every religion, in Professor Whitehead's words, is a vision of something which stands beyond, behind, and within the passing flux of immediate things; that no religion is outcast from the community of faiths.

Religions reflect the ethos and culture of the people among whom they flourish; thus religions are not of equal value either ethically or intellectually. Some religions are more primitive; some are higher than others; in some religions, notably in Hinduism, a primitive idolatry and an exalted philosophy exist concurrently; but every religion has its own primitive streak, its superstitions, its fanatics and its bigots. Equally every religion has its prophets, reformers, saints and seers; and this, I believe, is of profound significance. The significance lies not in the fact that all religions have their leaders, for the leader may be a power-complexed egotist; what is significant is the honour men pay to the sage and the seer. There appears on every religion the impress of a great personality who enlarges the people's faith and recalls them to a truth they have lost. Though zealots persecute him, sooner or later the people respond; sometimes they make him a god. It is profoundly significant that spiritual nobility always awakens a response, tardy and hesitant though it may sometimes be. Here lies the significance of the sage and the saint; they embody the truth and goodness and to the truth and goodness man responds.

CONSTITUENT ASSEMBLY

Writing in the December issue of the *Twentieth Century*, Sir Shafaat Ahmed Khan says "that the scheme of a Constituent Assembly looks attractive at first, but the more it is analysed, the greater the difficulties which every impartial and patriotic Indian is bound to experience. He draws the attention of the Congress to the question of minorities and asks:-

Will the minorities who have been guaranteed representation by separate electorates in the Provincial and Central Legislatures be asked to give up and throw them into the melting pot to be tossed about like tennis balls between the acrimonious and contentious disputants in the Constituent Assembly, who will come armed with weighty material to scrap the existing rights and start with a clean slate?

If this is the intention of the framers of this scheme, contends Sir Shafaat Ahmed Khan, then few representatives of the Muslim community will attend this body. He continues:

The Muslims, and, I think, the other minorities will not be prepared to give up rights which they have secured after years of ceaseless endeavour. If, on the other hand, it is decided by the framers of the scheme to guarantee the quality and quantity of representation enjoyed by them by the Act of 1935, then the Hindus of Bengal and the Sikhs of the Punjab will raise serious objections to the convening of such an Assembly. All the difficulties and anxieties through which leading Indian statesmen passed in the years 1929-35 will be revived and intensified with tremendous force and momentum, and the whole country will again be swept by a hurricane of communal feeling which might shatter the foundations of the Constituent Assembly.

Sir Shafaat Ahmed Khan suggests an alternative course to the scheme of the Constituent Assembly. We quote the concluding portion of his article as under:

In my opinion the only way whereby India's troubles can be removed is by the frank recognition of difficulties and by an honest endeavour to remove them directly. Instead of buttressing up the chimerical project of a Constituent Assembly which will act like a high explosive in a country seared by 25 years of communal animosities, it will be the height of wisdom for the Congress to come to grips with the problem and offer a constructive solution. This can only be done in a spirit of generosity to the minorities. It is my earnest prayer that these virtues make their abode at Wardha and Ananda Bhavan.

DEMOCRACY IN INDIA

Mr. Jinnah's declaration that democracy is unsuited to India has caused a political conflagration in the country. Discussing the above subject in an article in the current number of the *Humata*, Mr. Rustomji B. Andhyarujina observes:

'Democracy does not necessarily connote freedom of the people, though that may on first thought appear contradiction in terms. But the apparent contradiction vanishes the moment the true import of the term 'people' is understood. Democracy may mean freedom and happiness for a section of the people, though not for another. Athens is looked upon as a model of democracy *par excellence* by classical writers, but slave labour was the economic basis on which the Athenian democracy rested and at the zenith of Athenian greatness, the unfree population of Athens outnumbered the free by four to one.

Proceeding, the writer points out that neither direct democracy of the Athenian type nor indirect or representative democracy of the British, American or Swiss pattern is sacrosanct; each type is good or bad in so far as it serves or fails to serve the ultimate purpose, *viz.*, the welfare of the people.

Let us not, therefore, look upon democracy as the goal, it is merely a means to an end, the end being the welfare of the people. Hence it is that the establishment of dictatorship after the Great War was a veritable boon to Italy and so was it to Germany after 1932; any other form of government would have meant degradation and ruin for these countries.

To the question: Whether the India of the conception of the Constituent Assembly will be an Independent India or an India enjoying Dominion Status? the writer answers as follows:—

If it is going to be the former, there is no guarantee for the minorities that the constitution will be respected in all eventualities by the majority, as is evidenced by the recent examples of the Czechs ill-treating the Sudetans, the Poles oppressing the Ukrainians and the Germans almost extirpating the Jews from Germany. For, other things being equal against a permanent stratified majority, the physical force of a comparatively small minority will be of no avail; the ultimate sanctions of a State being the physical force and those of an oppressed minority, a rebellion or a threat of rebellion in the ultimate analysis other things being equal, it would be a mere question of time for the majority to quell the rebellion of a recalcitrant minority. Here again the lack of confidence in the Hindus on the part of the Muslims will be a real obstacle to their agreeing upon the future status of India being an Independent India, the political difficulties of such a status apart. If the distrust of the minorities for

the majority remains, there would be no alternative except Dominion Status as the future goal of a democratic India. But even under Dominion Status, there would never be a sufficient guarantee that the Paramount Power would always intervene, when minorities deem themselves oppressed by a majority. For, in the case of an Independent India, any number of safeguards for the minorities would be mere paper safeguards without any effective sanctions behind them; and in the case of an India enjoying Dominion Status, the safeguards for the minorities would be effective to the extent the Paramount Power chooses to intervene; the safety of the minorities presupposes that the Paramount Power would be always willing to intervene and use effective sanctions against the majority. This gives us a picture of a rather ideal benevolent Paramount Power. Hence the misgivings of the minorities even under Dominion Status.

TIMES OF INDIA ANNUAL 1940

The Times of India Annual for 1940 maintains the high standard of its predecessors both in format and contents. Among the contributors are such familiar writers as C. A. Kincaid, St. Nihal Singh and Gladstone Solomon who provide admirable reading matter for the holidays. Attired in a gorgeous cover of purple and gold, the Annual is a sumptuous gift book for the season. Reproductions of Moghul and Rajput paintings from the collection in the British Museum and four special colour plates by the celebrated, Indian artist, Nanda Lal Bose depicting the life of Buddha, are notable features of this year's Annual. We commend the Annual as an excellent gift book for the season, well worth its price of Rs. 2.

INDIA IN PERIODICALS

- MONSERRATE'S MAP OF INDIA. By J. McFarland. [The New Review, December 1939.]
- THE SINGING PEOPLE OF SIMLA HILLS. By Devendra Salyarthi. [The Modern Review, December 1939.]
- MUSLIM ADVENTURERS IN THE KINGDOMS OF TANJORE AND MADURA. By Prof. C. S. Srinivasachariar. [New Indian Antiquary, September 1939.]
- THE HINDU CODE OF INTERNATIONAL ETHICS. By Prof. R. C. Adhicary. [The Hindustan Review, November 1939.]
- GREATNESS OF ASOKA'S CONQUEST. By Prof. Radhakumud Mookerjee, M.A., F.R.S., Ph.D. [Prabuddha Bharata, December 1939.]
- THE FUTURE OF PARLIAMENTARY GOVERNMENT IN INDIA. By Dr. Nandlal Chatterji. [The Twentieth Century, December 1939.]
- AN APPROACH TO MODERN ORIYA LITERATURE. By P. R. Sen. [The Calcutta Review, November 1939.]

MULTUM IN PARVO

NEWS * DEPARTMENTAL * NOTES

Questions of Importance

CONGRESS WORKING COMMITTEE

The Working Committee of the Congress concluded their Session at Wardha on December 22. The following resolution was adopted on the political situation:—

The Working Committee have studied with regret the recent pronouncement of the Secretary of State. His reference to the communal question merely clouds the issue and takes the public mind off the central theme, that British have failed to define their war aims, especially with regard to India's freedom. In the opinion of the Working Committee, the communal question will never be satisfactorily solved so long as the different parties are to look to a third party, through whose favour they expect to gain special privileges, even though it may be at the expense of the nation.

The rule of a foreign power over a people involves a division among the elements composing it. The Congress has never concealed from itself the necessity of uniting the various divisions. It is the one organisation which, in order to maintain its national character, has consistently tried, not always without success, to bring about unity. The Working Committee are convinced that lasting unity will only come when foreign rule is completely withdrawn. . . .

The Constituent Assembly, as proposed by the Congress, is the only way to attain a final settlement of the communal question. The proposal contemplates the fullest representation of the minorities with separate electorates where necessary. It has already been made clear on behalf of the Congress that minority rights will be protected to the satisfaction of the minorities concerned, differences, if any, being referred to an impartial tribunal.

Congressmen by now realise that independence is not to be won without very hard work. Since the Congress is pledged to non-violence, the final sanction behind it is civil resistance which is but a part of satyagraha. Satyagraha means goodwill to all, especially towards opponents. Therefore, it is the duty of individual Congressmen to promote and seek goodwill. Success of the programme of khaddar as an accepted symbol of non-violence, harmony and economic independence is indispensable. The Working Committee, therefore, hopes that all Congress organisations will, by the increased prosecution of the constructive programme, prove themselves fit to take up the call when it comes,

INDEPENDENCE PLEDGE

The following is the text of the pledge to be taken by Congressmen on Independence Day—January 26, 1940, as per Working Committee's instruction:

We believe that it is an inalienable right of the Indian people, as of any other people, to have freedom and enjoy the fruits of their toil and have the necessities of life so that they may have full opportunities of growth. We believe also that if any Government deprives a people of these rights and oppresses them, the people have a further right to alter it or to abolish it. The British Government in India has not only deprived the Indian people of their freedom, but has based itself on the exploitation of the masses and has ruined India economically, politically, culturally and spiritually. We believe, therefore, that India must sever the British connection and attain *Purna Swaraj* or complete independence.

We recognise that the most effective way of gaining our freedom is not through violence. India has gained strength and self-reliance and marched a long way to *Swaraj* following peaceful and legitimate methods, and it is by adhering to these methods that our country will attain independence. We pledge ourselves anew to the independence of India and solemnly resolve to carry out non-violently the struggle for freedom till *Purna Swaraj* is attained.

We believe that non-violent action in general, and preparation for non-violent direct action in particular, require the successful working of the constructive programme of khadi, communal harmony, and the removal of untouchability. We shall seek every opportunity of spreading goodwill among fellow-men without distinction of caste or creed. We shall endeavour to raise from ignorance and poverty those who have been neglected and to advance in every way the interests of those who are considered to be backward and suppressed. We know that though we are out to destroy the imperialistic system, we have no quarrel with Englishmen, whether officials or non-officials. . . .

The charka and khadi are an integral part of our constructive programme for the resuscitation of the seven hundred thousand villages of India and for the removal of the grinding poverty of the masses. We shall, therefore, spin regularly, use for our personal requirements nothing but khadi, and so far as possible, products of village handicrafts only, and endeavour to make others do likewise. . . .

THE SARDAR ON THE SITUATION

Reviewing the political situation at the first meeting of the Congress Party in the Bombay Legislature since the resignation of the Congress Ministry, Sardar Vallabhai Patel, Chairman of the Congress Parliamentary sub-Committee, said:

As you know, the Muslim League recently celebrated what is called its 'Day of Deliverance' as if the Congress Ministries were driven out of office. It was inspired by a fear as to what would happen to it if Congress made a settlement with the British Government. But it forgot that the Congress was not driven out of office, it retired of itself. It was open to us even on the so-called 'Day of Deliverance' to return to office had we so chosen. It is no use praying to God for the resignation of Ministries; the credit, if any, is due to the Congress itself. We had given a pledge to our own electorates not to stick to office, if by so doing the interest of the country would suffer. Then a time came when the Congress felt that it could not continue in office any longer without detriment to the cause for which it existed, and you may rest assured that the Congress is not going back to office until it can wield the real power of governance in a free India.

When the war started, Gandhiji declared his sympathy with Britain. Pledged as we were to freedom, we could not have any sympathy for Nazism, though it must be that it was the humiliating Treaty of Versailles which the Britishers and their friends imposed upon Germany that was responsible for Nazism. However Gandhiji made it clear that the Congress did not agree with him on this question. The Congress had bitter memories of the last Great War.

Who can foretell who will win in the end? Any way, whoever is vanquished will be finished and whoever wins will be weakened beyond repair. With this knowledge it is but natural that the Congress should ask the British Government whether it was prepared to declare that India would be free at the end of the war. The demand was natural and proper. The reply was that we were not united, that minorities need to be protected, and that the Princes had to be placated. How could we have continued in office when such was the attitude of the British Government?

So long as we have a third party in our midst, there cannot be a compromise between the minorities and the Congress. We have had ample experience in the past. We cannot forget how Sir Samuel Hoare set the Muslims against the Hindus when the Unity Conference was held at Allahabad.

The British Statesmen, in order to win the sympathy of the world, now go on repeating that they are willing to give freedom to India were India united. The 'Day of Deliverance' was

evidently calculated to make the world and particularly the British public believe that India was not united and that the Muslims and the Hindus were against each other. But when several sections of Muslims were found to oppose the 'Day of Deliverance', the proposed anti-Hindu demonstrations were converted into a Jinnah-Ambedkar-Byramji protest against the Congress Ministries and the Congress High Command. . . .

It is difficult to understand the position of the League. What does it want? The Congress has made friendly approaches repeatedly, but every time it has met with a rebuff. The Congress ever over-ruled its revered leader, Pandit Malaviyaji and did not reject the communal award. The League goes on rejecting whatever is offered without formulating its own demands. The Anglo-Indian papers, which for the moment appear to represent the League's point of view, urge the formation of Coalition Ministries. The League has not made it clear whether it wants them and on what terms. Congressmen are anxious to make friends, but with whom? That is the question. There cannot be friendship unless there is a willing mind on both sides.

Mr. Jinnah charges the Congress with atrocities. He never could specify the charges. And now the Governors and the Viceroy have kept their mouth sealed, lest they should displease the League by speaking truth.

The condition precedent to any negotiation which Mr. Jinnah makes is that the Congress should accept the League as the sole representative of the Muslims in India. If the Congress accepted that position, it would have to throw the Pathans of the north overboard; to jettison the Shias who are no less than three out of eight crores of Muslims in India; and to betray Maulana Abul Kalam Azad and other Congress Muslims who have contributed in creating the National Congress of to-day. To concede the claim of Mr. Jinnah, which Sir Sikandar Hyat Khan has repeated to-day, is for the Congress to commit suicide in the hope of being reborn a Hindu organisation. Should we tell the Maulanas and the leaders of the Jamiat-ul-Ulema that they should leave the national organisation and submit to the communal leadership of Mr. Jinnah, because the British Government desires that Mr. Jinnah should be placated before Congress gets a declaration of war aims as she desires? The British Government will be disappointed. Let it continue to rule with its advisers as long as it can. Even if we are a handful, we will not allow the Congress to commit political *Hara-kiri* as Mr. Jinnah wants it to do.

If the resignation of Ministries has brought real deliverance, it is to the Ministers who had their daily worries. Our internal differences have disappeared. The Congress has again accepted the leadership of Gandhiji, the only man who can lead us to victory. He is the miracle worker. Under his guidance we must now work. If there are any among Congressmen who are impatient about his methods, they are welcome to try out their own experiments. But they will fail; success will depend only upon loyalty following the lead of Gandhiji.

CONSTITUENT ASSEMBLY

Sir Maurice Gwyer, the Chief Justice of India and Vice-Chancellor of the Delhi University, delivered the Convocation address of the Benares University on December 23rd. Sir Maurice Gwyer, referring to the Constituent Assemblies after the French Revolution, said

that the French National Assembly did indeed produce a constitution on paper, but it failed and was succeeded by a dictatorship, because intoxicated with theory, it took no account of realities. The German Assemblies of 1848 and 1919 were neither of them strong enough to persuade or master their discordant elements and the Bolsheviks were determined from the first that the Russian Assembly should be extinguished at the earliest moment and that the will of the minority should prevail.

By way of contrast, said Sir Maurice, it was profitable to look at the procedure adopted for the purpose of bringing into existence the constitutions of Canada, Australia, and South Africa.

In each of the three cases the body which hammered out the scheme consisted of a very small number of delegates, and though there were difficulties to be overcome, there was no organised volume of opinion which either refused to co-operate or which recorded its dissent from the scheme ultimately adopted.

In a body of delegates like this, Sir Maurice continued, men come to know each other better, to appreciate the strong points of another's case and to realise the weaker points of their own.

The impact of mind upon mind has its effect, and after some time—such is the experience of those who have taken part in transactions of the kind—a sort of corporate sense is born, out of which there may emerge, if not a common will, at least a common desire to produce results.

This does not always or necessarily happen, but it can and does happen, for it is impossible for a body of men to labour together with a common object for any considerable period of time without asperities becoming softened, misunderstandings lessened and mutual respect engendered.

"I draw attention to all these matters," said the Chief Justice, because as it seems to me, they deserve to be studied and considered by those whose natural and reasonable desire it is, that an Indian constitution should receive the *imprimatur* from Indians themselves.

THE VICEROY'S SPEECH

Speaking at the annual meeting of the Associated Chambers of Commerce at Calcutta, on December 18th, H. E. the Viceroy made the following observations regarding the present *impasse* in India:

Despite every effort by His Majesty's Government to resolve doubts as to their intentions for the future constitutional development of India, to make clear their own objectives in the war, to dispel the thought that what is called Imperialism was the dominating motive of our efforts to bring out the unselfish nature of our aims, difficulties remain unresolved and the resignation of the Congress Governments has made it necessary in seven out of eleven provinces to resort to the emergency provisions of the Act of 1935.

I regret that all the more because, though there may be weaknesses here and there, yet experience over yet another year has confirmed the essential soundness of the provincial portion of the Act of 1935. To confine myself to major provinces, I need only cite the instances of Bengal and the Punjab, widely differing in their circumstances, both presenting problems of their own, to bring out that fact and to illustrate the skill and competence with which in those two great provinces responsible Ministers have handled and are handling issues of the utmost delicacy and complexity. I need not add that I share your satisfaction in these circumstances which in the province of Assam, the normal functioning of parliamentary institutions should, despite the resignation of the late Ministry, have continued possible.

But there are times when silence about constitutional developments is better than speech, and in my judgment this is one of them. Beyond, therefore, making the general observations which I have already made, I do not propose today to touch in any detail on the political issue before us.

INDIA'S FUTURE

Sir W. Layton, in the course of his article on Allied War Aims referring to India, says:—

The Congress leaders are asking what hope the war holds out for fuller nationhood and economic betterment for the vast populations of India. These great issues clearly act and react on the situation in Europe. Though our relations with India do not properly figure in any statement on Allied aims we may make to Germany, the sincerity of our motives could not be better proved than by our decision to go ahead as fast as circumstances permit and without waiting for the end of the war to work out ways and means for enabling India to reach her goal of full Dominion Status.

RECENT CONVOCATION ADDRESSES

MR. RANGANADHAN—OSMANIA UNIVERSITY

Dewan Bahadur S. E. Ranganadhan, Vice-Chancellor of Madras University, addressed the graduates at the Convocation of the Osmania University on 2nd December. He said:

I am glad that research is encouraged in this University by insistence on the submission of theses for the higher degrees.

The Bureau of Translation of this University is doing magnificent work by translating books from English and other languages covering the whole range of University studies. It is thereby making a valuable contribution to the enrichment of Urdu literature and the wider diffusion of modern knowledge and culture.

Apart from the work of the Bureau, it would be an excellent thing if the University could establish a Central Research Institute which would deal scientifically with the literature and history of the past. Hyderabad possesses both State and private libraries containing priceless collections of rare manuscripts and books in Arabic and Persian. The University would be rendering a great service to Oriental learning by undertaking the task of collecting and editing such of those manuscripts as have great historical and literary value.

Good work, I know, is being done in regard to Arabic manuscripts, but there seems to be scope for a great extension of research activity in the whole field of Arabic and Persian records.

SIR SHAH SULAIMAN—LUCKNOW UNIVERSITY

An appeal for unity was made by Justice Sir Shah Mohamud Sulaiman, Judge of the Federal Court of India, delivering the Convocation address at the Lucknow University on 9th December:

It ought to be plain to all of us that it is absolutely impossible to make progress in any direction unless all the communities agree to work together in harmony and for a common cause. I would strongly appeal to you to set your hearts upon a happy solution of all such petty wrangles.

There was no difference, he stressed, which could not be removed by common consent, provided that the effort to find an agreement was sincere. He emphasized that what was wanted badly nowadays was a spirit of tolerance—a firm resolve to live and let live. If they began to cultivate the habit of mutual trust and co-operation and proved that their conduct was inspired by a real generosity of mind, the future of the country would be fully assured.

There were innumerable avenues in which the graduates could direct their efforts. He urged them to turn their knowledge into practical use so as to serve the educational, social and economic needs of the country.

MRS. SAROJINI NAIDU—NAGPUR UNIVERSITY

"I am a Brahmin! I want *Bhiksha* (alms) from you—*bhiksha* of your lives dedicated to the service of the country," said Mrs. Sarojini Naidu addressing the Convocation of the Nagpur University on 9th December. She asked the recipients of degrees to ponder on the question of bread, and bear in mind the pressing demand of the country. At a time like the present when the national feeling was very exuberant and when the needs of the country demanded the dedication of life to a solution of those demands, she felt that the need of their country alone could not occupy their entire attention. She was a dreamer of dreams, dreaming of world unity, dreaming of India as free and strong, equipped to take her place in the Commonwealth of nations on equal terms.

NAWAB OF BHOPAL—ALIGARH UNIVERSITY

Delivering the Convocation address to the Aligarh University on December 16th, H. H. the Nawab of Bhopal referred to the question of the participation of students in political life. His Highness said: "With the advent of democracy in India, our students have come into much closer touch with politics than before."

I think it is very desirable that they should study and discuss political questions so that they may be equipped when they leave the university with the necessary training for political life. This study and discussion is bound to produce different reactions on different minds and it is, therefore, but natural that they should form different political views. But I am strongly of opinion that this difference in political views should not assume a form which may tend to subvert the discipline of the university or disturb the even tenor of its academic life. The university is not a political institution and there is no justification for making it the arena of political strife.

Concluding, His Highness said: "You should not make this service a stepping-stone to self-aggrandisement and personal gain. You should learn to obey and try to serve and not to lead, as leadership comes itself to those who have learnt to serve and obey and have spent their lives in making sacrifices and enduring hardships for the good of other people."

FEDERAL COURT REPORTS

During the period from October 1938 to May 1939, the Federal Court of India have decided six cases according to the first volume of the Federal Court Reports just published under the authority of the Federal Court of India. Prominent among these cases are the Central Provinces and Berar Motor Spirit and Lubricants Taxation Act, 1938, and the United Provinces Government's suit claiming that the Cantonments Act, 1924, was *ultra vires* the then Indian Legislature.

The Reports contain full details of the cases adjudicated together with a table of cases cited during hearing, complete details of the proceedings at the inaugural sitting of the Federal Court in the Princes' Chamber, New Delhi, on December 6, 1937, and an index for ready reference.

Though unofficial enterprise has already taken the lead in reporting cases adjudicated by the Federal Court, the need has been felt for an authorised series of Federal Court Reports with head notes, etc., and the present volume has been issued for that purpose. Until such time when the Reports become a regular feature of the Federal Court, subsequent Reports will be published as and when the number of cases to be reported justifies the issue of a fresh part.

HON. MR. JUSTICE S. L. SALE

His Majesty the King-Emperor has been pleased to approve the appointment of Mr. S. L. Sale, I.C.S., BAR-AT-LAW, as a puisne Judge of the High Court of Judicature at Lahore in the vacancy that will occur on the retirement shortly of Sir James Addition.

ADOPTION BY HINDU WIDOW

Their Lordships the Chief Justice, Mr. Justice Krishnaswamy Aiyangar and Mr. Justice Somayya of the Madras High Court delivered separate but concurring judgments dismissing a second appeal in which the question for consideration was whether for purposes of adoption a widow should consult her daughter's sons when there were her husband's brother's sons who had been consulted.

The lower courts held that daughter's sons need not be consulted when there were nearer agnates and the adoption made in the present suit was valid. The second appeal was against the judgment of the Subordinate Judge of Guntur, and when it came before the High Court the matter was referred to a full bench.

The appellants argued that the right of inheritance should be a governing factor in matters of consultation and that *sapindas* included both agnates and cognates.

Their Lordships held that religious efficacy was of more import in matters of adoption than matters of inheritance and that daughter's sons need not be consulted when there were nearer agnates.

JUDICIAL REFORMS IN KAPURTHALA

In order to establish an independent judiciary in the State, His Highness the Maharaja of Kapurthala has issued an order abolishing the Judicial Committee and making the Kapurthala High Court as the final court of justice.

The Order provides that decisions on petitions for mercy, confirmation of sentences of death or life imprisonment and other judicial prerogatives of the Ruler, as provided by law, shall be exercised by the President of the State Council, acting in association with, and on the advice of, the Judicial Member of the Council subject to the ultimate sanction of His Highness the Maharaja.

LIFE ASSURANCE PREMIUMS

Mr. Trevor Cox asked the Secretary of State for War, whether he will explain the position of reservist soldiers now called to the Colours who are unable to pay the premiums on life insurances?

Mr. Hore-Belisha: Reservists who were called to the Colours under the Reserve and Auxiliary Forces Act, 1939, before general mobilisation, were given a certain measure of protection by the Order-in-Council dated 23rd June 1939, in the event of non-payment of life insurance premiums at the due date owing to their having been called up for service. This protection amounted broadly to an extended time for payment without interest accruing on arrears. The protection covered the period of service under the Act and a limited time afterwards.

Service under the Act terminated with general mobilisation. A reservist called up on general mobilisation, or a reservist previously called up under the Act when his period of grace under the Order-in-Council expires is in the same position as regards insurances as any other member of the public. No special protection is given under the War Emergency legislation in regard to life assurances. The reservist, however, has the right of access to the Military Service (Special Allowances) Advisory Committee which may take life assurance into account among other civil liabilities in considering any claim for special financial assistance on grounds of hardship.

WAR RISK INSURANCE RATES

The Institute of London Underwriters have announced a big increase in war risk insurance rates for North Sea routes. This is due to the increased risk to shipping in the North Sea where the presence of mines is widely believed. Increases for shipments in the danger zone make the new rates double the old, ranging from 60s. to 80s. per cent.

DEPRECIATION OF GOVERNMENT SECURITIES

In a representation to the Government of India, Mr. S. C. Ray, President of the Indian Insurance Institute, Calcutta, draws the attention of the Government to the situation that has been created with regard to the working of insurance companies in India, as a result of heavy depreciation of Government securities consequent on the outbreak of war.

The representation points out that against life funds of 45 crores of rupees, Indian insurance companies have invested about 34½ crores in Government and semi-Government securities due mostly to legislative measures. The recent depreciation, it adds, will cause a book loss of about 9½ crores to insurance companies.

The representation mentions that under similar circumstances, Canadian insurance law permits valuation of securities in disregard of the artificial depreciation and urged upon the Government of India to introduce this beneficial system of Canadian law, since the present Indian insurance law has been framed largely on the Canadian model.

INSURANCE MERGER

The new Insurance Act has created new problems for small insurance companies. To meet the changed requirements, many small companies have amalgamated and the latest of such merger moves is that of the Prabhat Insurance Co., Ltd., the Modern Insurance Co., Ltd., and the Forward Assurance Co., Ltd. At the extraordinary general meetings of the shareholders, policyholders and creditors of the respective companies, resolutions were adopted recently, sanctioning the scheme of amalgamation among the above three companies. The terms were settled on the basis of the actuarial valuations of the companies as on 31st March, 1939. According to the Actuary's report, the scheme if approved would make the combined body more solvent and afford greater protection to the policyholders.

FINANCES OF THE CENTRAL

GOVERNMENT

- The first six months of the financial year showed many signs of prosperity which but for the war should have produced a much larger surplus for the Government of India than Sir James Grigg anticipated.
- The figures now available disclose a surplus of Rs. 84 lakhs on the working of the first half-year as against a budgetted surplus of Rs. 5 lakhs for the whole year.

The total revenue up to the end of September amounted to Rs. 44,53,00,000 and expenditure charged to revenue was Rs. 43,69,00,000.

This compares with a deficit of Rs. 438 lakhs shown during the same period last year.

Customs revenue was up, being Rs. 22,66,00,000 as against Rs. 18,57,00,000 last year; while central excise duties fell from Rs. 4,22,00,000 last year to Rs. 2,61,00,000.

Corporation tax rose from Rs. 16 lakhs to Rs. 29 lakhs while other income-tax yielded Rs. 3,48,00,000 against Rs. 4,68,00,000, Salt produced Rs. 4,92,00,000 against Rs. 4,08,00,000.

Receipts of the Posts and Telegraphs Department showed a surplus of Rs. 6 lakhs against a deficit of Rs. 17 lakhs last year.

GERMANY'S TRADE WITH INDIA

How a deliberate attempt on the part of Germany to improve her visible balance of trade affected the development of her trade with India is disclosed in the quarterly report of the Indian Government Trade Commissioner in Hamburg for April-August, 1939.

During the first six months of the year, Germany's imports from India fell by over 14,000,000 *reichsmarks* as compared with the corresponding period in the previous year. On the other hand, her exports showed an improvement of almost 19,000,000 *reichsmarks* with the result the visible balance of trade between India and Germany became slightly favourable to Germany during the first quarter and markedly during the second quarter.

SALES TAX IN BOMBAY

"The Governor of Bombay has decided in consultation with his Advisers not to proceed with the sales tax on manufactured cloth which was authorised by the Bombay Sales Tax Act, 1939," says a Bombay Government Press Note.

It adds: "When the Sales Tax Bill was under discussion in the Legislature, a number of representations were made to the effect that the piece-goods trade in this Province would be seriously affected by the proposed tax. It was urged that the wholesale markets in Bombay and Ahmedabad, which are the distributing centres for a large part of India, would be seriously disorganised by a wholesale tax, particularly because there was no simple method of obtaining refunds on export.

With regard to a tax on retail sales, it was urged that it would be necessary for a large number of petty traders—some of whom might be illiterate—to maintain accounts and to submit them for examination to Government inspectors. The tax would thus be both irksome to the taxpayer and expensive to Government. For these reasons, alternative schemes were examined by Government.

At the time the late Ministry resigned, however, no decision had been taken and the difficulties, which would have to be met in enforcing this sales tax, had been found to be considerable.

His Excellency considers that it is not in the best interests of the trade that it should be kept in suspense any longer on this issue and has, therefore, decided that the decision not to proceed with the *ad valorem* sales tax on manufactured cloth should be made known."

WOMEN AND WAR

The fact that there is a war on does not prevent most of the women's organisations from functioning and it is obvious that many of them are not only providing willing helpers for the many services, both official and civil, but are already debating ways and means of assisting when the time comes to consider peace terms.

The Executive Committee of the British Section of the Women's International League for Peace and Freedom held a meeting and the following resolution was passed:—

We, the Women's International League Executive Committee, urge the Government to make clear the terms upon which it would be willing to make peace. We urge further that the terms should include the recognition of equality of race and of the rights and liberties of the individual and respect for the integrity of small as well as great nations. As an earnest of its acceptance of these fundamental principles, we urge the Government to make clear its intention of bringing India into free and equal partnership in the family of nations.

WOMAN MINISTER FOR ASSAM

Assam will, for the first time, have a woman Minister in Miss Mavis Dunn, a prominent member of the Assembly.

Oath-taking by four Ministers: Khan Bahadur Sayidur Rahman and Abdul Matin Choudhury, and Miss Mavis Dunn and the fourth yet to be selected, has been fixed to take place shortly.

The *Associated Press* understands that prior to the budget session, the Assembly will hold a short session in January to transact mainly non-official business.

WIDOWS' THRIFT FUND

The Government of Madras have approved a scheme for a Provincial Widows' Thrift Fund to enable widows to invest their savings or other money in an annuity fund. An annuity based on the amount invested will be paid monthly to the investor from her 45th year for a period of 15, 20, or 25 years.

WOMEN'S ROLE IN INDIA

"Now that the Working Committee has accepted spinning as an indispensable condition of Civil Disobedience," writes Mahatma Gandhi in *Harijan*, the women of India have a rare opportunity of serving the country. The salt campaign brought out tens of thousands from their seclusion and showed that they could serve the country on equal terms with men. It gave the village women a dignity which she had never enjoyed before. The restoration of spinning to its central place in India's peaceful campaign for deliverance from the imperial yoke gives her women a special status. In spinning they have natural advantage over men.

Since the beginning of time there has been a division of labour between men and women. Adam wove and Eve span. Experience shows that spinning will remain woman's speciality. I believe there is a good reason behind the experience. Spinning is essentially a slow and comparatively silent process. Woman is the embodiment of sacrifice and therefore non-violence.

Her occupations must, therefore, be as they are more conducive to peace than war. That she is now being dragged down for purposes of violent war is no credit to modern civilization. I have no doubt that violence so ill becomes woman that presently she will rebel against the violation of her fundamental nature. I feel that man too will repent of his folly. Equality of the sexes does not mean equality of occupations. There may be no legal bar against a woman hunting or wielding a lance. But she instinctively recoils from a function that belongs to man. Nature has created sexes as complements of each other. Their functions are defined as are their forms.

LITERARY

CULTURAL CONFERENCE

The All-Universities Cultural Conference met at Allahabad. Prof. Gyan Chand, Professor of Economics, Patna College, in the course of his address, said:

"India's freedom has to be a part of a new world order, otherwise there will be no world order. India will either be free or even a more tormented victim of a world chaos."

"I regard the project of convening this Conference," said the Professor, "a very opportune and potentially fruitful idea for which the organisers of the Conference are entitled to our sincere felicitations."

MARATHI JOURNALISTS' CONFERENCE

The Marathi Journalists' Conference held at Bombay under the presidency of Mr. K. G. Limaye, adopted a resolution urging the provision of a minimum salary, amenities and other privileges to working journalists. Working journalists, who in general are a singularly overworked and under-paid lot, can be depended upon to cordially and gratefully welcome the resolution but the question as to how it is to be implemented raises several complicated issues unconnected with standards of treatment by employers.

THE NEW INDIA

We welcome the *New India Weekly* which has been started in Nagpur by Mr. V. S. Venkataraman, Editor of the now defunct *Daily News*. The new journal has declared its goal to be national freedom. Mr. Venkataraman is an experienced journalist, and we are glad to see him active again after a short break. There are some bright and attractive features in the new journal which deserve wide popularity in the province.

AN APPEAL TO THE PRESS

An appeal to the nationalistic newspapers and journals in India to be non-party organs and to express their independent views for the correct formation of public opinion was stressed by Mr. S. Srinivasa Iyengar presiding over the first anniversary of *Modern Times*, an English Weekly published in Madras.

PERSONAL

MR. G. A. BAMBRIDGE

We congratulate Mr. G. A. Bambridge, Senior Director of, Messrs. Binny & Co., Ltd., on his appointment as Sheriff of Madras for the current year.

Mr. Bambridge came to India in 1907 as an Assistant in Messrs. Binny & Co. and rose to the position of Director in 1928. As Chairman of the Employers' Federation of Southern India for two terms and of the Madras Chamber of Commerce for one term, he distinguished himself in the business world.

He was a member of the Madras Port Trust Board for some time and also a member of the Madras Board of the Imperial Bank of India. He represents the Madras Chamber of Commerce on the Senate of the Madras University.

During the last war, he served with the Royal Corps of Signals. He is a keen sportsman and is President of the Madras Boat Club and a former President of the Gymkhana Club.

GENERAL BRAUCHITSCH

It is said that General von Brauchitsch will be the Hindenburg of the war—not the master mind but the front man of the German Army.

He is 56 years' old and recently married. He comes from East Prussia, the domain of conservatism.

It is Brauchitsch's personal job to unite the tradition of the old army with the spirit of Nazi-ism.

In looks he is the typical Prussian aristocrat—tall, lean, clean-shaven with countless little wrinkles recording the smiling experiences of a pleasantly active life. He seldom appears in company with the Fuehrer.

LORD NUFFIELD'S LATEST BENEFACTION

Lord Nuffield has given a million Morris motor shares worth nearly £1,250,000 to create a Central Hospital Fund for the provinces. Lord Nuffield has expressed the hope that from this Fund and the King's Fund in London, there will ultimately emerge a truly National Hospital Service.

CURING CANCER

In the laboratories of famous medical men, remarkable experiments are being conducted to fight the growing menace of cancer.

They have found out that hair trimmed from 1,000,000 heads and feathers of 500,000 chickens provide a crystalline substance known as *cystine*. Colourless and odourless, this new chemical is found to possess the qualities to fight against cancer. Five thousand hair cuts provide 100 pounds of hair, which in turn yield five pounds of *cystine*.

The process is a very interesting one. At first the hair is packed into large flasks. One bottle filled with 30 pounds, represents 1,500 hair-cuts, or it may contain selected feathers from 800 chickens. The hair is boiled 10 hours and cooled overnight. Then after being filtered, neutralized, decolorized by 15 separate treatments and washed in alcohol and ether, the cancer fighting property is finally purified.

MODERNISING INDIAN MEDICINE

At a preliminary meeting of practising doctors of Hyderabad and Secunderabad held at a dispensary in Secunderabad, it was decided to form an Association called the Hyderabad Association for Indian medicine and homeopathy. Dr. N. M. Jaisooriya was elected President, and Dr. M. Krishna Rao, Secretary.

The aims and objects of the Association are to revive the old science of Indian medicine and to modernise it to suit present needs and conditions.

NEW CURE FOR WHOOPING COUGH

It has long been known that a change of air such as can be provided by a holiday in a mountainous district is a cure for the distressing and dangerous childhood ailment of whooping cough. Now the same results could be obtained by sending children up in an aeroplane for short flights, say of 2 hours at a height of about 8,000 feet. The danger is that medical control is impossible in an aeroplane, and ear or lung troubles might develop from such flights.

THE FURRED TONGUE

When you wake up in the morning with a bad taste in your mouth and a woolly furred tongue, sit up and take heed, warns Dr. Bamford Stanley. The tongue has always been known as an eloquent tell-tale of the state of the body's health. When it is furred, it is a danger signal to be read and understood.

A furred tongue generally indicates some disturbance of the gastro-intestinal tract. If it is just an occasional occurrence, it is most probably due to over-indulgence in eating or drinking the night before, or to excessive smoking. In such a case a tea-spoonful of bicarbonate of soda in a tumblerful of warm water with the juice of half a lemon added will do wonders in clearing up the trouble.

SINGING FOR HEALTH

Singing is of incalculable value in building up and preserving one's health, writes Dr. Rane Fanvel in the Canadian journal *de Recueil*. There is no better breathing exercise; deep respiration is essential in voice training. The air in one's lungs is completely renewed, the muscles of the thorax are developed, the blood circulates freely and poisons are eliminated. After a half hour of singing practice, one feels a tingling sensation of well-being. Because of this I recommend voice culture to my patients, particularly to those suffering from neurasthenia or depression. It is a treatment of equally great value in cases of tuberculosis.

BIRTH AND DEATH RATES IN 1937

	Birth Rate per 1,000	Death Rate per 1,000
British India ..	34.5	22.4
England and Wales ..	14.9	12.4
Federated Malay States ..	37.8	19.9
Japan (for 1936) ..	29.9	17.5
Palestine ..	41.6	18.9
Egypt (for 1936) ..	44.2	28.9
Netherlands East Indies ..	28.3	18.8

The number of births in British India, exclusive of Burma, was 9,888,457 in 1937 or approximately 179,000 less than those for the same year in 1936.

MADRAS CO-OPERATIVE CONFERENCE

- The Twenty-third Madras Provincial Co-operative Conference met recently at the premises of the Madras Provincial Co-operative Bank, Mylapore, under the presidency of Rao Bahadur S. V. Narasimha Rao. Sri V. V. Giri hoisted the Co-operative Flag, and Sir T. Vijayaraghavacharya opened the Conference.

The President laid stress on the need for sound and efficient agricultural marketing organisations. In his opinion there should be one well-conducted loan and sale society for a group of villages within a radius of 15 to 20 miles. It would be undesirable to permit rural credit societies to take up the heavy responsibilities connected with the proper functioning of loan and sale societies. Rural credit societies should be reorganised with better material. Unlimited liability societies were, in his opinion, quite unsuited to the genius and traditions of their people. He was in favour of two separate apex banks, one for the Andhra districts and the other for the remaining districts.

TRANSPORT OF GOLD PROHIBITED

The Government of India have prohibited the bringing by sea or land into British India from any place other than Burma or taking out of British India to any place other than Burma of gold coin, gold bullion or gold ingots whether refined or unrefined except on the authority of a licence granted on this behalf by the Reserve Bank of India.

THE CHINESE CURRENCY

A scheme for the creation of a new international currency for China is being discussed by British and Chinese financiers in Hongkong according to a Japanese report. It is suggested that this currency would replace the Chinese national dollar, which would then become a purely domestic currency.

MADRAS LAND MORTGAGE BANK

The Government have increased the maximum amount of guarantee given by them in respect of the debentures issued by the Madras Central Land Mortgage Bank to a total face value of Rs. 250 lakhs.

MINORITIES AND STATE RAILWAYS

The Government of India have decided to appoint an officer on special duty to review the working of the rules and orders relating to the representation of minority communities in the services of the State-managed railways.

The officer will in particular devote attention to (a) the numbers and proportion recruited in these communities and the extent to which the communities have been obliged to rely on reservation to secure these percentages; (b) the reasons for any deficiencies in the number of recruits secured; (c) the distribution among categories, areas and in establishment branches of the numbers of these communities; (d) the effect of the system and methods of promotion on the representation of these communities; (e) the methods of compiling and checking the returns; and (f) any general defects of the system on the working of the services.

The officer's task will be to investigate how those principles are being observed and make recommendations where necessary, which appear likely to facilitate better enforcement of the basic principles approved by the Government of India.

A RAILWAY BRANCH LINE

The Railway Board have under consideration a project for constructing a branch line between Kashipur and Kalagrab, United Provinces, a distance of 31.41 miles, at an estimated cost of nearly Rs. 19,00,000 excluding rolling stock or nearly Rs. 60,000 per mile.

The line will, if sanctioned, be constructed as an integral part of the Rohilkhand and Kumaon Railway on the 3½" gauge. The alignment proposed will traverse four important districts of the United Provinces.

RAILWAY CONCESSIONS TO PARENTS

Cheap tickets have been issued for special trains from London and Edinburgh for the benefit of persons wishing to visit children and others who have been evacuated to safe districts. Over 6,000 tickets have been taken, half for the eastern area for which six trains will start from one London terminus. This is the first occasion for which these arrangements have been made.

MENAKA'S BROADCAST

In the course of a talk broadcast from the Lucknow Station of A. I. R., Menaka, the famous dancer (in private life Mrs. Leila Sokhey) said:

"Dancing is one of the ancient and glorious arts of our country. It is based on the Bharat Natya Shastra and the various dance techniques of India are nothing but the tributaries of one river.

Dance is a medium for the expression of the life and emotions of a nation, and though in general these feelings and emotions may be the same the world over, yet different people give them a peculiarly local colouring and develop different dance techniques to give expression to them. . . .

The *Kathak* dance was danced in the ancient times by women of the highest families. Mythologically it is attributed to Parvati who is supposed to be its first exponent. There is also an archaic dance drama in Malabar, commonly known as *Kathakali*. In Tanjore there is the *Dasi attam*, the dance of the Deva Dasis. These three types of dance have all the same foundations. It is essentially a male dance full of strength behind them, in that they all adhere to the rules governing dance laid down in the Natya Shastra of Bharata."

MADRAS MUSIC CONFERENCE

The Thirteenth Annual Music Conference organised by the Madras Music Academy was opened in Madras, on December 21, at the Senate House by Sir R. K. Shanmukham Chetti, Dewan of Cochin. Sangeetha Vidwan Musiri Subramania Aiyer presided.

Opening the Conference, Sir Shanmukham Chetti pleaded that in matters like music, it is not the mere tradition and technique that counts so much as the subject and beauty of expression. Music, like life, he said, must be experienced and enjoyed with one's whole being. It cannot be a matter of mere intellectual or emotional thrill. He hoped that the work of this Academy will result in purifying and ennobling the art side of music so that it may truly enrich our cultural life.

PENTANGULAR CRICKET

The Hindus won the Bombay Pentangular Cricket Tournament beating the Muslims in the final on November 27 by five wickets.

The scores:

Muslims: 199 and 180.

Hindus: 159 and 221 for 5.

Mr. Bhulabhai J. Desai, presiding at a dinner given in honour of the successful Hindu team by the Merry-makers' Club, at the Hindu Gymkhana, strongly disapproved of the Pentangular Cricket Tournament being run on a communal basis and said "that communal cricket engendered rancour, bitterness, and the sooner it was played on a different plane, the better it would be for India in general."

"My twenty-five years' experience of the Bombay Pentangular has convinced me that the competition does not embitter communal feelings," said Major C. K. Nayudu, Captain of the Hindus, in an interview with a Press representative.

The Major added: The place which India has to-day on the map of the world is due more than anything else to the competition which has produced several All-India players.

SPORTSMEN AS ARMY OFFICERS

What are the leading sportsmen in England doing now? To this oft-asked question, there is only one answer—most of them have joined up.

D. R. Jardine, one of the greatest Test skippers England has ever produced, has been actively associated with the Territorial Army.

I. A. R. Peebles, captain of the Middlesex county cricket team, has enlisted in a Yeomanry regiment. G. O. Allen, one of Peebles' predecessors, and H. J. Enthoven are both Anti-Aircraft officers. So are E. R. Thomas, former captain of Surrey, and T. N. Pearce, former captain of Essex. Denis Wilcox, who used to share duties with Pearce, is in the Army; and J. W. A. Stephenson, who had only just ceased being a regular soldier, has promptly gone back. Walter Hammond, who led England against Australia and South Africa, has a commission in the Royal Air Force. Denis Compton, Leslie Compton and Price are in the Police War Reserve.

PLIOFILM

Moving picture beauties and glamour girls started a new fashion several years ago when they began wearing transparent raincoats and carrying transparent umbrellas and parasols. Now this same material is being used for wrapping hundreds of different commercial products. This new material is called Pliofilm, a trademark registered by the Goodyear Tire and Rubber Company, Akron, Ohio, U. S. A. Pliofilm is known technically as a stabilized rubber hydrochloride, a derivative of rubber. It is particularly fitted for use wherever either a moisture-vapour proof or a waterproof sheeting is required.

GOLD FROM THE ANTARCTIC

It is believed that beneath the frozen wastes surrounding the South Pole lie vast stores of mineral wealth. Will the gold and coal and possibly oil of the Antarctic ever be brought to the surface for the use of man?

Gold has been won from the Yukon and other very cold regions, but conditions in those areas are not so severe as they are furthest south where immense tracts are permanently covered by a dense cap of ice and blizzards rage almost without a break.

SIR C. V. RAMAN

Sir C. V. Raman inaugurated the series of lectures arranged by the Faculty of Science of the University of Lucknow during December, January and February. The series will consist of 12 lectures by eminent scholars. Sir C. V. Raman spoke on "New light on Crystal Physics" on December 20, 21 and 22.

NOVEL CLOCK

A clock which, it is claimed, will go for ever has been produced by a Swiss firm. It depends on atmospheric variations to wind its mainsprings. A change of a few degrees in temperature keeps it going for two or three days.

X-RAY PIONEER

The death has occurred of Professor Vaillant, the X-Ray pioneer, who successively lost his fingers, wrists and lower arms as a result of his experiments. He recently underwent his fourteenth operation.

DOUGLAS FAIRBANKS

Douglas Fairbanks (senior), the world famous film star, died after a heart attack at the age of 56.

American actor, born at Denver, May 28, 1888, Douglas Fairbanks made his first appearance on the New York stage in 1901. Engagements at various New York theatres followed and he toured America in 1908-10, with a theatrical party who presented the drama "A Gentleman from Mississippi". About 1914, he took up cinema work forming his own company in 1917. Mary Pickford whom he married in March 1920, was his second wife. The marriage ended in a divorce later. His third wife was Lady Astor. An athlete as much as an actor, he endeared himself to his audiences by the dash, nerve and charm with which he portrayed the roles of many romantic, historical and legendary heroes. It may be recalled that he paid a visit to India some years ago.

His death will be deeply mourned all over the world by film fans. After completing the *Private Life of Don Juan*, which was his last outstanding picture, he was practically leading a retired life.

MATHRU BHOOMI

The film Mathru Bhoomi (India is mine) in Tamil was given at the Broadway Talkies in the presence of a large gathering, the Mayor Mr. S. Satyamurthi presiding. Mathru Bhoomi runs for about three hours.

It is the story of the fight for freedom by a subject state in India. Fortresses and courts figure in the scenes. Women take part in the battles. Freedom was granted to and not won by the subject state.

The story concludes with peace and harmony being brought about between the rival states by means of a Royal marriage.

Mr. Satyamurthi said that those who betrayed their country should see the film and join in the fight for freedom for India.

TYRE BUILT FOR ANTARCTIC EXPEDITION

On August 9th, Goodyear turned out its 800 millionth tyre. The 800 millionth tyre happens to be one of the largest tyres ever built and one that will be used on a snow plough which will explore the Antarctic regions.

The tyre is in itself unusual and will serve an unusual purpose. It will be the first of six giant casings (120 x 83'50-66) that are being constructed for the Research Foundation of the Armour Institute of Technology and will be fitted on a huge snow cruiser to be used in exploring the frozen wastes of the Antarctic continent.

Designed by Dr. Thomas Poulter, a member of the Foundation staff and second in command of the Second Byrd Antarctic Expedition, the snow cruiser will be 55 feet long, 15 feet wide and 15 feet high, will weigh 75,000 pounds loaded and will carry sufficient fuel and supplies to allow its crew of four to remain away from permanent bases for a year at a time. Goodyear's 800,000,000th tyre and its five mates will be the biggest ever manufactured for actual use on a motor vehicle, being 10 feet in overall diameter, nearly a yard in cross section and of 12-ply construction.

Special precautions were necessary in manufacturing this tyre to keep the rubber pliable in the Antarctic temperatures, which go as low as 72 degrees below zero.

MANNERS FOR THE ROAD

Do unto other road users as you would have them do unto you.

Don't show the other fellow how quickly you can go. You may reach the hospital first.

Don't forget the fate of Lot's wife; keep your eyes front.

Don't forget that the overtaker on a bend sometimes needs an undertaker.

Don't drive noisily in residential districts; barking dogs resent competition.

Approach schools as you did in your childhood—slowly.

Be patient with pedestrians and you won't make patients out of them.

LORD NUFFELD IN AIR MINISTRY

The British Air Ministry announces that Lord Nuffeld, motor car magnate and philanthropist, has been appointed as Director-General of Maintenance in the Air Ministry and will be responsible for the repair of aircraft and equipment of the Air Force.

He will also generally supervise supplies for purposes of the Air Force and will receive no remuneration.

FIRST INDIAN FOR R. A. F.

Nawabzada Mohammed Ehtesham Ali Khan, son of the Nawab of Jaora, a Central Indian State, has been accepted for enlistment in the R. A. F. and has already joined a training unit as a rigger mechanic. It was his own wish to start in the ranks. The Nawabzada is believed to be the first Indian ever accepted for the R. A. F.

INDIA'S AERODROMES

It is understood that expenditure amounting to several lakhs of rupees is being immediately sanctioned to be included in the next budget to modernise civil aerodromes in this country with a view to suit military needs. Improvements include widening runways, improvements and additions to landing grounds.

Aerodromes selected are: Madras, Bombay and Calcutta, the last two costing about four lakhs and three lakhs respectively. Work on these improvements are expected to be undertaken almost immediately.

AIR MAIL SERVICE TO EUROPE

Imperial Airways have been running four services a week to Europe since the beginning of October.

Prior to the outbreak of war, there were five services a week. When war was declared, these were reduced to two, operated by flying boats. A land plane service was added soon afterwards, and with the addition of a second land plane service which came into operation at the beginning of October, there are now four services a week,—two by flying boats and two by land planes.

INDUSTRIES CONFERENCE

A succinct survey of the industrial position throughout India was given by Sir A. Ramaswami Mudaliar, Commerce Member, Government of India, presiding over the Eleventh Industries Conference in Mysore on December 15. The Commerce Member announced that the Government of India has decided to appoint a committee to investigate the production of drugs with Dr. John Matthai as chairman.

The Conference concluded its session after consideration of several aspects of the industrial problems confronting India. The Conference considered the question of war and industrial situation in India and compilation of industrial statistics and certain suggestions made by the Punjab Government for the utilisation of Indian Trade Commissioners. On the question of the war and industrial situation, several provinces pointed out the shortages they were experiencing in certain essential drugs. The Chairman summed up the position that it was the desire of the Conference that these difficulties should be further examined and essentially the field of co-operation between the handloom and mill industries should be further explored. He also announced that the Government of India were pleased to extend the annual grant of five lakhs of rupees per annum to the end of 1941-42.

SWADESHI EXHIBITION

The All-India Khadi and Swadeshi Exhibition organised by the Madras District Congress Committee at Congress House, Royapettah, was declared open by Sir Mirza M. Ismail, Dewan of Mysore, on December 22. The proceedings commenced with the hoisting of the National Flag by Mr. B. G. Kher, ex-Premier of Bombay.

Mr. B. G. Kher then unfurled the National Flag. The Congress flag, he said, is a symbol of our national unity and it is under this flag that we, all of us, hope to march regardless of the differences of caste, creed, interests and communities towards the goal of freedom. I quite realise that there are clouds on the horizon to-day. But what has been designated to be a day of deliverance in quite other circumstances, will, I am sure, prove to be rightly and truly a day of deliverance for our land.

AGRICULTURAL RESEARCH

The importance of agricultural research in war-time was stressed by Sir Jagdish Prasad addressing the Crops and Soil Wing of the Board of Agriculture and Animal Husbandry at Delhi on December 6.

In agriculture, pure research has resulted in knowledge now daily applied in soil treatment, in manuring, in dealing with fungus and insect diseases and in breeding new varieties of plants. Well-planned long-term pure research should, therefore, not be considered a luxury marked for elimination the moment war breaks out. In emphasizing the importance of pure research, I do not wish to minimise the importance of research on specific problems of practical utility, which is one of the main functions of the Imperial Council of Agricultural Research and which must be kept in mind by the Board of Agriculture.

DEBT RELIEF ACT

A Press Note issued by the Government of Madras gives figures showing the working of the Madras Agriculturists' Debt Relief Act during the sixteen months ending with September 1939. Cases of voluntary settlement by parties without going to court are not covered by this statement.

Total amount involved in applications disposed of:—Rs. 3,92,54,616; total amount as scaled down during the period Rs. 2,05,11,230; total amount of reduction by scaling down and its percentage to amount originally due Rs. 1,87,43,385 and 47.7 per cent; number of cases disposed of during the period 111,388; and number of cases pending at the close of the period 11,449.

CATTLE WEALTH OF MADRAS

The depletion of cattle wealth in the Province is engaging the attention of the Government of Madras. A large number of cows are sent to slaughter-houses after their lactation period. The Minister proposes to avoid slaughter of the salvaged cows. The proposal is to gather them in the *pinjrapole* and to send them to the pasture lands for grazing. The Forest Department has been asked to find suitable *poramboke* lands for raising fodder crops.

CONCESSIONS TO INDIAN SEAMEN

Mr. H. S. Suhrawardy, Minister for Commerce, Labour and Rural Reconstruction, Bengal, met recently the representatives of all the shipping interests in his room in the Writers' Buildings to discuss with them matters concerning the welfare of seamen.

According to a Press Note issued by the Bengal Government, the object of this Conference was to enable the Government and the shipping companies to frame schemes for the betterment of the conditions of seamen. The immediate question of a revision of wages and war bonus was raised by the Minister.

The representatives of all the shipping companies agreed that the 25 per cent. increase on pre-war wages already granted by them would not be considered a temporary measure but would be considered as a permanent accretion to the wages. They further agreed that there would be for the duration of the war a further 25 per cent. increase on the pre-war wages for seamen who signed on annual Articles. As this would be given as war bonus, it would be liable to be withdrawn on the cessation of the war. In the case of those seamen who, while having signed annual Articles, were required to serve for more than a year, the 25 per cent. increase in wages allowed by those Articles would be paid on the basis of the wages which they were entitled to receive irrespective of war bonus.

The Minister expressed satisfaction at the agreement and hoped that the terms agreed upon would be accepted by Indian seamen in all the ports of India and would lead to the establishment of much better relationship between the seamen and their employers.

RISE IN COST OF LIVING

The cost of living for working classes rose during September in four of the six cities for which an index number is kept. In Bombay the cost of living index number rose by 1 point, in Ahmedabad by 8 points, in Jubbulpore by 4 points, and in Madras by 5 points. The index figures for Nagpur and Sholapur remained unchanged.

DOCTRINE OF SELF-SUFFICIENCY

Delivering the Convocation address to the Punjab University at Lahore on 21st December, Dr. T. E. Gregory, Economic Adviser to the Government of India, explained that self-determination in politics was not identical with a liberal view of international politics. He was afraid that the economic expression of the anti-international point of view in economics was the doctrine of self-sufficiency in its cruder manifestations.

It was because people had already preferred in their heart of hearts guns to butter that they urged sacrifices of social welfare in the name of self-sufficiency. But it was a doctrine which was the negation of economic liberalism, which saw in the interchange of the products of different areas one of the indispensable means of reducing the inequalities in the satisfaction of human needs which might otherwise persist for ever.

In a world free from the fear of war, self-sufficiency would be seen to be what it actually was a denial that co-operative action in the sphere of economic relations could benefit all the co-operators.

Concluding, Dr. Gregory asked: "Does it follow, then, that we must expect a collapse of all orderly existence?" Replying himself, Dr. Gregory said:

Not at all; there is an alternative but it is one which not every one will welcome. For, as I pointed out above, there is an alternative—it used to be called "imperialism" I shall now call it the "totalitarian solution". Strife in the international sphere (and in the economic sphere as well) would cease, if the possibility of conflict were eliminated by the dominance of one power over all the rest, imposing its philosophy, using its armed might, enforcing its own economic solutions. Those who find in peace as such the highest end, will perhaps be satisfied, and such an empire might well endure as the Germans boast the Third Reich will endure for a thousand years. But it means the death, perhaps for ever, of the humanistic ideal; it solves the problem of harmony, not by the conciliation of different view-points but by the elimination of all but one, and thus, as it seems to me, those who deny that the present conflict is a conflict of ideologies are, as they have always been, profoundly wrong.

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THE NEW WORLD ORDER

BY PROF. DIP CHAND VERMA, M.A.

I
THE psychological hour has at last struck and things are on the move. The old order is changing certainly but the new one is yet to be born. The world is again on the eve of a great historical event. Fascism, Communism and Capitalist Democracy are contesting for mastery and the new world order that would be established would be a resultant of this triangular fight. Before we can lay down the principles on which the future reconstruction is to take place, we must clearly understand the true perspective of the present struggle.

The situation today may be roughly compared with the conditions at the time of the French Revolution in 1789 and again in 1914 at the time of the outbreak of the last world war. There are, of course, obvious differences and some new factors in the present situation make any comparison with earlier times somewhat superficial. But the comparison all the same exists and must be pressed if only to put the present situation in a better perspective. The French Revolution of 1789 had deep-rooted causes. It broke out in France, because of specially favourable circumstances but the discontent was ripe all over Europe. Religious issues had died down and economic factors had imparted a new dynamism to Politics. A liberal-cum-national-cum-democratic movement had come to the fore and the despotic monarchies in Europe as well as the ruling aristocracy in England had fallen behind the times and needed readjustment. The cause for which the French were fighting was all-European. On the fall of the Bastille, Charles James-Fox exclaimed; "How much the greatest event,

how much the best." Wordsworth, who later shifted his sympathies and turned against the revolutions, wrote in the first flush of enthusiasm:

Bliss was it in that dawn to be alive

But to be young was very Heaven.

"Liberty, Equality and Fraternity"—those were the slogans that stirred Europe.

If the French wanted to change their government, it was their own concern, and England or the European monarchies had no business to interfere. But the ruling classes in England and the decaying monarchies in Austria and Prussia were terrified. If the French peasant succeeded in throwing away his yoke, the Austrian serf would rise next and the epidemic would infect the whole of Europe. The revolutionaries on their part became more determined still and Europe was thrown into a bloody war for close upon a score of years. All the issues with which the Revolution began were thrown in the limbo and the struggle became a senseless duel between Napoleon on one side and the Allied powers on the other. Napoleon was at last overthrown and a conference at Vienna met to establish a new world order. The statesmen that gathered at Vienna had nothing to learn from the great event that had shaken the European society to the very bottom. For them it was enough that the Corsican tyrant was no more and a benevolent God had entrusted them the destiny of mankind. The French Revolution had a destructive aspect no doubt but it had a creative side also. That creative side was neglected by the Vienna Conference and the consequence was a century of restlessness, which brought

the world straight to the catastrophe of 1914. Politicians suffer from strange hallucinations and they often misread the writings on the walls. Napoleon may have been ambitious, anxious to dominate the world but he was the symbol of a new spirit and a new dynamism. This could not be appreciated by men steeped in reactionary conservatism. Alexander, Czar of Russia, thought that God had commissioned him with a great purpose, and he contrasted his own white angel with the fallen black angel of Napoleon. Metternich, the Austrian prime minister, considered the world to be resting on his shoulders. It was easy for such men to restore the Bourbons in Spain and France and the petty dukes on estates in Italy and elsewhere, but they could not check the rise of movements dictated by historical necessity. The 19th century in Europe may be briefly summarised as a period of nationalism and liberalism. This involved the complete repudiation of the Vienna settlements. By the time the 20th century began, the old world of Alexander and Metternich was unrecognizably changed. The constructive side of the French Revolution slowly asserted itself and Europe was stirred and shaken by revolutionary movements in 1830 and again in 1848. By 1870 both Italy and Germany had become united and free nations and began to pull their full weight in European Politics. The Ottoman Empire slowly disappeared and gave way to the Balkan nations. England went through a period of parliamentary reforms and France became a Republic in 1871. Democracy began to assert itself and everywhere there was a great demand for parliamentary and representative institutions. German unity was brought about by the "Blood and Iron" methods of Bismarck and the iron chancellor did not believe in democracy. But even Bismarck could not escape the general temper of the age and representative institutions were established in Germany also. Italy became a constitutional monarchy and her king granted her a liberal constitution.

Things were moving forward and the world was on way to the realization of its cherished ideals. Nationalism then turned a new leaf. So long as Italy and

Germany were fighting for their unity, Liberals all over Europe sympathised with them. That was particularly the case in England. Once, however, nationalism realizes itself, it spreads its hands abroad and a metamorphosis takes place. The metamorphosis bears the name of imperialism. European imperialism did not exactly commence in the 19th century as it had its beginnings long ago, but towards the close of the last century, the quest for territories and empires brought the world on the verge of a crisis. The last war was fought to resolve that crisis, but the malady has persisted and we are again in the midst of a new catastrophe.

II

Historians have strange ways of glossing over matters and old explanations are put forward to justify the blunders of statesmen and politicians. When no other argument is at hand, some moral or spiritual consideration is conveniently devised. One strange thing is that this spiritual justification of a political crime is put forward by both the parties. The Allies, no less than the Germans, were sure in the last war that they were fighting for a high spiritual principle. Wars have really very little of the spiritual about them. They exhibit the brute in man and conclusively show that with all this tall talk about culture and civilization, man is still dominated by primitive instincts.

The last world war, it has now been indisputably established, was a result of a competitive system of imperialism. Democracy and world-peace no doubt later entered the argument, but these were neither the basis nor, indeed, the real objectives of the struggle. The Treaty of Versailles and the Covenant of the League of Nations embodied admirably the chief interests which England and France wanted to preserve and keep intact. The eve of the war had seen great enthusiasm; great ideals were announced from the house-tops and the people who participated in that grim struggle were so doing with the firm conviction that their own sacrifice would at last produce a world nobler, more equalitarian and freed from the repeated threats of war and aggression,

The morn of the struggle found the world moving around the same old familiar grooves. Statesmen and politicians again met in a conference; John Bull again splashed the old argument of the balance of power; France was again anxious to isolate Germany and to curb her for ever. Other lesser powers did not matter. Lloyd George and Clemenceau dictated a new world order between themselves, and the main characteristic of this order was that it assured a joint Anglo-French hegemony, never dreamt of by any power before. President Wilson, no doubt, pleaded for a more liberal state of things but he was dismissed as an 'exalted idealist'. Grim politicians would have none of him. Self-determination for colonies was realized by handing them over to the British or the French empires. Disarmament was to be achieved by keeping Germany and Austria disarmed, while Britain and France would have the necessary forces to police their far-flung empires. What a Peace and what a grand order of democracy and freedom? If somebody should question the justice of these settlements, the collective force of the civilized world was to be mobilized through the League of Nations. The aggressor would stand self-condemned and no one would dare to disturb the world next.

III

Things would have probably moved much as Lloyd George and Clemenceau planned but new factors entered the situation. The authors of the Versailles settlements were nimble politicians. They were no historians or philosophers who could look ahead and visualize the effect of the wild oats they were so carelessly sowing. Czar Alexander and Metetrnich could not check the rise of a new world order during the 19th-century Europe, which engulfed the pompous structure they had helped in raising at Vienna. Lloyd George and Clemenceau have fared no better.

The first great dynamic force in the post-Versailles world has been that of communism. It is possible to point out the obvious fallacies and absurdities of the creed. Both in theory and practice it has limitations, which its apostles seldom recognize. Karl Marx is himself full of contradictions. Lenin succeeded in Russia

under peculiar circumstances, but to look upon communism as a panacea is to ignore all those intricate processes which determine the texture of modern society. Yet it is a folly of a graver kind to ignore communism and nothing would be gained by underestimating its political significance. As an ideal it aims at a society in which classes have been abolished as a result of the common ownership of the means of production and distribution. As a method it believes that its ideal can be attained by means of a social revolution in which the dictatorship of the proletariat is the effective instrument of change.

Nothing less than an alternative creed capable of inspiring a higher ideal and method would be necessary to save the world from a communist deluge to which things are at present gradually but inevitably moving. What is that alternative before us? It may be democracy, but the capitalist democracy with which we have been for so long familiar would simply "not do". Another alternative is Fascism. Fascism as practised in countries like Italy and Germany has many things in common with communism, but it is a clear mistake to confuse the two. Communism as an ideal has existed for many centuries and Plato's republic definitely suggested a communist state, albeit it was a spiritual communism and not materialistic as later conceived by Marx. Fascism may take the garb of philosophy and it may pretend to possess historical heritage, but that is all utterly unconvincing. Fascism was born in the aftermath of the last war. Mussolini, when faced with Italian socialism on the one hand and parliamentary nationalism on the other, ingeniously combined both and manufactured the hybrid product of national-socialism. The thing is absurd philosophically, and in actual practice it has proved to be no better than a sort of political gangsterism. Fascism unlike communism has never cared to convince others of its doctrines. Its argument has been that of the highwayman. It has adopted all the outward paraphernalia of communism without the communist ideals. It is a reversion to pure barbarism.

Democracy as an alternative to communism still remains. But it would be a democracy that would refuse to shelter capitalism or imperialism. The trouble with democracy so far has been that its real character has never been allowed to operate by the vested interests. Democracy so far has been the hand-maid of capitalism and the so-called nationalism. In an ever expanding world both nationalism and capitalism have become anachronistic. Nationalism is too narrow and egoistic a sentiment to serve as an adequate basis for a cosmopolitan society. Capitalism reared upon the *laissez-faire* theory is a dead mass upon a creative society and must be, therefore, scrapped. It is one of our many modern superstitions which has had its day but nobody now believes in it.

IV

All these conflicts have now reached their climax in the struggle that has broken out in Europe. Hitler has precipitated the war on the Polish issue, but that is the mere occasion and not the real cause of the conflict. England and France have come forward as defenders of Polish independence and champions of democracy and international order; but it was only wise strategy to meet the enemy one step earlier. Hitler, master over Europe, would have set in jeopardy the balance of power principle—the corner-stone of British diplomacy since the days of Wolsey—and he would have immediately threatened the very existence of France. Behind the scene lurks the sinister influence of Moscow and the spectre of communism now haunts all Europe. Isolationist America is watching the European scene across the Atlantic and with all its neutrality, it is impossible to believe that it can calmly contemplate the prospect of the destruction of capitalist democracies and the spread of Soviet communism all over Europe, which would inevitably be the result if this war is lengthened, and both Germany and the Allies are so completely exhausted as to be able to offer no resistance to the communist onslaught.

The whole situation is surcharged with hazardous possibilities. Nobody seriously believes that either Germany can defeat the Allies or Nazism can serve as the

basis of a new world order. The Nazi collapse is inevitable unless Hitler manages to escape from his present dilemma by offering deluding projects of peace, and the British Conservatives get so frightened up by the Soviet colossus that they recognize in Hitler as a lesser of the two evils. At present the French and the British people seem to be determined to fight Hitlerism to a finish. We have now to visualize the new world order after the overthrow of Hitlerism and all that it stands for.

It is clear that the new order, for which the world has been dreaming, cannot be anything other than a federation of the world states. Such a federation must be based upon the principles of democracy and international economic collaboration. Politically and economically it is necessary that there should be general agreement as to the lines on which such a federation is to work. One thing we should carefully guard against. In no case we should allow the mistakes of the last war to be repeated. Germany may have threatened other nations by her aggressive designs, but the peace that followed the defeat of Germany did not necessarily make for a better world. If another Versailles follows and the victorious nations refuse to disarm themselves or liquidate their colonial and imperial possessions, this war would be as useless as the last one has been and the tremendous sacrifices would have been made in vain. The end of the Western civilization would then clearly be in sight and if this war does not end it, another war surely would. On the other hand, we have tremendous opportunities and if they are properly utilized, this war can be made to yield the desired goal of world unity. Either the nations must federate or we must all perish. There is really no other way.

The present is one of those turning-points in World History, when a new order is born to replace the old. The old world of competitive imperialisms is fading away, but the contours of the new society have yet to be delineated. Of the various alternatives we have above discussed, it is clear, the best would be a society which ensures the highest scope for individual and national development in

an international framework. That framework has to be democratic politically and socialist economically. The situation created by the present war, which has thrown the whole world in a ferment, has its own peculiarities, but it has parallels in the conditions of the last war and again those at the time of the French Revolution. These two occasions promised a great stride

onward and yet each time there was a static reaction which perpetuated the *status quo*. The present situation is not free from this danger. We have, however, an opportunity to learn a lesson from the teachings of history, and if a clear objective is placed before mankind, our present disintegration may serve as a prelude to a higher and greater integration.

Fame of Sankaracharya in the Far East.

BY DR. R. C. MAJUMDAR, M.A., Ph.D.

AN inscription discovered a few years ago in Cambodia contains an interesting reference to the great Sankaracharya which is, perhaps, not as widely known in this country as it should be. The great savant is known to have defeated his scholarly opponents and established four monasteries on the northern, southern, eastern and western limits of India as pillars of his triumphal progress. The Kambuja inscription shows that even during his lifetime, his name and fame spread beyond the seas and attracted even persons of noble lineage to India to learn the scripture at his feet.

The inscription records the installation of an image of God Bhadresvara by Sivasoma, the *guru* (preceptor) of King Indravarman, some time between 878 and 887 A.D. Fourteen verses of this inscription give us an account of Sivasoma, who is also known from other records. We are told that he was the grandson of King Jayendradhipativarman, who was the maternal uncle of King Jayavarman II, one of the greatest kings of Kambuja, who restored the independence of the kingdom and laid the foundations of its greatness during the first-half of the ninth century A.D. I need not pause to refer to the glowing accounts given in the record of the scholarship, character and spiritual greatness of Sivasoma. In verse 39, we are told that this Sivasoma read the Sastra from Bhagavan Sankara himself (*bhagavachchhankarahwayat*) whose lotus feet were rubbed by the heads of scholars like rows of bees.

Now there can be hardly any reasonable doubt that the reference here is to the great Sankaracharya, for it is difficult to believe that one occupying the position of

Sivasoma (member of a royal family and the *guru* of a king) would refer in such flattering terms to an obscure and unknown personage of this name without further specification. The adjective *bhagavat* also fully supports this view, as it is not likely to be applied except to a person of Sankaracharya's status in the spiritual world.

It may, therefore, be regarded as certain that Sivasoma came to India to study the Sastras from Sankara; for there is no record, nor any reason to suggest that Sankara himself went to Kambuja. If a person of the status of Sivasoma took all the trouble to come to India to study the scriptures from Sankara, it can only be explained on the supposition that the name and fame of Sankaracharya, as a scholar and saint, must have travelled to Kambujadesa (Cambodia) even during the brief span of his life.

It may be mentioned here that we have many references to learned Brahmins going from India to Cambodia and *vice versa*. It is not necessary to discuss them here. Only I may mention incidentally that another learned Brahmin, Agastya by name, went from India to Kambuja, and his grand-daughter's grand-daughter was the queen of Indravarman, the royal disciple of Sivasoma referred to above. It is obvious that the marriage between Brahmins and Kshatriyas was not then tabooed in Kambujadesa.

Finally, I should refer to the fact that the Kambuja inscription definitely fixes the date of Sankaracharya to the middle of the 9th century A.D. This is not an inconsiderable gain, as no such indisputable contemporary epigraphic evidence is available in India to enable us to fix the date of the great Indian savant with any degree of certainty.

MY VIEWS ON YOGA

By DR. PAUL BRUNTON, Ph.D.

IN the January issue of the *Indian Review*, Sir Jogendra Singh has seen fit to criticise me in an article entitled "Paul Brunton on Yoga". Owing to the fact that this article contains a definite misunderstanding of my present views besides doing an injustice to my character, it is necessary to draw attention of both the writer and the public to the truth about the matter.

The distinguished statesman says that he heard from my own lips the "disavowal" of some of those ideas which my books proclaim. It happened that we met for about an hour or so at the luncheon table of the Army Indianization Committee and I naturally did not deem it the proper occasion or place to discuss the subtle questions involved in Yoga. I said, however, that I had severed my connection with a certain Ashram in South India which had been made famous by my books.

I fear that the few words which I ventured to utter had more than the desired effect, as Sir Jogendra Singh has misunderstood them to imply a complete recantation of my former doctrines. I, indeed, regret that we did not have the time and place really to discuss the subject, for his own delightful volume of verse translations from one of the Persian Mystics reveals a mind deeply sensitive to lofty ideals. I could then have told him what course of experience and study had led to what he mistakes for an abrupt "change of faith", for it involves certain matters which are too distasteful for me to refer to in public prints. However, let us now examine some portions of his article wherein he is in error.

1. According to the context, he seems to be aiming at me when he writes that "some men profess to teach and claim powers that they do not possess. They speak and write as if they know but are soon found out to the chagrin of true seekers. They are false teachers who are ready to exploit ignorance."

I have repeatedly stated in the preface to at least *three* of my books that I make no claim to any religious status and that the very thought of being held up as a spiritual teacher strongly repels me. I have also tried to make

it plain that these books were merely attempts to set down ideas which appeal to me and to record experiences which I have had. I have even gone to the length of writing in the preface to one of my latest books entitled "the Inner Reality" that

"I envy the temerity with which so many would-be hierophants go forth and gather the gullible. Myself, I would flee five hundred miles rather than have any raise me to the status of 'Master'. I am only a poor scribbler, only a free-lance among free-thinkers."

I have always strongly maintained a gulf of perfect independence between myself and my readers. It is true that I have written with strong conviction and with some dogmatism. The justification is that I have had many yogic experiences which greatly helped me and I felt it necessary to draw the attention of my fellow-human beings in the West to the fact that such a line of experience was also open to them if they would but interest themselves in it. In the feverish strain and harsh struggle of modern European and American life, yoga as a method of attaining inner peace seemed to me to be a paramount necessity. Hence I played and shall play the part of strong advocate for its introduction as a part of daily living. I have been practising meditation for nearly a quarter of a century and having found its benefits naturally sought to pass them on to others.

2. "It is not the fault of yoga if the Western mind eager to obtain quick results. . . . finds that yoga eludes pursuit and cannot be obtained as quickly as some people said it could be done. They turn away from their path and bear witness to their own failure."

I am entirely at one with the writer in this criticism of Western eagerness for quick results, but he does wrong in fastening his criticism upon me. I had always thought from the very outset that the yogic path would be a lifetime job. Consequently I never looked for early results but, to my surprise, got them.

8. My critic exclaims: "It is the proverbial story of sour grapes." Such allusion cannot apply to me either because so far as the power of concentration, the ability to keep out disturbing

thoughts, the capacity of turning inwards away from world-weariness and the pleasurable moods of inner-peace are concerned, I am quite satisfied with what I have gained from yogic practices.

4. "All those who profess to teach yoga and establish ashrams and schools and gather disciples round them belong to the same class . . . pseudo-yogees."

I have not a single disciple. He does me an injustice, therefore, in placing me in the same category with these gentlemen. Indeed, I resent such classification because I heartily agree with his well-merited criticism of them. The exploitation of my books and work by such pseudo-yogis for ulterior motives has rendered me highly indignant at times and is one of the minor reasons why I felt it necessary last year to denounce publicly the abuse and commercialisation of yoga, mysticism and religion which is such a common feature not only in India but also in America and Europe.

5. "I suppose he now regards the personal experience . . . as figments of his own imagination. He is evidently susceptible to self-delusion."

This is an important question but one not to be answered so easily as might be imagined. Time has certainly made me a little wiser in this matter, a little more critical of myself and my experiences. I have dug more deeply into their foundations to get clearer understanding of them. In this effort I have drawn on the findings of the most competent modern and ancient Indian psychologists. It would have been more flattering to my vanity to have followed the long company of fellow-mystics—whether of dim antiquity or bright modernity, whether of the young West or the old East—in unquestioning acceptance of these extraordinary visions and unusual experiences and let the matter rest there. But Fate was kinder and by hurting my self-esteem led me into a higher atmosphere of truth. Successes and disappointments were minor *gurus* which prepared the way for the coming of the real *guru* that every seeker must find in the flesh. It was my good fortune that the latter came also and showed me how to evaluate all these mystic experiences by the light of that Supreme Truth which few care to seek, because it crushes every

egoistic desire and shames every personal motive. For some time I have been under the kindly but secret guidance of an Indian *guru*, who is himself the teacher of a very famous living Indian who is universally respected and admired. My *guru* prefers to remain nameless for the present. Under his tuition I approached the yogic experiences, *which I was daily enjoying*, with different eyes. They were not more than stepping-stones, he taught me, and to tarry for ever upon them was undesirable, because that would block the way to the grand ultimate realization of which wisest Rishis of India spoke. The true goal lay much farther and in an altogether different land. We could not avoid them, indeed they were valuable stages, but we must not regard them as the end of man's spiritual quest.

In this way as I came to understand yoga better after a long period of research, I came to separate the preliminary from the advanced stages of yogic experience. Sir Jogendra Singh is wrong in supposing that I regard my past mystic experiences as mere figments of imagination. I value them in their own place. Let there be no misunderstanding. I would not dream of passing a single day without some interlude, however brief, of mental withdrawal from personal affairs and worldly activity into that serene tranquillity of profound meditation, which long habit and constant practice has enabled me to attain at will at any moment and in any place. I have not given up yoga but still keep it as an essential part of the daily programme. But I do not confuse the issues any longer; visions are the mere accidents of yoga and constitute its non-essential by-product. There is no universal standard by which their validity may be gauged; consequently I now feel that it is better to keep the essential purpose of yoga solely in view.

6. "Paul Brunton cannot escape the responsibility of publishing many volumes giving the impression that he was giving expression to personal realisation."

Sir Jogendra Singh has let me off lightly. He might have accused me of attempting to cheat readers. Had I really wished to do so, I would never have made public the alteration of view-point which I have undergone, never have risked the obloquy and

abuse which my frank statements have brought me, never have faced the loss of a large block of readers which will inevitably occur. The honesty of my past purpose has given me present courage to do so. He is in error, however, in believing that I wish to escape this responsibility. I hope no such desire. These volumes have described as faithfully and lucidly as my pen could do so, experiences and ideas which were indubitably my own, and which will no doubt occur to others as they progress along the yogic path. The change which has come over me lies in the direction of *interpretation* of these experiences. Profounder research and better guidance has helped me to put them in their proper place which is not so advanced as the one which I had formerly assigned them. Nevertheless they are essential and valuable phases of yogic experience which must be passed through.

7. In its general discussion of yoga the article appears to show some confusion between Raja and Gnana Yogas, as well as between Sadhus and Gnanis. To remove this confusion and to learn the difference between the two grades, a perusal of such books as *Panchadesi* and *Ashtavakra Gita* would be helpful. The critic does not distinguish, moreover, between the practice of yoga and the realization of Gnana. May I venture to suggest that the ideal sage is not the wandering sadhu but the working one, he who works incessantly to relieve the sufferings of his fellows and to enlighten them? (See *Vivekachudamani* and *Bhag. Gita*).

The triple confusion mentioned here is somewhat general throughout the religious and learned world of India to-day. Patanjali is quoted but he speaks only of the goal of controlling the mind and senses, not of union of the soul with the Ultimate. It is true that he makes a reference to Ishwara but this is done only to indicate a method of practice. Those who would make Raja Yoga a final path are utterly mistaken. The *Bhagavad Gita* plainly declares that there is nothing equal to Gnana Yoga (Chap. 5) and that it is the highest means of realisation, (Chap. 13) whilst *Ashtavakra Gita* boldly

reveals the little known truth: "This, indeed, is your bondage that you practise samadhi." (Chap. 1, v. 15.)

8. Finally my critic writes:

"Paul Brunton deserves credit for his honest endeavour in finding the true path and his confession that he has not found it."

Sir Jogendra Singh is, indeed, mistaken in assuming that I have made such a confession. The fact is quite the contrary. It is only recently and after long search that I found what I believe to be the true path. My whole life of experience and research in yoga was but a preparation for it and, therefore, not to be regretted as wasted. It is quite true to say that I have ceased to search for yogis, in my critic's sense, and do not identify myself with ashrams any longer. This is partly because I have personally exhausted the serviceableness of such a search. Formerly I confused yogis with sages—as most of us do—but I know now who can lead me into truth. The beatific experiences of peace in yoga are no doubt attractive. I enjoyed them frequently in the past and can still enjoy them again at will. But to a more developed conscience they have become personal satisfactions and not the impersonal goal I am struggling to attain. The vanished Rishis of ancient India declared the existence of this ultimate path which alone brings the questing mind of man to rest in ultimate realization. In that sublime consciousness everything and every one is known to be non-different in essence from ourselves. That, indeed, is to be sought for.

BOOKS ON YOGA

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A HISTORICAL RETROSPECT

BY PROF. H. C. SETH, M.A., Ph.D.

AS we look back into India's past, we find the persistence through centuries of the great vision of uniting the whole of the country in one great empire. The great epics, the Ramayana and Mahabharata, have the whole country as the background. Kalidas in his *Raghuvamsa* is inspired by the same vision. The march of the pilgrim from times immemorial points to the same. The pilgrim circuit included Kailash in the north across the Himalayas, Kanyakumari in the south, Puri in the east, Dwarka in the west, and in the centre were the holiest of the holy: Brindaban, Kashi and Prayag. In Sanskrit a language was evolved which could be understood by the intelligentsia from the remotest corners of the country.

The task of the political unity of this great mainland had been as difficult as the task may be today of uniting the whole of Europe with its petty little principalities constantly at war. The political genius of India's great statesmen and administrators had at times marvellously succeeded in achieving the superhuman task of rallying almost the whole of the Indian Continent under one banner. The great Mauryas successfully established an empire extending besides to almost the whole mainland of India to the highlands of the Hindukush and Central Asia. After them the Andhras and the Kushans succeeded in establishing empires over a great part of India. The Imperial Guptas had also a far-flung empire. The great Moghuls succeeded in creating an empire extending to the whole of the Indian mainland. The Maratha history was inspired by the same vision. Even the English could not escape this momentum of Indian history. The Indian Empire they have created is the result of the forces of unification which had always been at work in the country, and it inspires us again with a new vision of a greater India.

The Indian historical outlook is vitiated by regarding the Central Asiatic highlands as outside India. Geographically, ethnically and culturally they had been part of India. The early literature of India could only be intelligently understood if we take this point of view. The Kushans, Afghans,

and the Moghuls are wrongly regarded as foreign invaders. We are apt to forget that even as late as the time of the Chinese traveller Hsien Tsiang, Buddhism and Brahmanism were the prevailing religions over a great part of North-Western India, Afghanistan, as well as the Russian and the Chinese Turkestan. All these areas are studded with the remains of early Hindu and Buddhist civilisations. Few of us know that the great Chengiz Khan and the great Kubla Khan were Buddhists, and the latter also introduced Buddhism into Tibet. A mere change in faith should not obscure the ethnical and cultural unity of a people.

The history of India is the history of shrinking frontiers and the resulting isolationist attitude. The bracing atmosphere of an expanding political and social horizon disappears in such circumstances, and it cuts at the vitality of the race. When India comes to her own, it will not be the present stunted India which the course of contemporary events has made us think of, but an India whose political influence will also extend over the Central Asiatic Highlands running down to the natural frontier of Seistan and Baluchistan. Control over these will give a permanent stability to India's freedom. In the south, the whole of the Indian Ocean will have to be controlled by India. We had criminally neglected our far-flung colonies in Java and other islands of Malaya Archipelago. We shall not in future let our control slip over the whole of the Malaya Peninsula and the surrounding islands. These, along with Burma, form the cultural as well as the natural frontiers of India.

In the past the unity of India was brought by the pressure of arms and hence as soon as the central authority weakened, there was disruption. But it is out of the willing co-operation of the most distant parts that a united and a greater India is now being created. Nothing is more important for us than to fully realise the sacred vision of our forefathers of creating an unbreakable and unassailable India.

THE STORY OF THE RED CROSS:

ITS GROWTH AND DEVELOPMENT IN INDIA, BURMA AND CEYLON

BY MR. A. EVERARD BARTHOLOMEUSZ

THIS year marks the seventy-fifth anniversary of the signing of a Convention which is the corner-stone of a vast organisation originally formed for the purpose of rendering aid to the sick and wounded on the battle-fields. The scope of this movement, which is growing in strength daily, embraces a wide field and includes India, Burma and Ceylon, has been extended to cover a peace-time programme for the improvement of health, the prevention of disease, and the mitigation of suffering.

A young Swiss by the name of Henri Dunant, who was travelling in Italy in 1859 chanced to reach Solferino on June 24th, when one of the greatest battles of the nineteenth century was being waged by the armies of Napoleon III, ending in the defeat of the Austrians after fifteen hours. There he saw as many as 40,000 dead and wounded on the battle-field. He also saw that a large number of lives could have been saved if not for the lack of the most elementary medical attention. Returning to his home in Geneva, he did all he could to forget the grim spectacle that he was reluctantly compelled to witness. The groans of the wounded and the dying continually haunted him day and night.

With the firm resolve to rouse public sympathy and support, he published a pamphlet "Un Souvenir de Solferino", describing the horrors of the battle-field and suggesting various ways and means for combating them. Convinced that several would volunteer their services for the relief of the sick and wounded in time of war, all that was, therefore, necessary was that they should be trained to their work in time of peace. Above all, he was of opinion that such aid must be entirely neutral. He also hoped that one day the nations of the world would, "agree upon some sacred international principle, sanctioned by Convention, which once signed and ratified, would serve as the basis for the creation of societies for the aid of the wounded".

The President of the Society of Public Utility in Geneva was the first to realise

the importance of Dunant's proposals. Before long the Society appointed a Commission to work out the details of the scheme in co-operation with its author. The members of this original Commission later merged into the International Committee of the Red Cross. By a draft agreement drawn up, volunteer medical services in aid of the regular army were to be enlisted through the medium of national committees.

A preliminary international meeting held in 1863 induced the Swiss Government to summon forthwith a Diplomatic Conference at which 26 nations were represented. As a result of this conference, the Convention of Geneva was signed in the following year. It gave the Red Cross a recognised status in international law, whereby the neutrality of hospitals, ambulances, chaplains, military officers and others engaged in succouring the sick and wounded was guaranteed. Dunant's sacred international principle had at last received its due recognition. The name of Dunant, coupled with that of Solferino, is the root from which has sprung the noblest humanitarian movement of our day—the Red Cross.

The distinctive symbol of the Red Cross bears witness to its Swiss origin. The arms of Switzerland are a white cross on a red background, while the emblem adopted is that of a Red Cross on a white background, as a compliment to the country of its origin and as a tribute to its distinguished citizen Dunant. War demands did not claim the entire attention of the Red Cross. In the third edition of his pamphlet, Dunant developed his ideas so as to cover up natural catastrophes, such as earthquakes, floods and pestilence. Be that as it may, the Red Cross has unfortunately found the greatest scope for its activities on the field of battle.

Although working under the powerful patronage of the War Office, the British Red Cross Society, which was established in 1870, found hardly any scope for work before the Great War, while the work

rendered by this voluntary international movement during the period of the War itself was, to say the least, invaluable. By the time the Armistice was signed, the greatest of all charitable institutions in the world had reaped the highest of rewards. The sums collected in the individual countries were enormous. In England, no voluntary collection has ever reached the colossal figure collected for the Red Cross during the Great War. The *London Times* fund alone reached the total of £16,500,000!

A Red Cross Conference, which was convened in 1919, welded itself into a federation styled the "International League of Red Cross Societies" and now includes over 60 national societies comprising nearly 15 million adult and 20 million junior members. Its work was duly recognised in the documents that became the foundation of the League of Nations. Article 25 of the Covenant lays down that the members of the League agree to encourage and promote the establishment of duly authorised voluntary National Red Cross Organisations having as its objects "the improvement of health, the prevention of disease, and the relief of suffering throughout the world". Since the last War, the Red Cross has been for the most part absorbed in peace-time activities. The commendable promptness with which the various Branches of the Red Cross Society responded to any urgent appeal for aid gives an insight into the working of its many-sided activities—the helping hand stretching out far and wide, be it even across the seas. . .

The Indian Red Cross Society constituted in 1920 by an act of the Indian Legislature with a view to its continuation in peace-time on a wider basis and with a wider purpose of the work carried out by its counterpart during the Great War, has for its objects the alleviation and relief of suffering humanity. Its programme during peace-time has been widened so as to include famine relief, prevention of tuberculosis, health education, public health nursing, and maternity and child welfare. An important phase of its activities is the Junior Red Cross work in schools. Since then the Indian Red Cross Society

has established 22 Provincial and State Branches and nearly 150 Branches scattered in the districts.

The Burma Provincial Branch, which came into being in 1922, has now become an independent unit consequent on the grant of Constitutional Reforms, which gave Burma a status of her own and made her no longer a province of India. The most important part of the activities of this Branch is the Annual Health Week Exhibition inaugurated in Rangoon two years later, which has become an institution in itself that is acclaimed on all sides as being both popular and beneficial, not only to Rangoon but also to people throughout the country.

A new era of health prosperity for Ceylon was ushered in by the inauguration of a branch of the British Red Cross Society on January 17, 1936, chiefly due to the unbounding enthusiasm and unflagging interest of Lady Marjorie Stubbs (wife of the then Governor of the Island). The great Malaria Epidemic of 1934-35 revealed the urgent need of a trained personnel to cope with future outbreaks. It also revealed the vast amount of avoidable suffering that can be minimized with a little care and attention based on a little knowledge. With the gradual expansion of its beneficent activities in the provinces within recent times, one sees in it a movement such as that visualised by Dunant of a humanitarian organisation fraught with great possibilities. . . .

Such is the story of the Red Cross. It is a short, perhaps an unimportant chapter in the annals of the Mission of Mercy as it is sometimes called, in which a great tradition sinks personalities in a common cause. Yet there is one man—Henri Dunant—whose share in the movement was singularly complete. His mind conceived it, his energy and initiative brought it to birth. It was he who first interpreted its cause to the world, which gave it the support without which it could never have attained maturity. His name needs to be remembered long after the details of the story are lost in the limbo of forgotten things.

ISLAM IN EUROPE

By PROF. K. A. NILAKANTA SASTRI, M.A.

NOT the barbarian invasions of the fifth century A.D., but the inroad of Islam into Africa and Europe forms the great divide between the Middle Ages and Antiquity in Europe. This is the thesis which Professor Pirenne* works out with great skill and convincing thoroughness in this work published posthumously by a devoted son with assistance from a talented pupil of the Professor. That the barbarian invasions were not a destructive flood that broke suddenly on the Roman empire but rather a long-drawn process of gradual penetration into the Western half of the Empire by tribes that were awed and subdued by what they saw in their new habitat, has been increasingly recognised by modern historians. The role of the Mediterranean as a Roman lake in supporting the unity of Imperial civilisation and the cataclysmic character and far-reaching influence of the Islamic expansion in Africa and Europe are also factors of history that have received increasing attention in recent studies. But for the first time Prof. Pirenne has built up the stray results of specialised studies into a continuous and powerful argument and given a new version of the story of medieval Europe.

The unity of classical civilisation continued by the Roman empire was based on the unity of control of the Mediterranean water-ways; this was threatened by the Vandals who captured Carthage and took possession of Sardinia, Corsica and the Balearics, and the position of the Empire in the West was completely shaken for a time; but Justinian and Belisarius once more converted the Mediterranean into a Roman lake. For the rest, the results of the inroads are best described as the Romanisation of the barbarians. The Roman Empire continued to be Roman, just as the United States of North America, despite immigration, have remained Anglo-Saxon. Neither the phonetics nor the syntax of the Latin languages betrays the faintest Germanic influence. Romania survived by virtue of its inertia. There

was nothing to take its place and no one protested against it.

All this changed with the advent of Islam. The Germans had nothing with which to oppose the Christianity of the Empire; not so the Arabs who were exalted by a new faith. Wherever they went they ruled; the conquered were subjects and outside the community of the faithful. The barrier was insuperable and no fusion was possible. What a contrast between them and Theoderic, who placed himself at the service of those he had conquered and sought to assimilate himself to them. With the Arab conquest of Spain and Africa, the Western Mediterranean became a Mussalman lake. The Frankish Empire that opposed them had no fleet. The Italian commercial cities like Naples and Amalfi had fleets, but their interests led them to abandon Byzantium as being too far off and to enter into friendly relations with the Muslims of the West. Islam thus shattered the Mediterranean unity which the Germanic invasions had left intact. This was the most essential event of European history which had occurred since the Punic wars. It was the end of the classic tradition. It was the beginning of the Middle Ages.

The Carolingian empire was a purely inland power and it had no outlets. When Islam confined Christianity to Europe by destroying it in Africa and Spain, and religious schism—the iconoclastic controversy—divided the West from East, and the Pope from the Emperor, the king of the Franks became the master of the Christian Occident, and the Western Empire was born. The Merovingian king was *rex Francorum*; the Carolingian king was *Dei gratia rex Francorum*. And the power of this defender of the Church, this holy pious Emperor, was centred, not in Rome, where he had received the Imperial power, but in the north of Europe. Now an original Romano-Germanic civilisation was about to develop.

It is, therefore, strictly correct to say that without Mohammed, Charlemagne would have been inconceivable. Such in bare outline, is the argument of this mature and ripe product of Pirenne's great learning.

* MOHAMMED AND CHARLEMAGNE by Henri Pirenne, translated by Bernard Miall. George Allen and Unwin. Price 10s. 6d. net.

MILITARY EDUCATION IN INDIA

By MR. G. M. JADHAV

(Director of Military and Physical Education, Ranchi)

FOR the defence of India, there should be Indian soldiers, sailors and airmen under the command of Indian officers. I shall take the army first. There should be 350,000 Indian soldiers recruited from the different provinces and states in the following proportion:—10 per cent. each from Bombay, Madras, Bengal, Bihar, U. P., and Punjab; 5 per cent. each from Assam, Orissa, C. P., Sind and N. W. F.; 15 per cent. from the states. The officers should also be selected and trained from the different provinces in the same proportion. In this way, India would have a national army in the real sense of the word and every part of India would be responsible for the defence of the motherland.

Ten per cent. of 350,000 soldiers is 35,000 soldiers. Let us take the case of Madras or any other 10 per cent. province. We have to train 35,000 soldiers and train the right number of officers to look after the defence of the country. I say without any hesitation that not only in Madras but in every province of India there are capable men who will become excellent officers if they are given the chance. For some reason best known to the British, they have not given military and naval training to Indians. Britain helped Japan to build her navy. Why did not Britain help India? Do we ever realise that there would have been no Boer War, no Russo-Japanese War, no war of 1914-18 and the other wars since that date if the British had been far-sighted enough to train Indians in military and naval defence since say 1877 or even 1880 (twenty or twenty-three years should have been enough to forget and forgive 1857-58).

Even to-day, late as it is, it will help Britain as well as India if the British help India whole-heartedly in naval, military and air-force education and training. We live in the age of radio. Things move very swiftly. Is our thinking ever going to be in tune with the radio, or are we to sail in old ships that took twelve months or more to come from England to India? It is worth while to

pause a little to think calmly about the world in which we happen to live at present.

I would respectfully suggest that in every province in India, the selected soldiers and officers should be given training in the different branches of the army:—

Infantry (mechanised)	Tank Corps
Field Artillery	Army Service Corps
Mounted Artillery	Railway Corps
Mountain Artillery	Telegraph Corps
Heavy Artillery	Balloon Corps
Heavy Field Artillery	Signal Corps
Anti-aircraft Artillery	Air Force
Cavalry (mechanised)	Army Education Corps
Engineers	Ordnance Corps
	Army Medical Corps

In every province there should be a Defence Department to look after the defence of the province. There should be a Central Defence Department to co-ordinate the work of defence of the whole of India. Burma should have Burmese soldiers under the command of Burmese officers and they should co-operate with the Central Defence Department of India.

I feel that our universities should make military science and military training compulsory subjects for all students. War is no longer a simple business; war is a very complicated business and for it we require the whole manhood and also the womanhood of India. If we are ever going to be a free and independent nation, it will be by our own hard work. The universities can help military education in the way I have already mentioned. As a rule our students spend four years in colleges. During these four years they can do what we may call national service. They can spend one period every day on military education and three hours every week they can attend military drills and other practical work. All this can be done if the University authorities realise the importance of the present crisis. "These are the times that try men's souls," Thomas Paine wrote long ago during the American War of Independence.

NATIONAL UNITY

The Commander-in-Chief of the Indian army, navy and air force must be an Indian. The commanders of the army, navy and air force must be Indians. We have to solve a big problem. I shall not go into all the details of organisation and administration of military, naval and air force departments. Indians must realise the hard fact that sooner or later it is their duty to look after the defence of India. I can only say that the sooner this is realised the better for all concerned.

In war we have to remember three important factors: moral, political and economic. There is no need to write much about these factors because their importance is understood by most people easily.

Imagine for a moment that Madras is in danger. Then our national army, navy and air force will at once come to the rescue of Madras province. We think of India as one body politic, one and indivisible. If enemies should be unwise enough to threaten one part of India, the rest of India would take up arms at once and help the threatened province. It is only with a nation-wide propaganda that we can make the people military minded, naval minded and air minded. It is the duty of the propaganda officers in each province to make the people realise their share of responsibility in national defence. There can be no national defence without national unity.

MILITARY ORGANISATION

In every University there should be good military, naval and air force libraries and there should be volunteer corps. In the schools also military education and physical education should be made popular so that from the early age both boys and girls begin to take an intelligent interest in the defence of their motherland. We have only one motherland and that is India. We have no quarrel with other nations; we do not wish to attack other nations; but we wish to remain on friendly terms with the whole world. We do not wish to see other nations attack us and do just what they please in India. That sort of thing has gone on for long enough. Now the time has come to put a stop to that period.

THE CRISIS

Our universities do not yet seem to realise the importance of the present crisis, otherwise they would have done their best to make national defence a compulsory subject for all students. National defence includes national service which I have already mentioned above. The Universities can prepare books on Indian Defence with the following chapters:

1. General Physical Features and Climate.
2. Historical Survey.
3. Political Division.
4. Constitution and Government.
5. *Resources*: population, agriculture, minerals and industries.
6. *Communications*: air, rail, rivers, ports and roads.
7. The defence forces of India.
8. The defence of India.

If the Professors were to collect material and if each University were to publish a book on Indian defence, it would be a help to the Indian nation.

CO-OPERATION AND CO-ORDINATION

To-day the Universities are in a position to take up seriously the study of Indian defence problems. The Professors can co-operate and by their co-ordination of effort, each University could give India a good book on Indian defence. There are so many facts and materials to be collected. The Universities can become the centres of military, naval and air force education.

I feel convinced that the officers of the Indian army, navy and air force should be men of liberal education. We require men with broad sympathies and a wide vision. For this very reason I am anxious to see military education made a compulsory subject for all students. By doing national service for four years the students will benefit. They will study languages, science, philosophy, medicine, law, engineering, etc. as at present but all will study military education and practical military work. Such students will have a good background against which they can compare their military knowledge. The students of history have the background of history; the students of science, engineering,

medicine, etc., have also their own subject as the necessary background.

CO-OPERATION BETWEEN INDIA AND BRITAIN

- In a letter, Captain Liddell Hart wrote: "I am much interested to hear of your appointment and of your plan. I share your feelings about the importance of sincere co-operation between our people."

Since my school-days at Manchester Grammar School in 1909 and later on my college days in England, France and Germany, I have believed and worked for sincere co-operation between Britain and India. I think India should be a free nation. This has been my ideal since my school-days and I am quite convinced that for the general welfare of world peace and progress, it is absolutely necessary that India should become a free nation.

Britain has absolutely nothing to fear by giving military, naval, and air-force education to the people of India. If Britain makes the people of India capable of defending India, Britain helps herself and also helps India. It does not require

a prophet to come and tell us that by giving this help to India, Britain is making a good bargain. That the present state of indifference and neglect cannot go on for ever is another fact as clear as daylight to all who have trained eyes to see and who are not blinded by out of date and old fashioned prejudice, customs and conventions—so called tradition. Other sciences have progressed. Military science could not progress because of old traditions. The few men who have had the courage, and who have boldly, given their views to the world, have rendered good service to the cause of military education and the progress of military science. I can hope that in time to come India will also take keen interest in military education and that our Universities will realise how great is their responsibility in giving the people military education. If the Universities do what I have suggested above, the people of India will benefit and we shall have made a beginning that is worth while making in giving the people education which will make them defenders of India. Every Indian is a born defender of India.

THE POWER OF NON-VIOLENCE

By MR. P. NAGARAJA RAO, M.A.

NON-VIOLENCE is a Dharmic means to a desired end. However glorious and desirable the end, the means thereto should be irreproachable. If non-violence is really translatable, adequately as a means of action, it would seem to satisfy the rest. The possibility of non-violence being efficacious for this purpose has to be proved first.

From its very nature, non-violent means proceed to transform the nature of the problem confronted, rather than to attack it. A frontal attack on any problem would necessarily involve the violent removal of all obstructions and deterrents. Speed is of its very essence. Non-violent means are not capable of this direct frontal assault, because they are employed in the first instance in dealing with the conditions and the surrounding circumstances of the problem. Once the conditions change, the problem is practically solved, or is at

any rate capable of being solved without the aid of force; for the question of individual prestige disappears. The instinct of defiance is transmuted. The change in the atmosphere enables friendly discussion and discussion on the merits of the problem. So non-violence creates first of all an atmosphere favourable to its effectiveness.

It is powerless to operate successfully in any and every atmosphere. It may, therefore, be urged against it that it is not an universal means to all desirable ends. That again ignores the central nature of non-violent action. *Non-violence proceeds in all cases to alter the problem which it seeks to solve.*

It reduces the problem and resolves it into easily operable elements. On this basis, its universality is asserted. That a problem is recalcitrant to such a treatment shows that the non-violent resources

harnessed to the problem are not sufficiently intense. If non-violence seems to be failing, the alternative is, not violence but more intensive non-violence. You can't past away Sataa with the help of Beelzebub.

Non-violence is the law of our species as violence is the law of the brute. The spirit lies dormant in the brute and he knows no law but, that of physical might. The dignity of man requires obedience to a higher law, to the strength of the spirit.* The Rishis who discovered the law of non-violence in the midst of violence were greater geniuses than Newton. They were themselves greater warriors than Wellington. Having themselves known the use of arms, they realised their uselessness and taught a weary world that its salvation lay not through violence but through non-violence. Non-violence in its dynamic condition means conscious suffering. Suffering is the hall-mark of the human tribe. It is an eternal law. Non-violence entails suffering. Non-violence in the language of the American philosopher, William James, is the moral equivalent of war.

If a particular situation is considered from a moral point of view, evil, and to be ended, it calls for the application of non-violence, because if violence is employed in its treatment, it perpetuates and sometimes accentuates the evil of the situation which it is designed to conquer. For, all evil is an embodiment of violence. To deal violence with violence is to add to the total quantity of evil. The clash of evil with evil cannot bring forth good. The hardest metal yields to sufficient heat; even so must the hardest heart melt before the sufficiency of heat of non-violence. There is no limit to the capacity of non-violence to generate heat

and melt the hearts of men. Wherefore it is argued that non-violence is not merely the only rational means, it is also the only Dharmic means; for it alone avoids the vicious circle which violence tends to create.

To the partial realist whose vision is clouded and apprehension narrowed down, man is only body *plus* mind. He is oblivious of the existence of the eternal spirit. Non-violence is a spiritual creed and it attempts to stave the tide of secularisation of politics. Those who believe that the world rests on the bedrock of *Satya* or truth, cannot regard *Asatya*, untruth as permanently existent. Once untruth is proved not to have a permanent existence, its victory is out of question, and truth being 'that which is', cannot be destroyed. Mahatmaji equates non-violence with truth, and truth with God. To the spiritual minded Hindu, non-violence is not a dream too beautiful to be true. It is no impossible and austere morality for the Indian with his Upanishadic heritage, but its adoption will turn earth into a paradise, i.e., *Ramarajya*.

The doctrine of non-violence is organic to Hindu thought. Mahatma Gandhi has applied this doctrine to all the fields of human life. For the past nineteen years, the Indian National Congress has accepted as its policy the doctrine of Non-violence. There have no doubt been lapses occasionally on the part of the Congress from a strict adherence to the doctrine of Non-violence. Mahatmaji has made no secret of it. Judged by its fruits, the doctrine of non-violence is not found wanting. The amazing and almost irresistible charm and subtle power of Mahatma Gandhi over his people, and his capacity to make heroes out of clay, are all due to his inexhaustible reservoir of spiritual power. Call him reactionary or revolutionary or a medieval economist, he has changed the face of India, given pride and character to a crying and a desolate people, built up strength and consciousness in the masses and made the Indian problem by an unswerving adhesion to the doctrine of Non-violence,

* Mr. P. R. Srinivasan, the editor of *Indian Affairs*, in a series of seven articles in the *Indian Affairs*, has made an ingenious attempt at explaining the doctrine of Non-violence in an evolutionary and utilitarian light. He has equated non-violence with enlightened self-interest. He pleads strongly for a complete secularisation of the doctrine of Non-violence. He feels that the hope of non-violence lies that way. Such an interpretation does no justice to the unique spiritual nature of non-violence. Enlightened self-interest can hardly take the place of soul force,

Christmas and New Year Gatherings

[A number of gatherings, political, economic and cultural, met at different centres of India during the Christmas and New Year Week. An attempt is made in the following pages to give a bird's-eye view of their proceedings. It is hoped the busy reader who may not find time to wade through many columns of Newspaper literature of these Congresses and Conferences, will be interested in the brief accounts herein provided.—ED. I. R.]

National Liberal Federation

The Twenty-first Session of the National Liberal Federation of India met in Allahabad on December 27, with Dr. R. P. Paranjpye in the chair.

PANDIT GURTU'S WELCOME ADDRESS

Pandit Iqbal Narayan Gurtu, Chairman of the Reception Committee, in his welcome address surveyed the various aspects of the Indian problem, stressed the need for rapid Indianisation of defence, pointed out the impracticability of the Congress proposal for a Constituent Assembly and urged the convening of an all parties' conference.

One cannot help pointing out that it is not a practical scheme in the present circumstances and an undue insistence on the method of constituting it and on the authority which is to be assigned to it will lead us into new difficulties, the extent and magnitude of which the Congress leaders in their enthusiasm are apt to ignore.

Is it not desirable that Government should more actively co-operate with the Indian people on this occasion by convening a conference consisting of public men elected by the Provincial and Central legislatures as also of representatives of trade and labour interests elected by various Chambers of Commerce and Central Labour organisations? Rulers of important States or the ministers nominated by them together with other Princes may also be invited to this Conference along with certain elected representatives from the State legislatures wherever they are established. A certain proportion of members may also be nominated by the Viceroy to represent interests and views which may have been left unrepresented. The pooling together of Indian talent in some such manner for the purpose of framing a really progressive and acceptable constitution for India will well repay the trouble.

Pandit Gurtu deplored Mr. Jinnah's attitude and said that though other parties may have differences with the Congress, they cannot subscribe to the view that communal bigotry is its besetting sin.

While we frankly admit that our narrow communal outlook and separatist zeal are a serious hindrance to our national progress, we would say to the British people and their statesmen: 'As representatives of a big nation with great achievements to its credit, we trust you will rise to the occasion and will refuse to yield to the

tamptation of looking upon India's difficulties as England's opportunity.'

DR. PARANJPYE'S ADDRESS

In his presidential address, Dr. Paranjpye reviewed the political situation in the country at some length and sketched the reasons that led to the resignation of the Congress Ministries.

The whole position appears to have been grossly mismanaged both by the British Government and the Congress Ministries. Government appeared to have overlooked the fact that the India of 1939 is different from the India of 1914 and appeared to assume that Indian self-respect will reconcile itself to any action that the Government may independently take.



DR. R. P. PARANJPYE

It was not a difficult thing, he said, to range Indian public opinion on the side of the democracies in opposition to Nazi Germany.

But imagination is the last thing our Government possess and a fine opportunity of winning the heart of India was allowed to slip away.

Dr. Paranjpye disapproved of the constituent assembly scheme and instead

suggested: "a small and manageable conference like that which drafted the Nehru Report".

After referring to Federation, Dr. Panipye said that one of its drawbacks was that it showed too great a tenderness for the rights of the components of Federation and the Indian States in particular, were to make hardly any sacrifices for the privilege of joining it. He hoped the Indian States would realise the changed conditions of India and the world. Indian Rulers should not insist

too much on their outworn treaties or depend upon a foreign Government for support. They should introduce reforms in their States and bring their people at least to the political level of their neighbours in British Indian Provinces.

"The need of the hour," he continued, is to secure a peaceful political evolution in India. It is not to be secured by the delivery of political ultimatums, or by enunciating the minimum demands of any one section, or by too great an insistence on treaties or vested rights or by fanciful theories of racial superiority of capacity.

If this evolution is brought about in conditions of strife and turmoil, it will leave behind it unsavoury memories which will hamper future progress.

The best way is for all parties—the Government, the Congress, the Muslim League, the Hindu Maha Sabha, the Scheduled Classes, the Liberals and other sections—to come together in a spirit of friendliness and hammer out a solution by compromise.

RESOLUTIONS

The Federation adopted important resolution on the War, Dominion Status and the Viceroy's statement, the question of defence and the position of Indian States and Indians Overseas.

Kunwar Maharaj Singh moved the resolution on international war declaring

that Indian sympathies are on the side of democratic nations and that the whole of India wishes that their efforts will be crowned with success. But in order to enable India to put forth its whole-hearted support the imagination of the people should be captured by a change in the attitude of the British Government regarding the future of India.

Pundit Hirday Nath Kunzru, speaking on the resolution, said:

Our appeals to our countrymen to support Britain would fail in their purpose unless Britain also adopted a policy which would warm the hearts of Indians and enable them to give whole-hearted support to Britain and France.

VICEROY'S STATEMENT

Another resolution moved by Mr. V. N. Chandavarkar characterised the Viceroy's and subsequent official statements as unsatisfactory

as they postponed the advent of Dominion Status, left the Centre irresponsible, gave minority communities a virtual veto on the future constitutional progress and ignored the urgent need for rapid nationalisation of the Defence forces.

The Federation observed that the proposal for a Consultative Committee could not be a substitute for responsibility at the Centre. Mr. P. N. Sapru seconded the resolution and Rao Raja Shyam Behari Misra supported it.

DOMINION STATUS

After the resolution on Dominion Status had been duly proposed by Mr. J. N. Basu, seconded by Rai Bahadur Thakur Hanuman Singh and supported by Mr. R. H. Kelkar, it was unanimously passed on being put to vote.

The resolution urges the amendment of the Government of India Act so as to provide for establishment of complete responsible government in the provinces and a federal basis at the centre within a specified period on termination of which India would automatically acquire Dominion Status within the meaning of the Statute of Westminster and also to provide for elected representatives of Indian States for the federation and nationalisation of the army.

FUTURE CONSTITUTION

The resolution on the framing of future constitution for India after it was duly proposed by Pandit Iqbal Narain Gurtu, seconded by Prof. M. D. Altekar and supported by Pandit Raj Nath Kunzru was passed unanimously.

This conference is to consist of representatives of provincial and central legislatures in British India elected on the basis of proportional representation with the representatives of communities enjoying separate representation to be chosen by the members of the community in the legislature, representatives of other Princes elected by the Chamber of Princes, and the representatives of various Chambers of Commerce, Trade Union Congress, European Associations and British Parliament. Other interests are to be protected by nominees of the Viceroy.

The Session concluded after passing a number of other resolutions as those touching war and industrial development, rural reconstruction, the separation of executive from judicial services, etc.

The next Session of the Federation was invited to Calcutta.

Hindu Mahasabha

From 40 to 50 thousand persons, including delegates and visitors attended the 21st Session of the All-India Hindu Mahasabha, which met at Calcutta in the last week of December under the presidentship of Mr. V. D. Savarkar. The proceedings were marked by considerable enthusiasm.

Sir Manmatha Nath Mukerjee, Chairman of the Reception Committee, in welcoming those present drew a graphic picture of



SIR MANMATHA NATH MUKERJEE

the decadent state of the present day Hindu Society, particularly in Bengal, and suggested ways and means of amelioration. Referring to the diminution in the man power of the Hindu nation, he observed:

With the advent of the Moslems and later on the Christians, India came to have three main religious communities. The Moslems and the Christians are the communities the very essence of whose religion is proselytism while the Hindus are not a proselytising community. This proselytisation found a ready field by reason of the rigid rules of caste which either purported to keep sections of the Hindu community out of the recognised Hindu fold or, what is more, as happened in some parts of the country, meted out to certain sections of the Hindu community treatment which often amounted to insult and humiliation such as is not possible for human beings to brook.

Sir Manmatha Nath criticised the Congress conception of nationalism and strongly deprecated the methods followed for the attainment of Hindu-Muslim Unity.

Drawing the attention of the audience to the sad plight to which the Hindus

of Bengal have been placed, Sir Manmatha Nath said:

During the last couple of years or so, reports have been constantly received from various parts of East Bengal, complaining of a persistent anti-Hindu propaganda which, it has been alleged, is being carried on against the Hindus with the object of curbing, crushing, and injuring Hindu interests, culture and claims.

Severely condemning the Communal Award, Sir Manmatha Nath quoted the following significant passages from the Simon Commission Report:

We are clearly convinced that separate communal electorates serve to perpetuate political divisions on purely communal lines.

Communal representation—the provision by law that a particular religious community shall be represented in a popular legislature solely by members of its own body, with a guarantee as to how many communal seats there shall be—is an undoubted obstacle in the way of the growth of a sense of common citizenship.

Sir Manmatha Nath concluded with a fervent appeal to the Hindus:

Let me hope the Hindus will realise the situation they are in, that they will consolidate and rally under one Hindu banner, and that not looking to this body or that for the redress of their grievances, they will stand on their own legs and fight for their own cause—a cause which is essentially righteous and in which they want nothing more but nothing less than what to them is justly due. They have no ill-will towards any of the other communities and they declare in the words of their esteemed President:

If you come, with you;

if you don't, without you;

and if you oppose, in spite of you the Hindus will continue to fight for their National Freedom as best as they can.

The President Mr. V. D. Savarkar's address was a trenchant criticism of the doings of the Moslem League, whose truculence has evidently provoked an equally aggressive attitude in the Mahasabha. He contended that

Swarajya to the Hindus must mean only that "Rajya" in which their "Swatva," their "Hindutva" can assert itself without being overlorded by any non-Hindu people, whether they be Indian territorials or extra-territorials. . . .

Explaining the Mahasabha's standpoint, he said:

In India we Hindus are marked out as an abiding nation by ourselves. Not only we own a common Fatherland, a territorial unity, but what is scarcely found anywhere else in the world we have a common Holy land which is identified with our common Fatherland. Our patriotism is, therefore, doubly sure. . . .

Then we have common affinities, cultural, religious, historical, linguistic and racial which, through the process of countless centuries of association and assimilation, moulded us into a homogeneous and organic nation and above all induced a will to lead a corporate and common national life. The Hindus are no treaty nation but an organic National Being. . . .

The Hindu Mahasabha identifies itself with the national life of Hinduism in all its entirety, in all its social, economic, cultural and above all political aspects and is pledged to protect and promote all that contributes to the freedom, strength and glory of the Hindu nation; and as an indispensable means to that end to attain Purna Swarajya, absolute political independence of Hindusthan by all legitimate and proper means.

At the same time he gave this assurance to Muslim community:

Under the present circumstances all that an Indian National State can mean is that the Moslem minority in India will have the right to be treated as equal citizens, enjoying equal protection and civic rights in proportion to their population. The Hindu majority will not encroach on the legitimate rights of any non-Hindu minority. But in no case can the Hindu minority resign its right which as a majority it is entitled to exercise under any democratic and legitimate constitution.

The President devoted a considerable portion of his address to the criticism of the Congress policy and hurled some bitter invectives at Gandhiji. He expressed utter dissatisfaction at the Congress policy of placating the Muslims at all costs and said:

So long as the Congress continues to hug to the pseudo-national ideology as it does to-day, its policy is bound to be anti-Hindu, is bound to betray Hindu interests, howsoever just and legitimate they may be.

Pointing out the futility of the Congress efforts to propitiate the Muslim League—as evidenced by the "Deliverance Day" organised by Mr. Jinnah—Mr. Savarkar urged Congress to observe a Day of Rectification and adopt a new policy.

Let the Indian National Congress rectify the fundamental mistake and be once more the real Indian National Congress it claims to be. Let it be absolutely consistent with its own ideal of a territorial nationalism and begin with a clean slate. Let it proclaim once for all that it stands by these principles alone. Firstly it recognises no Moslem as a Moslem or Christian as a Christian or Hindu as a Hindu; but looks upon them all and deals with them all as Indians only; and will, therefore, have nothing to do with any special communal, religious or racial interests alike. Secondly, it does not acknowledge any constitutional principle with regard to electorates other than the rule: 'One man, one vote', public

services to go by merit alone. Only one alternative it may condescend to subscribe in view of the peculiar situation in India is to the effect that if communal representation is to be resorted to at all, then it must strictly be in relation to the numerical strength of the constituents and in the public services too that relation may be observed but only in so far as it is consistent with merit. Thirdly, and, above all, so long as such a national and just constitution could not be had, let the Congress resist the temptation of participating in any election whatsoever under a constitution which is deliberately meant to divide the integrity of the Indian people.

The President urged Britain to grant India Dominion Status and pointed out India's pivotal position as regards Britain's security. He dwelt at length on the Mahasabha policy, internal and external, and urged on the need of developing cordial relations with India's neighbour, particularly Nepal. Finally, he outlined the Mahasabha's economic policy and the threefold programme of removal of untouchability, introduction of military training in educational institutions and preparing the Hindu electorate.

The resolutions were subjected to considerable discussion in the Subjects Committee meetings and were ratified in the open session. These resolutions were on War and Defence of India, Independence of India, policy of the Bengal Ministry, Hindu Militia, 'Day of Deliverance', Suddhi and Sangathan, Fundamental Rights, Social Reform, redistribution of the provincial boundaries, the next Census, Protection of Cow, prevention of dissection of Hindu dead bodies, the protection of the rights and interests of the scheduled castes and other Hindu backward classes and the 'weak-kneed' policy of the India Government in the North-West Frontier and the Congress administration in N. W. F. Province.

The attitude of the Hindu Mahasabha in regard to the present war was one of responsive co-operation, declared Mr. C. M. Saptarshi, President of the Maharashtra Hindu Maha Sabha, in moving the resolution on war and the defence of India. In moving the resolution on the "Day of Deliverance", Dr. B. S. Moonjee declared:

Let my Muslima friends realise once for all that there can be no Raj in Hindusthan except Hindu Raj.

Indian Christian Conference

- It was a truly Christian and patriotic address that Dr. H. C. Mookerjee, President of the All India Conference of Indian Christians, delivered at its recent



DR. H. C. MOOKERJEE

session in Nagpur. Dr. Mookerjee made an earnest appeal to the Indian Christian Community to fulfil the glorious mission of bridging the gap at present separating the two major communities in India—the Hindus and Muslims.

Enjoying as it does, the goodwill and confidence of the two major communities, our community should act as peace-makers in the land of our birth—a function discharged by many individual Christians in different parts of India to-day. In order to succeed in this task, we must first have harmony in our own house and in our own community and all of us must work, not for the realisation of selfish ends but for the greater good of all our countrymen.

This is the key-note of the address.

MUSLIMS AND THE INDIAN ARMY

Dr. Mookerjee's observations on the communal problem have attracted considerable attention by reason of the fairness and piquancy of his exposition. He disputed

Lord Zetland's notion that Muslims alone have made the largest contribution to the Indian army. He pointed out that this is entirely due to the recruiting being confined to Punjab Muslims and not to any want of physical or other requirements on the part of others.

He cited the case of the Sikhs who, in 1914, formed 19.2 per cent. while the Punjab Muslims formed only 11.1 per cent. of the Indian Army. In 1930, the Sikh proportion had fallen to 13.58 per cent. and the Muslim proportion had increased to 22.6 per cent.

"Nationalists hold," remarked Dr. Mookerjee, that this is not due to any loss of efficiency on the part of the Sikhs nor to any difficulty so far as the supply of an adequate number of recruits is concerned. . . . The British Administration does not seem to have realised how much India resents the existing policy excluding Indians from positions of responsibility in our own army.

THE LEAGUE'S CLAIM

Dr. Mookerjee regards as improper and unreasonable the stand taken by the Muslim League, which he attributes to the encouragement received from the British Government and the Congress under Gandhiji's lead. In his opinion, far from labouring under any special disabilities on account of their being a minority community, the Muslims have been favoured almost everywhere and that at the expense of the majority Hindu community. He protested against the League's right to speak on behalf of over 60 per cent. of Muslims who were decidedly against the rank communalism of the League, and he went on to observe:

I contend that the difficulties due to the communal situation are exaggerated. Nor can they be removed so long as both the Indian National Congress and the British Administration approach the Muslim League and beg and beseech its co-operation. In my view, the solution will come only when the majority community and the British Government and other groups, which hold similar or identical views regarding the desirability of having a federated India, come together and proceed with the task of hammering out a constitution which will not deny their legitimate rights to any social or religious groups including our Musselman brethren.

INDIAN CHRISTIANS' ATTITUDE

Dr. Mookerjee defined the attitude of the Indian Christian Community with

unerring instinct and one wishes that other communities would follow this generous and statesmanlike lead in the building up of a united India. His words are worth quoting:

We have our rights and our privileges as a minority community and these are guaranteed to us by legislation, but let me warn all that if we lay emphasis on these only we shall forfeit that respect which has been won for us by the unselfish and devoted spirit of our old leaders. The only way open to a minority community to undertake and discharge the duty of assisting in the establishment of peace and harmony in our Motherland is to give up all claims to preferential treatment and thus to shame the more grasping and selfish sections of the Indian population into a deeper and more effective sense of their public duty.

WAR AND INDIA'S GOAL

The Session concluded after passing some important resolutions touching the war and India's political goal. The resolution on the National demand runs thus:

The British Government is asked to declare, in unequivocal terms, that freedom, justice and equality are the aims of the present war, and that the aim of self-government applies to India, which should be declared a Dominion immediately after the war has ended. The declarations so far made by responsible statesmen are unsatisfactory and fall far below requirement.

Indian History Congress

A large and distinguished gathering attended the Third Session of the Indian History Congress, which met at the Calcutta University Buildings on December 15. H. E. Sir John Herbert, Governor of Bengal, inaugurated the Session and Dr. Ramesh Chandra Majumdar, Vice-Chancellor of the Dacca University, presided.

Hon'ble Khan Bahadur Azizul Haque, Vice-Chancellor, Calcutta University, in his capacity as Chairman of the Reception Committee extended a hearty welcome to the distinguished guests from different parts of India and requested His Excellency to perform the opening ceremony.

Inaugurating the Congress, His Excellency pointed out that

history is a continuous growth and for an explanation of our problems to-day we may have to go back many hundreds or even thousands of years. It is at this point that the layman—such as I am—has to rely on experts such as you are. For before we can understand and assess the

value of beliefs, or political ideas, we must know just when and how they arose. It is in this way that the historian can be of inestimable help to people such as myself, who are concerned primarily with day to day events.

Dr. Majumdar, in the course of his presidential address, put in a powerful plea for a scientific study of history. He drew attention to the pitfalls of a narrow outlook in the historian and said:

It is obvious to me that we cannot follow the currents of Indian history as a phenomenon isolated from the rest of the world. I also find it difficult to believe that a school of Indian History can really develop in India unless our historical studies are widened and placed on a broader basis.

The President hinted that foreign contributions to indology are likely to be diminished henceforth; so Indian scholars should be prepared to shoulder the main responsibility of maintaining the high level that this study has already reached. He then referred with regret to the



DR. R. C. MAJUMDAR

growth of regional bias among historians and pointed out the evils of provincialism.

In view of the risk of provincialism one might desire that history should have a nationalist outlook. But that has also its own dangers. Indian history already shows signs of being affected by the passing currents of the national movement. Some have deliberately sought to use our ancient history as an element in our national fight and reconstructed it with a view to maintain that everything in our past was beyond caviol or criticism and that it contained almost all the elements of progress which we notice in the modern world. The same spirit manifests itself in a slightly modified form in what is known as communalism. This seeks to interpret history in terms of the deep-rooted beliefs and sentiments of

a community and is guided more by sentimentalism and prejudices than by sober reason.

The danger arising from these two sources may be likened to what is happening in Europe in totalitarian countries where history is being written to order with a view to suit particular theories and practices about society and government. The historians of India are in a much happier position, as their hands have not yet been tied by Government and they are free to devise their own remedies.

Prof. K. A. Nilakanta Sastri of the Madras University, presiding over the ancient Imperial Period Section, presented a masterly thesis on the Conception of Empire in Ancient India. He observed:

The idea of Empire in the sense of a single power extending and maintaining its rule over a number of peoples belonging to different races was unknown to ancient India. The racial and cultural unity of the many kingdoms of India had been established before the rise of the Mauryan Empire and nothing happened to disturb the present cultural harmony till the advent of Islam into India. We shall search the annals of ancient India in vain for any indications of Imperialism of the type developed in other lands and ages. There was no belief that the lord of big battalions had a duty to impose the culture of his people on weaker peoples; there was no systematic attempt to exploit subject countries economically. Nothing can be farther from these than the quiet tone in which Asoka records the despatch of his missions for the preaching of "dharma" in alien lands.

Dr. Das Gupta's paper at the Session introduced two great figures in the history of Bengal in the 18th century—Warren Hastings and Rani Bhabani. The paper dealt with the land revenue settlement which Warren Hastings entered into with Rani Bhabani for her extensive zemindaries. From the point of view of the economic history of Bengal, the paper is interesting as showing the condition of the district after the famine of 1770. From the point of view of any future biography of Rani Bhabani that may be written, the importance of the paper lies in the fact that it deals with a critical period in the history of the Rani's zemindary.

Presiding over the Modern History Section, Prof. C. S. Srinivasachari of the Annamalai University observed that the history of our land in the British period possesses a significance for the understanding of the present-day problems which cannot be easily underestimated. He deplored

the British power, as it grew up in the first half of the 19th century, lacks even to-day a comprehensive and classic writer who may take

his place by the side of Orme and Mill. The available sum-total of books on this period has still many gaps, alike in military operations, administrative development and biographical sketches, though several writers from Kaye downwards were particularly attracted by this period and field. Fierce controversies have reigned over particular topics like the Afghan wars, Bentinck's reform measures and the causes of the outbreak of the Great Mutiny as well as the methods of its suppression.

Mr. T. Chakravarti of the Calcutta University read an interesting paper on "New Light on the Minto-Morley Reforms of 1909" showing by authentic documentary evidence how the then Viceroy and Secretary of State for India sowed the seeds of Hindu-Muslim dissension by the introduction of separate electorates which has since assumed such ugly proportions. He pointed out how British statesmanship tried to counter the Congress by playing one community against another for the benefit of the Imperial power. Mr. Chakravarti also detailed the obstacles to the appointment of an Indian Member to the Viceroy's Council, obstacles arising from sheer racial prejudices even in the highest quarters.

Thus the first appointment of an Indian, in Lord Morley's words, "one of the King's equal subjects," to the Viceroy's Executive Council had to encounter so much stubborn opposition both in this country and in England. In one respect, however, King Edward's apprehension about the Indian Member proved absolutely groundless. The King said that the appointment would be disliked by the Native Princes, but there was no such opposition or dislike. On November 19, 1909, Minto writes to Morley about the popularity and wisdom of Sinha's appointment: "The great Chiefs, who, we were told, would be disgusted at Sinha's appointment have called upon him: the greatest Chief in India, the Mahomedan Nizam, has written to me congratulating you and me on the appointment, and Sinha himself has won every one's respect by his own personality, and in the official life has proved his absolute fairness, and good judgment."—(Lady Minto's Diary, p. 359).

Dr. M. Nazim, President, Early Medieval History Section, said that it is essential for us to study this period in order to understand the results of the impact of Muslim civilization with India in the early stages of its conquest. But unfortunately this period has not received its due share of attention from the historians of India,

Educational Conference

The 15th Session of the All-India Educational Conference met at Lucknow on the 27th December under the presidency of Dr. Sir S. Radhakrishnan. The



SIR S. RADHAKRISHNAN

Conference was inaugurated by Pandit Jawaharlal Nehru, who made a strong plea for changing the present-day educational environment. He deplored the present-day social fabric which was decadent and dying, and said:

It must give place to an order where we thought in terms, not of individual profit but of common good, where individuals co-operated with each other and nations and peoples worked in co-operation for human advancement, where human values counted for more. If this was the accepted ideal of our future society, then all our education must be fashioned to that end and must not pay homage to anything that is against this conception of the social order.

Dr. Raj Rajeshwar Bali, Chairman of the Reception Committee of the Conference, in welcoming the delegates referred to the colossal waste of money, time and energy involved in the present system of education and emphasised that they had to rouse the peasant from his stupor and give him the light of literacy.

Sir S. Radhakrishnan, in his presidential address, said:

What we will make of our country, what will be our contribution to the new order will depend on the aims and contents of our education planning. What is the national scheme for education? If it means a scheme for the entire nation in all its stages: primary, secondary and university adult education and women's education, it is not a matter for controversy. Every progressive country of the

world makes provisions for such a plan. The poverty and backwardness of our country, and the incidence of political subjection, are responsible for the wide-spread illiteracy of our population and the limitation of our higher and technological education. With the slow transfer of responsibility to the leaders of the people, the question of education is assuming more importance and its rapid spread cannot be checked. We are met here to confer, deliberate and frame proposals for the consideration of those in power and authority. But no education system can do its duty either to society or its pupils if it has not a clear perception of what it is aiming at and what it is setting out to teach. Its citizens ought to know otherwise what we teach will be both pointless and wasteful.

Several sectional meetings were held and each was presided over by a specialist. The sections on Adult Education, Primary and Rural Education, Internationalism and Peace, Childhood and Home Education were presided over respectively by Prof. B. B. Mookerjee of Patna, Dr. A. F. Hepper of Moga, Dr. V. S. Ram of the Lucknow University and Miss Qamar Jahan Jafar Ali of Aligarh. In the open session of the Conference, Prof. N. Kuppusswami Iyengar of Srirangam read a paper on the "Wardha Scheme" which, he said, was part of a noble philosophy of life, a means to attain peace and justice and was the only true moral education. Prof. C. Narayana Menon of Benares, who followed him, said that it was an illusion to think that basic education would bring social justice. He said that the Wardha Scheme would make higher education the monopoly of the rich and intensify the present evil. Speaking on the same subject, Principal Seshadri said that the wiping out of illiteracy was a very serious problem confronting educationists to-day. Questions of method, he added, must only be looked upon as of secondary importance. It was a mistake to imagine that the entire financial responsibility in the matter had been solved by the Wardha Scheme.

This year's Conference was marked by a Special Session on Women's Education, presided over by Miss E. C. Williams, Chief Inspectress of Girls' School, United Provinces. Mrs. Harmah Sen, Mrs. Harper, and Mrs. Laxmi Menon took part in the proceedings. The Sessions came to an end on the 29th December when a number of important resolutions were adopted.

Muslim Educational Conference

The All-India Muslim Educational Conference held its Fiftieth Annual Session at Calcutta on the 29th, 30th and 31st of December last. Nawab Kamal Yar Jung Bahadur of Hyderabad presided. The delegates were welcomed in a short speech by the Hon. Mr. A. K. Fazlul Huq, Chief Minister of Bengal, who surveyed the educational progress and achievements of the community since 1886 when the Conference was founded by Sir Syed Ahmed Khan. The part played by the Aligarh Movement in national regeneration was, he said, eminently great and glorious.

It was, perhaps, the most successful organized national achievement of renaissance Muslim India. Had there been no Aligarh, there would have been no Muslim League, and no Modern Muslim India has an independent cultural unit in the body politic of this country.

Criticising the Wardha Scheme of education, Mr. Huq said:

The Muslims will never barter away their cultural autonomy, educational freedom and religious independence for any system of free education which is calculated to undermine the foundations of their nationality.

Nawab Kamal Yar Jung Bahadur in his presidential address suggested that a small committee should be entrusted with the task of framing a separate scheme of education and offered to bear the Committee's expenses himself.

"It should be the concern of this Committee," he said, "to determine to what extent and in what particular subjects of study a common syllabus for all Muslims and non-Muslims is permissible and in what subjects an autocomous provision for the Muslims would be needed. It should also be the task of the Committee to suggest what statutory machinery would be needed to guarantee the satisfactory working of such provision."

The second day's Session of the Conference was presided over by Sir Mahommed Saadulla, the Premier of Assam, who urged the spread of education and advised the audience not to forget the influence of environment. In other words, in a place where agriculturists predominated, agriculture should form part of their curriculum. The last factor in the spread of education from the speaker's personal experience in Assam was that there should be a large number of Muslim teachers in schools so that the would-be student might

be encouraged and induced to take to higher education.

Mr. Mazhar Ali then addressed the Conference on "Our Educational Ideal". In his speech, Mr. Ali said that any scheme of education should be a comprehensive one covering every phase of Muslim activity from the cradle to the grave. The Conference passed a resolution condemning the Wardha Scheme as unsuitable. This resolution had the whole-hearted support of the Hon. Mr. A. K. Fazlul Huq.

On the afternoon of the 2nd day, the Female Education Section of the Conference met under the presidency of Dr. M. Bazlur Rahman, Principal of the Ismail College, Bombay.

The Conference was strongly of the opinion that the social and economic needs of the country in general and Muslims in particular demanded that a definite bias be created in favour of the study of domestic science in all stages of girls' education. The Conference, therefore, made the following recommendations to Educational Boards and Universities and Provincial Governments:

(a) Provision should be made in all girls' schools for teaching domestic science as a compulsory subject for all students; (b) Matriculation courses should be so revised that domestic science might be made compulsory for girls in lieu of a subject less useful to them; (c) students who might wish to prosecute the study of domestic science for the intermediate or B. A. examinations should be allowed to offer it and provision be made for its study in all colleges.

The Industrial Education Section of the Conference met under the chairmanship of Mr. Abul Hasan of Aligarh. The President in his speech regretted that Muslims were not taking any interest in commerce and industry. At his instance the Conference resolved that apart from education through the medium of books, it was necessary that young men should be trained in industry and handicraft and that efforts should be made to raise funds to that end. The last day's proceedings marked the passing of a number of resolutions one of which requested the Government of India and the North-West Frontier Province to establish a university in the Frontier Province. The President announced the personnel of the Committee to formulate a comprehensive scheme of education for Muslims.

Indian Economic Conference

In the absence of Pandit Jawaharlal Nehru, Mrs. Vijayalakshmi Pandit, his sister, inaugurated the 23rd Session of the Indian Economic Conference, which met at Allahabad on January 2, under the presidentship of Dr. L. C. Jain, Professor of Economics of the Panjab University.

Prof. Amarnath Jha, Vice-Chancellor of the Allahabad University and Chairman of the Reception Committee, in welcoming the delegates observed that

politics, philosophy, history, religion, psychology, economics, commerce—all these so constantly act and react on each other that it is difficult to disentangle one from the rest and impossible to treat it as an independent unrelated unit.

Speaking of the need of a proper scale of values, Prof. Jha said:

One of the truths that must be accepted is that all human activity must be calculated to perform the twofold function of giving to the doer the highest degree of satisfaction and of being beneficial to mankind. . . .

What I am concerned about, and what I think economists and scientists and politicians and all who matter should resist, is the tendency to abolish all standards of public and private conduct to set up a purely materialistic code and to deprive mankind, if possible, of an unfailing source of inspiration and comfort and stimulus to noble and unselfish conduct.

Prof. Jha referred to the vital problem of planned economy and said:

We must avoid the mistake made by other countries and evolve a plan suited to the conditions of our country and not at variance with the genius of our race; mere doctrinaire reproduction of schemes intended for other peoples will not do.

Dr. Jain, in his presidential address, made a rapid survey of the economic problems facing the world and India in particular—problems arising from the impact of world forces:

There are two facts of contemporary economic life which must be faced squarely. The progressive replacement of human labour by machinery brings about a stage in every country when the growth of industrial population outpaces the demand for labour. Thus an ever increasing number of persons are thrown out of employment unless at the same time there is a correspondingly progressive expansion of foreign markets. Secondly, all the countries that until lately provided dumping grounds for the surplus produce of industrial

countries are becoming economically self-conscious and are steadily refusing to continue to play the role of mere hewers of wood and drawers of water. The main task which faces the modern economist is, in my humble opinion, to bring about a reconciliation between the conflicting interests of machinery and man and those of the greedy exploiter and the impatient exploited.

Economists the world over would be doing mankind real service if they could think out lines on which industrial activity could develop without such disastrous consequences as we see around us to-day. If modern machinery, which is threatening to become an all-consuming monster, could be made subservient to a nobler purpose—that of providing universal leisure for the pursuit of things of permanent value, beautifying life and making it a source of joy—the world may still be saved from another Mahabharata.

Dr. Jain holds that neither capitalism nor socialism provides us with a sure line for the future economic evolution of mankind.

Nationalism has proved to be a curse; internationalism so desirable in itself seems impossible of achievement; capitalism is creaking and breaking; communism or even socialism is at present discredited. Is there no way out? Perhaps a solution of the problems which the failure of these two systems has confronted us with, lies in a happy blending of the advantages of both in the emergence of a new economy in which private gain will not conflict with social good. Mahatma Gandhi's message of non-violence and *ahimsa*, if its implications are but fully understood, may yet be found to contain in it the seeds of a happy future for humanity.

But the New Order should be achieved by evolution and not by revolution, by the conversion, as far as possible, of wrong into right and of selfishness into selflessness on the principle that all life is one, and through the practice of *ahimsa* or non-violence. That way there is no conflict of interests, but only unity and harmony.

Dealing with the effects of the war, Prof. Jain stressed the need for the development of economic research which has greatly increased since the outbreak of the war. Industrial expansion, he continued,

offers the greatest opportunity to India for helping not only herself but also the Commonwealth of Nations in winning the present war. India is undoubtedly in a better position to-day as compared with the beginning of the war of 1914 in regard to her raw materials, labour and capital resources and the existing state of industries. But a most careful plan is needed to determine what existing industries might be developed and new industries started so that the gap created by the fall in the imports of manufactured goods and machinery could be most economically and speedily filled up.

Addressing the Conference the next day, Pt. Jawaharlal Nehru said that the present structure of the world is breaking up.



PT. JAWAHARLAL NEHRU

We may not be always very clear as to what will replace it. But this much is certain; so far as world economy is concerned the problem of distribution has to be the main pivot in all planning.

The problem of production, he said, has been successfully solved.

The economic ills of the world are due not to individuals but to fundamental economic causes. The old capitalistic system has broken up and with the end of this war, we will finally see the last of it. Some form of State control of production, transport and distribution not only nationally, as due to the exigencies of the war, but also internationally will gradually come into its own.

Talking of the new system, Pundit Nehru said that, although many things which happened had tarnished the idealism of the new system which had arisen in Russia, and although one disapproved some of the political trends of Russia, one thing was certain that the economic foundations of Russia were sound and they did point a way to the final solution.

There is no way out except a socialist economy. Political democracy has failed to make it successful. It must be allied with economic democracy and it must be based on socialism.

Of course to apply everything blindly to India from Russia will be foolish. The essential thing is to solve the problem of distribution, without which everything will go by the board.

Referring to the stress laid by the Congress on village industries and *khadi*, Pundit Nehru said some people found a conflict between the place of big industries and village industries in the scheme of India's planned economy. But, he said, the matter, if gone into deeply, would

show that, in the present state of India's economy, it was necessary that both village industries and big industries should work and be built up in co-ordination.

After the Pundit's address there was a discussion on the scope and method of economics. Later, Prof. Gyanchand invited a discussion on present-day monetary theory. Next day, the Conference took up discussion on War Economics with special reference to India. Dr. T. E. Gregory and Mr. Jawaharlal Nehru also took part in this discussion. Among others who addressed the Conference were: Dr. V. L. D'Souza, Profs. B. P. Adarkar, S. G. Berry, K. T. Shah and Anwar Iqbal Qureshi.

The Conference continued on the 5th. The whole of the last day's proceedings were devoted to the discussion of labour problems and labour legislation in India. Prof. S. K. Rudra of the Allahabad University read his paper on "Some Aspects of the Indian Labour Problem" and initiated the discussion. About half a dozen papers were read in all.

Dr. B. V. Narayanaswami, General Secretary, All-India Economic Association, read a paper on Industrial Disputes at the Conference. He stated that the following points should be noted in any future labour legislation in the country.

Every provincial minister must have a certain number of trained conciliators and mediators to assist him. The conciliator must persuade the parties to use the voluntary conciliation machinery existing in the industry concerned so that a peaceful solution may be secured. In the absence of such machinery, he must use his influence to bring the parties together so that they might hit upon a solution. If he failed he must promptly report to the minister who must have the power, to appoint a Court of Inquiry immediately. Voluntary conciliation is infinitely better than compulsory arbitration.

The Session concluded on the afternoon of the 5th. Dr. L. C. Jain, the President, in his concluding remarks extended his thanks in particular to Mr. Jawaharlal Nehru and Dr. T. E. Gregory for attending the Conference. He hoped that in future on the occasion of these Conferences, there would be co-operation between Government officials, politicians, economists and businessmen.

Indian Science Congress

Welcoming the delegates to the 27th Annual Meeting of the Indian Science Congress at Madras on January 2, Dewan Bahadur S. E. Ranganathan, Vice-Chancellor of the Madras University, said:

A great responsibility rests on men of science to see that their knowledge is used for the well-being of humanity rather than for its degradation and destruction and it is gratifying to find that scientists have in recent years awakened to their responsibility in this matter.

H. E. Lord Erskine, Governor of Madras, who opened the proceedings, expressed the hope that in a new world order scientists would no longer be called upon to engage in research work which would harness science to the creation of destructive armaments.

No one, I feel certain, can deplore more wholeheartedly than the scientists themselves the conditions of international relationship during this century which have turned the prosecution of research more and more into that barren and abortive path, the creation of destructive armaments. The circle is a vicious one.

In making war, men are tempted to prostitute the creations of science to terrible and ignoble uses and the spread of such conflicts demands further and more extensive calls upon the services of the scientists.

India, continued Lord Erskine, has a legitimate right to be proud of the high place which her scientists have taken in recent years in international academic circles. The number of Indian scientists whose work had won world-wide recognition has steadily increased. In particular one may instance a considerable addition to the numbers of those who, like your President, to-day hold that signal distinction, the Fellowship of the Royal Society.

Prof. Birbal Sahni then delivered his presidential address which was devoted to a study of Deccan traps, an episode of the tertiary era. At the outset he observed:

The student of Science lives in a world of fragments. Nothing in that vast array of visible things that we call nature appears to our restricted vision as a complete picture. There are few pursuits so absorbing as this study of fragments that we call science.

He added:

At times in our search for the truth, we come upon things we can make use of in a worldly way and we know some of these things we can use, as we like, for good or for evil. But if we are mere seekers after truth, we care no more

about them, but turn them over to others and out of this comes much that is good and noble and beautiful. But sometimes, alas, as we see, today greed comes to conflict with truth and the passion to rule harnesses Science to ignoble ends.

For all that Science may have done to civilize him; man, it seems, can still be no less of a brute than he was. In the lurid light of happenings, we see that civilisation is not the same thing as culture.



PROF. BIRBAL SAHNI

After discussing at length the scientific evidence that can be derived from that dim past, Dr. Sahni said that this idea of the tertiary age of the Deccan traps is by no means a new one. Indeed, it is over a hundred years old. The pioneers were right. They saw things more clearly because they worked with a clean slate and, as we all know, a clean slate is a very useful thing. Concluding, he said:

We have now seen the contrast between the red part of the map and green. Between the two lies a vista of time stretching back through well-nigh two thousand millions of years. But man, a recent creature of the earth, has united them in one poem of duty to his Creator: if the foundation rocks of the south have given us Mahaballipuram and the seven Pagodas, the Deccan traps have given us Ajanta and Ellora.

The second day of the Session was devoted to the meetings of the various sections in which important papers were read. Agricultural, Geological and Mathematical Sections were presided by Rai

Sabeh Jal Chand Luthera (Punjab Agricultural College, Lyallpur), Prof. L. Rama Rao (Central College, Bangalore), and Prof. A. C. Banerji (Allahabad University), respectively.

There were also meetings of the sections of Anthropology, Psychology, Botany, Chemistry, Entomology and Agriculture, Geography and Geodesy.

Addressing the Congress on "National Planning with reference to Industrial Development", Dr. J. C. Ghosh, Director of the Indian Institute of Science, appealed to the country to go ahead with industrialisation. "The cry of 'back to the land', said Dr. Ghosh is a political cry of the most sinister type and should be discarded immediately and replaced by the cry of 'go ahead with industrialisation'."

Meetings of the sections and sectional committees were continued on the following day also. There were addresses by Prof. K. S. Krishnan, President of the Physics Section, by Dr. D. D. Shendarkar, President of the Psychology Section and by Dr. J. R. Haddow, President of the Medical and Veterinary Research Section.

Prof. K. S. Krishnan spoke on "The Diamagnetism of the Mobile Electrons in Aromatic Molecules".

Dr. D. D. Shendarkar, Ph.D., of the Osmania Training College, Hyderabad, presiding over the Section of Psychology, spoke on "Psychology and Educational Research".

Dr. J. R. Haddow, President of the Medical and Veterinary Section, in the course of his address on "The development of animal husbandry in India", dealt elaborately with the questions of abatement of disease, provision of fodder in suitable amounts and adequate in quality, and the formulation of a definite objective in breeding operations for the improvement of the quality and breed of domesticated animals and finally stressed the importance of the general education of the husbandman himself.

Subjects of scientific interest were discussed at the various sections on the third day of the Session also. The Geology Section discussed the question of "Possible Industries of South India". Prof. L. Rama Rao presided.

Mr. B. Rama Rao examined the possibilities of building up mineral industries in Mysore with reference to both metallic and non-metallic minerals. Mr. P. S. Narayan referred to the industrial possibilities of Andhra Desa, with special regard to the Cuddapah rock formation. Mr. T. N. Muthuswami suggested the establishment of a bureau of mineral industry to collect necessary information to be distributed among enterprising capitalists. Dr. Krishnan of the Geological Survey of India said that if any iron industry was to be started in South India, they should take into account the important point that the Tatas were a competitor in regard to pig iron. He suggested that instead of confining themselves to the manufacture of pig iron, they might manufacture also other products such as ferrochrome. After some further discussion, the meeting terminated.

The Sections of Entomology and Zoology held a joint discussion on the "Share of Universities in the development of Applied Entomology" and passed a resolution to the effect that the subject of Entomology should be encouraged in the graduate courses and that students should be allowed to take it up as a subject for the M. Sc. Degree and other Degrees.

Addresses were delivered by Dr. S. Krishna, Ph.D., President of the Chemistry Section; Prof. B. K. Das, President of the Zoology Section; and Rao Bahadur K. N. Dikshit, President of the Anthropology Section.

Dr. S. Krishna, Forest Biochemist, Forest Research Institute and College, Dehra Dun, in the course of his address on "The role of Chemistry in Forestry", referred to the important part Chemistry played in the three branches of forestry, viz., production, conservation, and utilisation.

Prof. B. K. Das, President of the Zoology Section, spoke on the "Nature and cause of evolution and adaptation of the air-breathing fishes." The address was illustrated by lantern slides and cinematograph films.

Rao Bahadur K. N. Dikshit, Director-General of Archaeology in India, in the course of his address on the "Scope of pre-historic and anthropological work in India" at the meeting of the Anthropology Section, said:

The study of fossil has not been seriously taken up in India. More work is necessary for determining the age of early palaeolithic found with bones of extinct mammals in the river cliffs, such as those from the Nerbada and the Godavari.

In the evening, Sir C. V. Raman delivered an interesting lecture on the "Science of Sound", which was illustrated with slides on "Ultra Sonics".

Ultra sonics owed its discovery to the great French physicist Langevin, and was essentially a war baby. During the last great war, he was asked to devise some means of detecting the presence of submarines and he succeeded in discovering ultra sonics for the purpose.

Ultra sonic waves were produced, continued Sir C. V. Raman, by the application of oscillating electrical fields to quartz crystal. These waves had biological interest as life of any kind could be destroyed when subjected to ultra sonic waves.

Prof. Sahni, thanking Sir C. V. Raman, said that the Congress claimed the latter as one of its pillars. It was impossible to conceive of the Congress without Sir C. V. Raman.

Under the auspices of the Congress a discussion on the "Role of Science in National Planning" was held at the Madras Medical College. Sir T. Vijayaraghavachariar presided.

Mr. J. N. Roy said that new industries should be started for which the present educational standard would be sufficient. They should increase the standard of living of agriculturists.

Dr. Agharkar pleaded for the Indianisation of the Survey Department of the Government of India and the appointment of an Advisory Board to lay down policy from the national point of view.

The following committee was accordingly appointed with Sir T. Vijayaraghavachariar as Chairman: Dr. Ghosh, Dr. B. Sahni and Dr. Meganath Saha.

Sectional meetings were held on the 6th. Dr. W. R. Aykroyd, Director, Nutrition Research Laboratory, Coonoor (President of the Physiology Section) spoke on "Rice".

He said

that rice was a poor source of fat, vitamin A, certain vitamins of the B-2 group and calcium.

Its total protein content was low, but the biological value of its proteins was compared with that of other cereals. Milled rice was poorer than under-milled rice; but parboiled rice, even when highly milled, retained most of the anti-beriberi vitamin (B-1) originally present in the unmilled grain.

Prof. Y. Bharadwaja, Head of the Botany Department, Benares Hindu University, speaking at the Botany Section meeting on "Some aspects of the study of the Myxophyceae", said

that Myxophyceae or the blue-green algae were one of the simplest organism in the plant kingdom and since they were mainly the vegetation of the tropics, they deserved more attention and a closer study at the hands of Indian botanists than any other class of algae.

Dr. Shibaprasad Chatterjee of Calcutta, President of the Geography Section, in the course of his address on "The place of geography in national planning", emphasised the importance in any scheme of planning

of a knowledge of the physical geography of the country, its soil conditions and vegetation coverings and said

that for building new cities or for developing industry, the planner must take into account the different states in the historic growth of existing cities or industries.

He pleaded for starting a geographical survey of India more or less on the lines of the Geological Survey.

The delegates divided into branches to visit the King's Institute, the Engineering College and other places of scientific interest in the city.

The next Session of the Congress will be held from January 2 to January 8, 1941, at Benares. Sir A. R. Dalal, M.A. (Cantab), Managing-Director of Messrs. Tata Iron and Steel Company Limited, is elected General President.

The General Secretaries of the Congress, Prof. S. K. Mitra and Principal P. Parija, in the course of a statement to the *Associated Press*, say:

The present Session has been a great success and this has been entirely due to the trouble and care taken by the Chairman and Members of the Reception Committee and specially to the hard work and untiring zeal of the local secretaries, Prof. R. Gopala Iyer and Dr. A. Lakshmanaswami Mudaliar. The scientific papers, the discussions and the popular lectures were extremely interesting and instructive.

Political Science Conference

- H. E. Sir Henry Craik, Governor of the Punjab, opened the 2nd Session of the Indian Political Science Conference at Lahore, on January 2. A large number of teachers of political science from different universities and other prominent persons were present.

In the course of his observations, His Excellency said:

- Though we do not wish to see the devotees of Political Science invested with supreme political power and authority, we equally do not wish to see you withdraw from the world into a remote philosophic seclusion and washing your hands of practical affairs, devote yourselves entirely to pure theory.

Dr. Pramatha Nath Banerjee, in the course of his presidential address, pointed out that

the existing system of Government with democracy in the Provinces and autocracy at the Centre is an anomaly and the sooner it disappears the better



DR. PRAMATHA NATH BANERJEE

for all concerned. An All-India Federation is contemplated in the Government of India Act, 1935, but many of its provisions are unacceptable to the Indian National Congress.

The objection raised by the Congress are based on sound principles and can be easily met if the British Government can make up its mind to part with real

power. For the satisfaction of the Muslim League, safeguards may be provided in the new Constitution of the country.

Dealing with the economic systems of the world, Dr. Banerjee declared that

the circumstances in which communism was being tried in Russia were very different from those in India. Besides, the methods adopted for introducing and maintaining the system hardly appeared to be suitable for India.

Light-hearted talk about the creation of a revolutionary mentality in the country was fraught with the most dangerous possibilities. Nothing was more absurd than the cry which was often heard: "Long live revolution."

The Session lasted three days and concluded on the 4th. Over a dozen papers were read on the "Working of the Central and Provincial Governments of India" by Professors of the various Universities in the country.

Dr. Naresh Chandra Roy of Calcutta University, in the course of his paper on "Indian Civil Service and Provincial Autonomy", examined the recent statements of Pandit Jawaharlal Nehru regarding the efficiency and integrity of Indian Civil Service as an instrument of Government in Indian Provinces.

Dr. J. N. Khosla of Punjab University in his paper questioned the constitutional validity of racial and communal basis of recruitment to Public Services in India.

Other subjects that engaged the attention of the Conference were: "International Relations and Affairs" and "Recent Trend in Political Theory". Among those who read papers were: Prof. Ajit Kumar Sen, Politics Department, University of Dacca; Prof. Benoyendra Nath Bannerjee, Calcutta University; Mr. N. Srinivasan, Politics Department, Andhra University, Waltair; Prof. T. K. Shabani, Samaldas College, Bhavnagar; Mr. V. K. N. Menon, University of Lucknow; and Prof. S. V. Puntambekar, Benares.

Prof. Benoyendra Nath Bannerjee read a paper on "Democratic theory in its application to Indian politics".

The next Session of the Conference will be held at Bangalore with Dr. Beni Prasad of the Allahabad University as President,

The Theosophical Convention

At Adyar (Madras), the World's Headquarters of the Theosophical Society, the 64th International Convention met under the chairmanship of Dr. G. S. Arundale, the President of the Society, on 26 December. In his Presidential address, Dr. Arundale



DR. G. S. ARUNDALE

called upon Theosophists in every country to fight for the right—for that Right which needs more honour, more observance in every land. He said:

The war in Europe had been fed by wrong in every land. Therefore must we all fight and none with more courage, wisdom, chivalry, hatelessness, or steadfast perseverance than the Theosophist, armed as he was with the Truth whence all these virtues sprang, and with a spirit of brotherhood which enfolded in its warmth his foe no less than his friend.

On the next day, a number of papers were read. Dr. Datta addressed the gathering on the "Message of Vedanta" and said that the foundations of the new world order after the war should be laid on the principles of Vedanta. Then a paper on "World Forces and the Super-State" by Sir C. P. Ramaswami Aiyar was read to the Convocation by Dr. G. S. Arundale. "Humanity is at the cross roads," says Sir Ramaswami in his paper, "and on the choice that it now makes will the future of civilisation, as we know it, be settled." The ideals of India as shaped by her seers and thinkers are inconsistent with defeatism or defection.

The Session concluded on the 31st.

The Philosophical Congress

Inaugurating the Fifteenth Session of the Philosophical Congress at the University Hall in Hyderabad, Sir Akbar Hydari, Chancellor of the Osmania University, referred to mysticism of the Hindu or Muslim variety as a vital philosophy. There was a realm, he said, beyond the reach of their five senses and whether they reached it through the faith of the Sufis or through pure reason, the joy in its attainment was the same. Sir Akbar passed on to observe that scientific misapplication of doctrines like those of survival of the fittest, even of a political ideal like nationalism, is leading to the worship of the mighty and the oppression of the weak by the strong. Just as architecture is harmony in brick and mortar, music in sound, painting in colour, so is philosophy harmony in thought and mysticism harmony in life. I hope your deliberation will contribute to the creation of such a harmony in thought and life.

Prior to his address, Sir Akbar read a message from H. E. H. the Nizam.

Mr. M. Hiriyanna, retired Professor of Mysore, then delivered his presidential address on the "Message of Indian Philosophy". He quoted from the Vedas and cited instances from the Ramayana and other epics and said

that the message of Indian philosophy was that man should seek the fulfilment of his highest being in service. A distinctive feature of service was that it should be rendered in a spirit of absolute disinterestedness and that it should be rooted in an all comprehensive love which was the outcome of complete enlightenment. Circumstances had in recent times tended to weaken the emphasis once laid on these features, and the consequence had been the subordination on the whole of the spiritual to worldly ends in the pursuits of life.

The idea of altruistic service was indeed there, he said, but its scope had been narrowed in various soul-cramping ways.

Its quality also had deteriorated particularly on account of the attempts made to reconcile service to others with what was called reasonable self-love. But though by reason of these radical modifications, the old ideal had been much obscured, it had not fortunately died out, for their own generation furnished an outstanding example of it in one whose unselfish labour in the cause, not merely of his countrymen but of all humanity, was, shedding fresh light upon their land.

The great need of the hour was to revivify their faith in this ideal.

The Congress was entertained to several other addresses of philosophical interest,

CONGRESS MINISTRIES IN ACTION

BY MR. M. N. SRINIVASAN

(Advocate, Trichinopoly)

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IN view of the fact that the Congress Ministries in the Provinces have resigned and of the various allegations against them of misgoverning and oppressing the minorities in the provinces governed by them, it will be interesting to examine how far the said allegations are true. It is useful in this connection to remember that such charges and allegations against the Ministries were and are invariably made by those who were in Power before April 1937, when the Congress accepted office.

A great deal of light on this question has been thrown in two valuable publications on the Indian Constitution, one by Mr. Faqir Chand Arora and another by Mr. M. R. Masani.* Critics of Congress administration must bear in mind the limited ambit of autonomy granted to the provinces and the restrictions under which the Ministers had to function. The system of financial subsidies from the Central Government deterred the Ministries from pushing on much of their cherished policies. They had also to fulfil their election pledges. The programme outlined in the Congress election manifesto may be grouped under three heads: 1. Reducing the cost of administration; 2. Redistribution of wealth and economic privileges so as to better the economic position of the have-not classes; 3. The restoration of political power to the people. For the fulfilment of these objects, problems of unemployment, poverty, education, peasant rights, industrial progress and several others have to be tackled. These have to be achieved within the very limited powers vested in them by the Government of India Act.

It is hardly fair to judge of Governments and their usefulness to the community on the basis of increased taxation

* THE NEW CONSTITUTION OF INDIA. By Faqir Chand Arora. Published by Malhotra Bros., Publishers, Lahore.

INDIA'S CONSTITUTION AT WORK. By Sir C. Y. Chintamani, K.T., D.LITT., LL.D., and M. R. Masani, Allied Publishers, Bombay.

or repeal of taxes. No one in fact likes taxation of any kind. But it must be remembered that the new taxes imposed by the Congress Ministries are for nation-building activities. Critics hardly realise that the new taxes are also imposed to defray the loss of revenue incidental to the introduction of Prohibition, which results ultimately in the economic rejuvenation of the millions of workers and poorer classes of people.

The work of the Congress Ministries in the different provinces, as Mr. Arora points out, has generally followed identical lines with certain minor exceptions. Uniformly, political prisoners in all the provinces governed by the Congress Ministries have been released, freedom of Press assured, indebtedness of agriculturists tackled by the passing of several Acts, and educational reforms introduced by the adoption of the Wardha Scheme. Very careful attention has been paid to the general health of the community. Lastly, Prohibition has been introduced and is claimed to be a success. Temples have been declared open to the Harijans in spite of vehement opposition. This is an act of courage which previous Governments dare not contemplate in spite of their sympathy with the Harijan cause. And the Congress Ministers themselves receive a pay of Rs. 500 only compared to the Rs. 3,000 the pay fixed by the State and received by the former incumbents of the Interim Ministries.

It may not be out of place here to quote a few specific instances of the benefits conferred on the people of the different provinces by the Congress regime.

In the U. P. the ban on Associations like the Youth League and the Hindustani Sevadal were lifted. A Committee under the Chairmanship of Kunwar Sir Maharaj Singh to enquire into the question of Corruption was appointed. Special schemes for rural development and new technique of agriculture have been devised. Legislation has been introduced to regulate the working

of Sugar factories in the province. Raw hide industry is being developed on up to date lines.

In Bombay, the Trade Disputes Act has been passed to check labour troubles and the Bombay Small Holders Relief Act and the Money Lenders Act. Prohibition has been introduced in the city of Bombay to benefit the peasants.

Madras, under the able guidance of Sri C. Rajagopalachariar, was the pioneer to introduce Prohibition at Salem and since then two other districts have also gone dry. The Prakasam Committee was appointed to remedy the defects of the Zamindari system. The Agriculturist Relief Act was put through the legislature to ameliorate the condition of the Agriculturists. Speaking with first-hand knowledge of the working of Provincial Autonomy in the province of Madras, one can confidently assert that under the able and courageous leadership of the Premier, the Hon. Mr. C. Rajagopalachariar, the administration was above reproach.

Law and order in these provinces have been very well maintained in the interests of good government. The policy followed by the Ministries was to push on with only important measures on which they were prepared to resign rather than be overruled by the Governor of the Province. The prestige of the Congress has been well maintained and the Governors seldom interfered with the administration of the province. As Mr. Masani points out, the policy followed by the Congress Ministers "has been one of seeking to expand the constitution by constitutional pressure from within rather than by assault from without and in the meanwhile to strengthen the Congress hold on the masses by ameliorative legislation in the way of tenancy laws, measures for debt redemption, Prohibition and Labour legislation".

By one stroke of constructive statesmanship, Mahatmaji, in asking for an assurance from the Governors that they would not interfere with the Ministers in the administration of the province, had changed the whole meaning of Provincial Autonomy.

Any fair-minded critic must concede that Provincial Autonomy during the last two years has meant a good deal of beneficent activity in the provinces. In spite of misgivings about the new constitution, it has worked very well though labouring under great restrictions imposed by the Act. This fact has been admitted by no less a person than H. E. the Viceroy, who in a speech at Peshawar, on 19th April, said:

The first stage of that constitution has come into being and while there may be ups and downs and while difficulty and anxiety may from time to time arise on a broad view, we can claim that the first year of Provincial Autonomy has worked well and that the provincial legislatures have shown imagination and responsibility in a high degree.

Allegations of ill-treatment of minorities are made by Mr. Jinnah and others of his ilk. They have been denied as baseless and altogether spiteful. The fact that those in authority like the Secretary of State, the Viceroy and the Governors of Provinces have borne testimony to the efficiency of the Congress Ministries, is in itself a refutation of the charges made against them. The respective Premiers of the Provinces have with righteous indignation refuted the charges and have demanded proof of the same, which, however, are not forthcoming.

In this connection I may draw public attention to the brochure published by the Madras Congress Legislature party which furnishes evidence emphatically to negative the charges levelled against the Congress in power. Ample educational facilities have been given to Muslims, and in all, 8,487 schools are maintained for them costing Rs. 80 lakhs. Seventy-five per cent. of this expenditure is met from provincial revenues and the rest 25 per cent. from contributions whereas, as far as institutions for the the Hindus are concerned, the sharing of the expenditure by the revenues and private sources are in the ratio of 59:41. Indian Christians hold posts in the Services from two or three times their population ratio. The Moplah Outrage Act of 1857 has been repealed as soon as the Congress assumed office. Surely this is a record of which the Premier of Madras and his colleagues may justly be proud.

THE LATE SENATOR BORAH

A FRIEND OF NATIONS IN REVOLT

By MR. NILKAN A. PERUMAL

SENATOR BORAH was a child of the American revolution. He stood for Pan-Americanism in every way. He was all for maintaining the old traditions and constitutional laws of his great country. He was a friend of the nations in revolt. He espoused the cause of Ireland against Great Britain, and India against Britons. He loved peace and was a great advocate of disarmament. Though a progressive in his party brand, he did not see eye-to-eye with his fellow-progressive Woodrow Wilson when he took a leading part in the creation of the League of Nations and identified himself with the affairs of Europe. Borah wished well of all the nations of the earth, but like the Press-Lord, Randolph Hearst, he considered America's interest above everything else. He was in many ways an unchangeable old Englander in a fast changing America.

William E. Borah was a native of the State of Kansas in the middle West, the town of Lyons to be exact. He left it in 1891 seeking a place where he could practise law and make a fortune. He pitched his destination at Seattle, a west coast harbour town. During the journey he dropped off at a place called Boise, a hilly town in the state of Idaho. Strolling around this town, he walked into the court house by sheer accident and sat there for a while. He saw a drunken lawyer then arguing a suit and a fellow-visitor told him that the lawyer was a popular man in his profession. Borah was astonished. "If a drunken man could be so popular a lawyer, a sober man ought to be better" he thought to himself. This determination made him stop at Boise itself. He abandoned all idea of proceeding any further.

Borah was successful. He soon commanded a lucrative practice in Boise itself. He formed a partnership with Charles Cavanagh, a great lawyer who later became Federal Judge for Idaho. With the rise in professional status, Borah became District Attorney and married a daughter of the then Governor of the State of Idaho.

In 1907, Borah was elected to the Senate of the United States from Idaho, though he had no other legislative experience until then. As a senator he made no mark for long, but as soon as he was elected Chairman of the Foreign Relations Committee of the Senate, he was the one man who counted in Washington politics. He mastered all the knotty problems connecting his country with others and his judgment was law as far as the United States Foreign policy was concerned.

In all that he did, Borah was particular to obtain good publicity for all his actions. To him "publicity was a great weapon of democracy".

Though a self-asserting man, he was not obstinate with his view-points. He was open to correction and change of views. When the question of reducing war debts by America came up before the American people, he stoutly refused consideration on the matter. "We cannot reduce war debts until Europe reduces its expenditure on arms," he declared. Immediately after, a number of Diplomats representing the debtor nations paid visits to Washington. Laval, Grandi and others went. They pleaded for their country. Borah was convinced to some extent. Then, he was all for "unconditional abandonment of the war debts" by America.

He wished America to be free from the troubles which enveloped Europe. He saw no use for the World Court or the League of Nations as far as the United States were concerned. He desired his country to be independent of all the miseries of Europe. At the same time, he wanted to see each country independent and great for itself. A patriot, a Pacifist and a great gentleman, the passing away of Borah will mark a new dawn in American Foreign policy of the future. But the sound principles of Constitutionalism and 'independent America' will not change. Such a change would be a distinct disservice to the memory of a great man, who toiled for many years for the greater glory and prosperity of his country.

INDIAN AFFAIRS

BY "AN INDIAN JOURNALIST"

The Viceroy's New Declaration

IN his speech at the Orient Club, Bombay, H. E. the Viceroy reiterated that the objective of His Majesty's Government for India is "full dominion status of the Statute of Westminster variety" and that it is Government's desire to reduce to the minimum the interval between the existing state of affairs and Dominion Status. The Viceroy made an earnest appeal to the leaders of the "great political parties of India" to help end, as early as possible, the present stalemate in the political situation.

This explicit assurance that Dominion Status for India will be according to the Statute of Westminster underlines this fact more strongly than previous declarations on the subject. The President of the Congress, while criticising certain features of the declaration, admitted that "it is the clearest of all declarations hitherto made". Now that Congress' efforts to obtain a clear declaration of British intentions about India have been successful, there is no point in continuing the dead-lock, and Gandhiji was urged by friends and sympathisers of the Congress to respond promptly to the Viceroy's appeal. It is heartening to read Gandhiji's reaction to the situation created by the Viceroy's welcome statement: "I have not lost faith in Britain," writes Gandhiji.

I like the latest pronouncement of Lord Linlithgow. I believe in his sincerity. There are undoubted snags in that speech—many I's have to be dotted and many T's have to be crossed—but it seems to contain the germs of a settlement honourable to both nations.

"Gandhiji is no stickler for words and he has more than once said that he would be content with 'the substance of independence', whatever you may call it. Evidently he is not like some of the irreconcilables 'spoiling for a fight'. 'I wholly endorse Subbas Babu's charge that I am eager to have a compromise with Britain,' he says. It is but fitting, therefore, that the Congress Working Committee, with due sense of responsibility, should have asked Mahatma Gandhi to seek further clarification from the Viceroy with a view to end the dead-lock.

Mr. Jinnah's Negative Attitude

Such is the irony of the situation in India that the very prospect of settlement between the Congress and the Government has driven Mr. Jinnah to a frenzied denunciation of the Congress, which, according to him, is bent upon obtaining power "for the sole purpose of crushing the minorities outright". What insane extravagance is this! He has thought fit at such a moment to warn the Imperial Government that if they acquiesce in the Congress plan, they will create the gravest crisis in India and "that Moslem India will not shrink from making any sacrifice, etc. etc." It is time Mr. Jinnah is left in his proud eminence, high and dry.

Contrast his petulant outburst with the patriotic rejoinder of the Nationalist Muslims of Bombay, who have appealed to their co-religionists to throw in their lot with the Congress in its fight for freedom and self-respect.

The fact is, Mr. Jinnah has no definite ideas or constructive contribution to make. He cares neither for "unity" nor "independence" as is evident from his offensive letters to Gandhiji and the Pandit. Mr. Jinnah's intransigence seems to increase in geometrical proportion to the eagerness with which Congress leaders approach him for a settlement. Indeed, at every step his over-bearing manners, and his stiff-necked talk, have tried the patience of more than one intermediary. Witness his characterization of Pandit Nehru's criticism as not only "unwarranted" but "mean". Pandit Nehru has, for his sins, incurred the wrath of many a political opponent in his career. But it was left for Mr. Jinnah to discover "meanness" in him. Evidently fury has blinded Mr. Jinnah even to the decencies of political controversy.

No Repeal of Temple Entry Act

• The withdrawal of the Congress Ministry in the Provinces has encouraged certain disaffected sections in the belief that what has been done by the late government could now be undone, now that the bureaucracy has taken charge of affairs. Attempts, we are told, are being made by interested people in Bombay to get the Prohibition Act repealed. In Madras, the Sanatanists, taking advantage of the absence of Congress at the helm, have made desperate attempts to set aside the Temple Entry Act. It would be disastrous to the administration if anything is done to encourage the belief that the decision of the duly constituted legislature could be so easily vetoed by a stroke of the pen by an alternative government. H. E. the Governor of Madras in his reply to the Sanatanists has categorically replied to their demand that "he feels bound to maintain the position created by the late Ministry and must decline to take any action as requested".

Ancient Indian Civilisation Series

It is an ambitious project that the Adyar Library has undertaken to launch upon—the publication of a series of 30 volumes comprehending the whole field of ancient Indian civilisation; but it is one well within the competence of the learned editors: Profs. K. A. Nilakanta Sastri, S. S. Suryanarayana Sastri and Dr. C. Kunhan Raja. The purpose of the serial is to cover all aspects of ancient Indian culture up to 1000 A.D.—a task in which many other scholars are invited to co-operate.

It is well that a critical and scholarly interpretation of the cultural heritage of India, endorsed by authoritative scholars of repute, should be made available for the public anxious to get at the truth of things. We are told that the first batch of volumes will be ready by next year, and we look forward to it with profound interest.

Gandhi-Jinnah Correspondence

Writing on the Deliverance Day proclaimed by Mr. Jinnah, Mahatma Gandhi, with characteristic generosity, gives a new and unexpected turn to Mr. Jinnah's call to other minorities to join the League in protest against the Congress. Gandhiji welcomes the move as one inspired by truly nationalistic outlook as against undiluted communalism.

I know that you are quite capable of rising to the height required for the noble motive I have attributed to you. I do not mind your opposition to the Congress. But your plan to amalgamate all the parties opposed to the Congress at once gives your movement a national character. If you succeed you will free the country from the communal incubus and in my humble opinion give a lead to the Muslims and others for which you will deserve the gratitude, not only of the Muslims but of all the other communities.

The Late Mr. Venkatasubbiah

In the death of Mr. V. Venkatasubbiah, not only the Servants of India Society, but many other institutions have lost a whole-hearted and enthusiastic social worker. "His death is a great loss to the country. I have not known a more unassuming man than him," wrote Mahatma Gandhi to Mr. Kunzru, President of the Society.

Within a few days of his death a representative gathering met at the Society premises in Madras to do honour to his memory. The Chairman, Sri C. Rajagopalachariar, pointed to him as the pattern of a public worker, patient, energetic, persistent, with no thought of self or immediate glory. Mr. G. A. Natesan presented an enlarged portrait of the deceased as a small token of his regard and affection for this unostentatious public worker.

The Rt. Hon. Mr. Sastri, who accepted portrait on behalf of the Society, made a feeling reference to the loss sustained by the Society. He said:

Mr. Venkatasubbiah had a large heart. It was not merely he helped the poor, but his soul went out to them with a compassion which had been his special characteristic. He was a man of great forbearance and patience and had made large allowances for human nature, especially when it was oppressed by poverty or other adverse circumstances.

FOREIGN AFFAIRS

By "CHRONICLER"

Implications of Mr. Churchill's Broadcast

IN the course of his broadcast on January 20, Mr. Winston Churchill, First Lord of the Admiralty, asked what would happen if all the small neutral nations concerned were spontaneously to do their duty in accordance with the Covenant of the League of Nations and stand together with the British and French Empires against aggression and wrong. He said that at present their plight was lamentable and would become much worse. All of them hoped that the storm would pass before their turn came to be devoured, but the storm would not pass and would rage and roar even more loudly and over a wider area to the south and the north. There was no chance of a speedy end except through united action.

Mr. Churchill's speech aroused unfavourable comments in neutral countries, where it was interpreted as an invitation to the neutrals to intervene.

"Small neutral nations are not grateful to Mr. Churchill for trying to draw them into an international quarrel," said the *Politiken* of Copenhagen. What they fear most is not Germany or the Western powers themselves but the great interest that is being shown in them by the warring parties.

In view of the reaction in Holland and Switzerland and other neutral countries, H. M. Government have explained that the broadcast was

in the nature of a fireside talk phrased in broadcasting language and was not a considered statement of Government policy such as would have been made in the House of Commons.

Mr. Hore-Belisha's Resignation

Was the resignation of Mr. Hore-Belisha from the War Office due to his rather too rapid democratisation of the British Army? This was the doubt raised by Major Attlee, Leader of the Opposition, in the House of Commons after hearing Mr. Hore-Belisha's statement on his resignation that "it did not occur to him to consider that they were making the army too democratic to fight for democracy". The Labour Opposition were not happy over the Ministerial changes.

Mr. Chamberlain, in the course of his speech, remarked that he did not propose to give the House his reasons for the Cabinet reshuffle, for, according to him, if he had to make public all his reasons for making a change, it would be impossible to make any change.

South Africa and the War

One of the most historic debates took place in the Union Parliament of South Africa when General Hertzog moved the resolution

"that the time had come for the state of war against Germany to be ended and peace restored."

General Hertzog contended that South Africa had entered the war for the sake of Britain. The accusation that Germany desired world domination was unfounded and unjust, the General declared and concluded by saying that the declaration of the war was the greatest blunder ever committed by South African statesmen and had made the Union sink to the level of a vassal State of Europe.

Replying to the debate, General Smuts said that General Hertzog's speech was one of the most amazing he had ever heard. With South Africa at war, the former Prime Minister had no word to say in support of his own country but presented the enemy's case. General Hertzog's speech read like a chapter from the "Mein Kampf" and his presentation of the case was a complete distortion of facts.

General Smuts added that a separate peace was now quite out of the question. The Parliament's decision was irrevocable.

The Prime Minister moved amid loud cheers the following amendment which was adopted by the House.

Considering that the present war was begun by Germany and carried out with brutal disregard of international law and humanity and considering that the House, of its own free will and in exercise of its sovereign rights, had resolved on September 4 that it was in the interests of the Union that relations with Germany should be severed, and considering finally that while the House and the South African nation desire peace and wish to co-operate in the restoration of peace without losing their honour and sacrificing their vital interests, it reaffirms and continues to abide by the resolution of September 4.

After a five-day debate, the South African Union Assembly rejected by 81 to 59 votes General Hertzog's peace motion.

Meanwhile, an agreement between General Hertzog and Dr. Malan, the Nationalist Republican leader, to form a united opposition is reported.

Lord Halifax on Democracy and Dictatorship

Lord Halifax, Foreign Secretary, speaking at Leeds, declared that the Government did not underrate the power of Germany and that the struggle in which the Allies were engaged would call for all their strength and resolution.

"We are in no illusion about the war," he declared,

we know how great are the issues—liberty and independence of our own country and the Commonwealth and of all European States. Neither do we underrate the sternness of the struggle in which we are engaged. We realise that to secure victory, we shall require all the energy and resolution we can command.

There is profound difference between a dictator and a democracy in this business of making war. The dictator enjoys great initial advantages; his preparations and his policy can be made in complete secrecy. But his people have no part in that policy; they do not know what it is; they cannot place themselves in opposition to it and, therefore, the actions of a dictator appear to the outside world as an expression of a single will. In Democracy, there is no surrender of private judgment; there is no suppression of outside contacts; there is no sinister coercion by the secret police. Admittedly that increases the difficulties of any government in times of preparation and planning. But when the trouble comes, the fact that the people know, and the people have approved, invests the decision reached with the overwhelming force of free judgment and united will and it is just that unity of moral purpose which Hitler rates so low and which will be, if I mistake not, the principal cause of his defeat.

Turkish Pact with the Allies

Turkey obtains £25 million credits for armaments, a £15 million loan in gold, and a trade loan of £3,500,000, stated M. Memencioğlu defining in general lines the Anglo-French-Turkish Agreement.

In addition, the Allied Governments have agreed to buy from Turkey £10 million worth of raisins, figs and hazelnuts yearly.

Under the new arrangement, all outstanding British and French clearing balances, which had been frozen for a long time, will be swiftly unlocked, allowing the greatest development of future economic exchanges between the three countries.

Paderewski and the Polish Council

M. Paderewski, the famous pianist and first Prime Minister of Poland after the last war, has been elected President of the National Council of the Polish Republic, which held its meeting at the Polish Embassy in Paris on January 28. The Council's first act was to pass a motion of sympathy with Finland.

Despite his age and physical weakness, M. Paderewski has retained his power to move his hearers. M. Paderewski said:

Poland is immortal. We shall deliver her from her captivity and raise her up from her ruins. Our army after having won the final victory beside the Allied armies of France and Britain will re-enter our country with its flags flying and bringing on the point of its bayonets liberty to our oppressed brothers.

M. Paderewski expressed the view that recent governments had been largely responsible for the fate of Poland and urged that these misfortunes should be a lesson. He concluded:

Martyred brothers, Poland will not perish. She will live eternally powerful and glorious for you, for us, and for all humanity.

Nazi Atrocities in Poland

"Nazi atrocities" in Poland is the theme of an outspoken denunciation from the Vatican. Broadcasting from the Vatican Station, the announcer said that the Pope had been profoundly pained by reports of atrocities received at the Vatican. The atrocities, he said,

were not confined to the sections of the country occupied by the Russians. Even more violent was the assault on districts in that part of Poland under German administration.

The richest parts of western Poland are stolen from the Poles and ceded to Germany. Hunger faces 70 per cent. of Poland's population and foodstuffs are being shipped to Germany to replenish the granaries of the metropolis.

DIARY OF THE MONTH

- Jan. 1. Canadian troops arrive in England.
- Jan. 2. Science Congress meets in Madras.
- Jan. 3. German military mission proceeds to Leningrad.
- Jan. 4. Indian Congress President issues an appeal for Turkish Relief Fund.
- Jan. 5. Hore-Belisha, Secretary for War, resigns and Mr. Oliver Stanley succeeds.
- Jan. 6. Indian Contingent reaches France.
- Jan. 7. Finnish victory over Russian troops.
- Jan. 8. A commercial and financial agreement is signed between Britain, France, and Turkey.
- Jan. 9. Mr. Chamberlain, speaking at the Mansion House, surveys four months of war.
- Jan. 10. Viceroy in Bombay appeals for an agreed settlement of the Indian Question and assures Dominion Status of the Westminster Statute variety.
- Jan. 11. Armed tribesmen raid Frontier village.
- Jan. 12. Babu Rajendra Prasad admits that Viceroy's statement in Bombay is "the clearest of all declarations".
- Jan. 13. 400 Russian planes fly over Helsinki.
- Jan. 14. Madras Government refuses repeal of Temple Entry Act.
- The U. S. S. R. protests against anti-Soviet policy in Scandinavia.
- Jan. 15. Three Hindus kidnapped by Frontier tribesmen are released without ransom.
- Jan. 16. Commons debate on Mr. Hore-Belisha's resignation.
- Jan. 17. Viceroy's speech at Baroda urges need for federation.
- Jan. 18. Sir A. T. Pannirselvan is appointed Member of India Council.
- Jan. 19. India Act Amendment Bill goes through 2nd Reading in the Commons.
- Jan. 20. Union Government appoints a Commission to inquire into allegations of Indian penetration in Durban.
- Jan. 21. Congress Working Committee invests Gandhiji with authority to negotiate with Viceroy.
- Jan. 22. Mr. Jinnah warns Government against any settlement with the Congress.
- Jan. 23. Paderewski is elected President of Polish National Council in Paris.
- Jan. 24. Durbar Virawalla of Rajkot is dead.
- Jan. 25. British Government turns down Mr. Jinnah's demand for Royal Commission.
- Jan. 26. Independence Day is celebrated all over India and in England by Indians.
- Jan. 27. General Hertzog's motion in the Union Parliament is defeated by 81 votes to 59.
- Jan. 28. British reply to Japanese protest over the *Asama Maru* episode is handed to Mr. Arita. Japan tightens blockade.
- Jan. 29. German planes are active over 400 mile-front on the east coast of Britain.
- Jan. 30. Herr Hitler speaking in Berlin on the 7th anniversary of the Nazi revolution derides Allied war aims.
- Jan. 31. Fierce fighting in Finland is reported.



MR. V. D. SAVARKAR

who presided over the last Session of the All-India Hindu Mahasabha at Calcutta.

The WORLD of BOOKS.

INDIA'S TEEMING MILLIONS. By Gyan Chand. George Allen & Unwin. 12s. 6d. (Available of G. A. Natesan & Co., Esplanade, Madras. Rs. 9-6.)

Professor Gyan Chand states at the outset the problem he has to tackle with admirable clarity, which will bear repetition as it is the main theme running through the book. He says: "We will have to examine the position to see whether our numbers are an asset or a liability, a source of national strength or of weakness, in the light of our available resources and the goal which we may set before us as the objective of our concerted efforts. The rate at which our population is growing, or will continue to grow, and the price that we will have to pay to secure it, will have a very important bearing on the whole problem; for that will determine as to whether we are adding to our assets or liabilities, making our position progressively better or worse."

He reviews recent discussions of the population theory and dismisses them as not providing any clear criteria for the problem on hand. An exhaustive treatment of the subject of births and deaths, supported by census figures and sample surveys, leaves him convinced that there is very little chance of any appreciable fall in the birth rate in India in the next twenty or thirty years.

A careful survey of the economic position and an intelligent visualisation of the economic outlook, together with a realisation of the fact that there are no prospects of providing an outlet for our growing population by emigration, lead him inevitably to the question whether India can maintain its population on its own resources. It does appear to him that there is over-population in India in relation to its existing economic resources, but he does not ignore the fact that a carefully planned development of the country's resources will go a long way to solve the problem of providing for the growing population. It is not surprising that consideration of the future economic

position of this country leads him to a discussion of the political future of this country and he ends on a note of pessimism whether, in the country's present state of political subjection and economic dependence, India can develop her economic resources to the extent that there is immediate need for it.

There are two chapters at the end, one on Birth Control and the other on Anticipations, both of which provide interesting reading. It may be stated here that the author does favour birth control, though he realises that it will not be a cure-all for the problem on hand. In his chapter on "Anticipations", he emphasises his own opinion that reconstruction on a socialistic basis is the only possible line of development for this country if India is not to be "a mass of hungry, starving, miserable people", though he does grant that reconstruction, when it is undertaken, may be based on values of a different order.

It has to be said unequivocally that Professor Gyan Chand has gone a long way towards satisfying—in this book—the expectations that he has raised. The book will, until it is replaced by a better one, be a standard text-book on this topical and important problem of India's future.

COMMUNISM. By Ralph Fox. Published by Kitabistan, Allahabad. (Available of G. A. Natesan & Co., Madras. Re. 1-8.)

This is an excellent book on Communism. Mr. Fox, who unfortunately died in arms while leading the International Column into action at Cordova, has not here provided an abstract theory of a new political ideology, nor the dialectics of Marxism. He has endeavoured to present a constructive analysis, semi-historical, of the Capital-Labour War of the present times. He has shown us how the Peace after the War to end War has given an impetus to this movement of the Proletariat. This is a book which every thinking man should read to get a real perspective of the contemporary historical approach to Communism.

THE STATE AND ECONOMIC LIFE. By Anwar Iqbal Qureshi. New Book Co., Bombay. Rs. 5.

In these days of economic planning and state intervention in all departments of national economic life, it is refreshing to find a book which questions the very fundamentals of planning and lays bare the dangers to which state intervention has been exposed in the past and will be subject in the future. Dr. Qureshi has in this book, entitled "State and Economic Life", questioned the need for any kind of planning by Government, because, according to him, the capitalistic system is the most planned system and such defects in it as are noticeable in recent years have been entirely due to political factors and to the attempts of Governments to enforce policies which directly impair the efficiency of the system. It is not as if the economic world of *laissez-faire* is a planless world. Supply adjusted itself to demand by means of the price mechanism resulting in a very efficient industrial organisation, in which the sovereignty of the consumer was clearly recognised. This efficient system has, in the opinion of the author, been undermined by political interventions of all kinds designed to ignore the interests of the consumer and to promote the sectional interests of various producing groups. The only way by which economic prosperity can be restored is by the Governments' removing all restrictions on, and interferences with, the free economic system of the 19th century. Such, in outline, is the thesis of the author.

Unfortunately this seems to be a mere counsel of perfection. Even extreme *laissez-faire* did allow the State to intervene with a view to creating and maintaining the conditions for the operation of free competition. The laws of inheritance and property, and arrangements for the enforcement of contract did involve State interference. Under the altered conditions of the late 19th century and 20th century when various new developments took place and when monopolist organisations grew up both on the side of capital and labour, the conditions for free competition disappeared and once again the State had to

intervene. State intervention is, therefore, not such a question of principle as Dr. Qureshi makes it out. The relevant question rather is, in which form and in which circumstances will intervention reduce the defects of the economic order and promote national welfare.

To us in India what the author offers, by way of solution, to her economic problems will afford little consolation. He condemns India's fiscal policy of discriminating protection and condemns tariffs roundly. Protection should go. Further in the future the country should develop small and medium size industries and not large scale industries as if a country cannot have all types of industries. As regards foreign trade, it is interesting to find the author in full agreement with the Ottawa Trade Agreement and he does not object to State intervention with a view to concluding a trade pact with Britain. Indeed, he would go further and ask the Government to enter into an agreement with all the countries of the Empire, by which in return for their willingness to permit emigrants from India, we should buy their goods. All of which shows that Dr. Qureshi is not against Government economics as such but only against so-called nationalist Government economics against which he has an instinctive dislike.

THE AWAKENING OF INDIAN WOMEN. By Srimati Kamaladevi Chattopadhyaya and others. Published by Everyman's Press, Broadway, Madras. Re. 1-8. (Available of G. A. Natesan & Co., Esplanade, Madras.)

This is a most praiseworthy attempt at studying the status of women in India to-day and reviewing their aspirations and ambitions. The several articles contributed by representative women trace the growth of the feminist movement in India from 1917 when the Montagu-Chelmsford constitution was being drafted and cover every aspect of modern life: social, economic, political, industrial, educational and artistic. Srimati Kamala Devi Chattopadhyaya is a vigorous thinker and active propagandist and is ably assisted by other writers. The book should be read by every one interested in the progress of women in India. It is attractively got-up and well illustrated.

- **MODERN IDEAL HOMES FOR INDIA.** By R. S. Deshpande. Aryabhushan Press, Poona. Price Rs. 8.

• In an excellently well got-up volume full of designs and plates, Mr. R. S. Deshpande, B.E., A.M.I.E. (India), explains in lucid style the problem of housing for health and comfort on economic lines in India. Mr. Deshpande refutes the general assertion sometimes made that modern architecture represents a complete divorce from age-long traditions. He avers it need not be so. Mr. Deshpande has had extensive practice in house-building and by his recent travels in Europe and Japan, he is able to adapt modern house-building technique to Indian conditions. That is the distinctive feature of this book, which must be of special interest to all concerned with house planning. Mr. Deshpande furnishes a large variety of plans and views to suit all tastes and purses. That, as Sir M. Visvesvaraya, the veteran statesman and engineer, aptly says, should 'prove' "a welcome guide-book to persons anxious to secure comfortable and attractive homes at moderate cost, as well as to contractors, co-operative societies and other agencies interested in house-building projects on a large scale".

- SONGS FROM THE SOUL.** By Anilbaran Roy. Published by John M. Watkins, London, W.C. 2. (Available of G. A. Natesan & Co., Madras. Re. 1-4.)

The author is deeply imbued with the mystic teachings and philosophy of Sri Aurobindo Ghose. The book consists of a large number of meditations on vital subjects: faith, will, self-discipline, peace, aspiration, love, temptation, etc. and a few poems, some of them translations from Bengali songs. The author believes that a man becomes what his faith is. Living constantly in sincere faith and pure aspiration, we shall steadily and inevitably grow into the greatness of the Divine life. The *sadak* surrenders himself entirely to the Divine Mother—living, acting, thinking and speaking according to the truth of his being is, his *sadhana*. With the dissolution of all doubts, casting away all fears and difficulties, destroying the ego with all its desires and temptations, surrendering oneself entirely to the grace of the Divine Mother, in peace and silence *ananda* is attained. A new birth and a new life!

The book is full of great and noble thoughts and should touch the innermost feelings of any genuine aspirant after spiritual culture.

BOOKS RECEIVED

- THE BRITISH ANNUAL OF LITERATURE, 1939. Vol. II. The British Author's Press, London, E.C. 4.

- ANDHRADESA DIRECTORY AND WHO'S WHO, 1939. By Chellappa Ranga Rao, Sukhi Information Bureau, Bezwaada.

- MATTER AND LIGHT: The New Physics. By Louis De Broglie. George Allen & Unwin Ltd., London.

- THE NATURE OF THOUGHT. By Prof. Brand Blanshard, in two volumes. George Allen & Unwin, London.

- EAST VERSUS WEST. By P. Kodanda Row. George Allen & Unwin, London.

- GANDHI'S CHALLENGE TO CHRISTIANITY. By S. K. George. George Allen & Unwin, London.

- THREE WAYS OF THOUGHT IN ANCIENT CHINA. By Arthur Waley. George Allen & Unwin, London.

- THE DANGER OF BEING A GENTLEMAN. By Prof. Harold Laski. George Allen & Unwin, London.

- A STUDY OF INDIAN ECONOMICS. By Pramatha Nath Banerjee. Macmillan & Co., London.

- DROUPADI: A Drama in Five Acts. By K. S. Ramaswami Sastri. Thompson & Co., Madras.

- NATURE CURE BULLETINS: Food Remedies, Baths. By Dr. S. J. Singh. All India Nature Cure Association, Lucknow.

- TRAVANCORE TRIBES AND CASTES. Vol. II. By L. A. Krishna, Iyer, M.A. Government Press, Travandrum.

- SONGS OF DEVOTION. By K. Vaidyanathan, B.A., Author of "Smiles and Tears".

- ALIVARDI AND HIS TIMES. By Kalikinkar Datta, M.A., Ph.D. University of Calcutta.

- ELEMENTARY RANKING. By Joti Swarup, M.A. Foreword by Dr. P. J. Thomas. Bangalore Printing and Publishing Company, Bangalore City.

- INDIA AS DESCRIBED BY EARLY GREEK WRITERS. By Baij Nath Puri. Indica Press, Allahabad.

- RURAL UPLIFT IN BARODA. By B. B. Kapasi. Sayaji Ganj, Baroda.

- BARODA ADMINISTRATION REPORT, 1938-39. Baroda State Press, Baroda.

- AN INQUIRY INTO PHYSIOCRACY. By M. Beer. George Allen & Unwin, Ltd.

INDIAN STATES

Hyderabad

EDUCATION IN HYDERABAD

The Committee appointed by the Board of Secondary Education to consider what steps should be taken to bring about a gradual transition from the present system of education in the State to the new system approved by the Government has submitted its report. Qazi Mohamed Husain, Pro-Vice-Chancellor of the Osmania University, was the Chairman of the Committee.

The Committee favours the reorganization of education in four stages, viz., the primary stage (four years with the provision for the addition of at least one extra year for students who drop off at this stage); lower secondary course (four years); higher secondary course (three years) and the university degree course (three years).

Regarding the question as to when bifurcation should begin, the Committee favours the view that education should be continuous and specialization should be postponed until the child has attained the age of 14, as it is very difficult to ascertain the aptitude of a student at the end of the primary stage.

HYDERABAD NATIONAL CONFERENCE

The Standing Committee of the Hyderabad State Congress, at its meeting on December 27, passed a resolution which says: "Whereas differences had arisen between the Government of H. E. H. the Nizam and the Hyderabad State Congress regarding the name and objection had been raised on behalf of the Nizam's Government to the name, the Standing Committee hereby resolves to change the name to Hyderabad National Conference by which name the Hyderabad State Congress shall be hereafter known."

LAW MEMBER

Syed Abdul Aziz, Advocate, Patna, has been appointed Law Member for three years to the Nizam's Government in succession to Nawab Mirza Yar Jung Bahadur. Mr. Aziz was formerly Education Minister to Bihar Government.

Mysore

DEBT CONCILIATION BOARD

The Government of Mysore agree that the scheme of debt conciliation envisaged in the Mysore Debt Conciliation Act, and introduced in six taluks in the State, has not worked properly and that it has failed to achieve the benefits expected from its introduction. Such failure is due to defects in the Act itself and that, therefore, the scheme envisaged in the Act should be thoroughly revised. Therefore, the Government have appointed Mr. B. K. Ramakrishnaiah, Assistant Secretary, as special officer to examine the working of the scheme so far, and suggest the necessary legislative improvements.

PUNITIVE POLICE FORCE

The Government of Mysore have directed that a punitive police force be appointed in the Turuvanur village in Chitaldrug district for a period of six months, because the members of the Lingayat and Reddy communities in that area are associating themselves with unlawful and objectionable activities. The Government direct that the cost of this force should not exceed Rs. 8,200 per annum and that it should be met by the levy of a uniform tax on all male members of either of the communities who are above 16 years of age and not in Government services.

PUBLIC SERVICES COMMISSION

The Mysore Government announce the appointment of Mr. A. C. Gupta, retired Accountant-General, as President of the Public Services Commission created under the new reforms announced recently.

MYSORE GLASS WORKS

Sir Mirza M. Ismail, Dewan of Mysore, performed the pleasant function of opening the Mysore Glass and Enamel Works, on December 18, before a large and distinguished gathering.

Baroda

THE VICEROY ON BARODA

- Speaking at the State Banquet in Baroda, H. E. the Viceroy spoke of the all round progress made in the State in recent years and observed: "The Baroda State has over 2,500 schools, 109 medical institutions including a very advanced general hospital, a mental and leper-agylum, a library with its ancillary system of rural circulating libraries, a fine museum and art gallery. These public services are available gratis and have been provided concurrently with reduced taxation. The fact that in spite of such reduced taxation the gross revenue has actually increased, clearly demonstrates that a prudent economic policy is increasing the wealth of the State and its subjects."

TECHNICAL EDUCATION

Recently, Government reorganised the Thakarda boarding house with a view to make the education imparted in them more practical and more in line with the agricultural needs of the country. In keeping with the same policy, Government have now sanctioned a scheme intended to open the avenues of technical training for them. Fifty students of these boarding houses will be taken as apprentices in mills.

The training will extend over 6 months, and students will receive scholarship of Rs. 10 per mensem from the Peoples' Diamond Jubilee Fund.

TUBERCULOSIS SANATORIUM

The Marchioness of Linlithgow laid the foundation-stone of the Tuberculosis Hospital and Sanatorium, on January 16, at a site near the Gotri village, two miles outside the city of Baroda.

The Dewan, requesting Her Excellency to lay the foundation-stone, referred to Her Excellency's appeal to the whole of India for co-operation and financial support for a comprehensive scheme for the prevention and control of Tuberculosis and said that the response in the State was generous.

Travancore

NAWAB OF CHATTARI'S TRIBUTE

Addressing a Travancore audience, the Nawab of Chattari paid a well merited tribute to Travancore and its administration. The Nawab was glad to note that in Travancore the Government was run with the aid of representative institutions, which formed part of the constitution and which were vested with rights and power effectively to influence governmental decisions. The Nawab cited as instances that the budget was voted by a bicameral legislature, and freedom of speech on the floor of the House was guaranteed by statutes. Similarly there was well-equipped judiciary and a high court of justice, which was more than a century old. "In fact," he summed up,

short of Responsible Government in the British Parliamentary sense, Travancore has adopted a system of government which is wholly responsible to public opinion. The people are concerned not so much with political theories as with practical results and judged from these tests, I find that in Travancore there is a happy, contented and prosperous people. To attain and maintain these standards is no mean achievement.

It seemed to him, the Nawab continued, that the Government of the State by H. H. the Maharaja through his trusted and able Adviser and Minister, Sir C. P. Ramaswami Aiyar, was run on the most modern and efficient lines and had been able to achieve phenomenal progress in all directions. He had noticed that there was great activity in the pursuit of an intensive programme of industrialisation. He found Hindu temples, Christian Churches, and Mahomedan Mosques existing side by side and it spoke volumes for the high tolerance of His Highness' Government that communal classes were conspicuously absent in Travancore.

CHAMBER OF PRINCES

With regard to elections to the Standing Committee of the Princes' Chamber announced from New Delhi, it is understood that Travancore is not participating in the elections and that Travancore has not accepted the recent scheme of reorganisation of the Committee. Travancore has also announced her intention not to participate in the work of the Chamber of Princes.

Cochin

COMMUNAL ELECTORATE

The Cochin Legislative Council rejected on January 16, by a majority of 25 against 15, Mr. A. V. Moothedan's resolution recommending the abolition of the present system of special communal electorates and the substitution of a system of reservation of seats to those communities in the general constituencies.

THE MAHARAJA'S STATUE

The statue of H. H. Sir Sri Rama Varma, Maharaja of Cochin, was unveiled by Dr. C. R. Reddy, Vice-Chancellor of the Ahdhra University, on January 10, at Trichur, in the presence of a large gathering.

Kashmir

ARYA MARRIAGE ACT

His Highness the Maharaja has accorded sanction under Section 36 of the Jammu and Kashmir Constitution Act to the introduction of the Arya Marriage Validation Bill. The Bill would be introduced in the forthcoming session of the State Assembly by Mr. Jagat Ram Aryan, who applied for necessary permission.

The provisions of the Bill are the same as contained in the Arya Marriage Validation Bill in force in British India.

DEWAN'S PORTFOLIO

Consequent upon the retirement of Major-General Nawab Khuro Jung, the Kashmir Hazur and Army Minister, the Maharaja of Kashmir has appointed Dewan Bahadur N. Gopalaswami Ayyangar, Prime Minister, whose term of office has been extended by two years, to hold charge of the Army in addition to his other duties.

Tonk

REFORMS IN TONK

The ruler of Tonk State, a principality situated partly in Rajputana and partly in Central India, has announced the constitution of a State Assembly with a non-official majority. The scheme of reforms embodies certain other changes in municipal administration within the State besides the constitution of *panchayats*.

Bikaner

MAHARAJA ON THE WAR

At a banquet on New Year's Day, H. H. the Maharaja of Bikaner spoke on War and the present political situation. In proposing the toast of "The victory of the British Empire and the decisive defeat of our enemies", the Maharaja said:

It was with the keenest regret that I learnt from H. E. the Viceroy, when I saw him some three weeks ago, that in view of the peculiar circumstances of this war, it has not been found possible to accept offers of personal services made by the Princes of India, to fight for their King-Emperor. My most cherished hope of being able to fight in this war also has thus been dashed to the ground. But I am an optimist and I shall still persevere in my efforts to proceed on active service.

DR. KUNHAN RAJA

Dr. C. Kunhan Raja, Reader in Sanskrit, Madras University, has been invited to visit Bikaner to advise H. H. the Maharaja in organising the collection of manuscripts in his Palace into an up-to-date library with equipment for research and publications.

Baramba

REFORMS IN BARAMBA STATE

A new legislation called "The Baramba Raja Parishad Order of 1939" has been enacted in the State introducing certain administrative reforms.

The Parishad (legislature) will consist of eight members—four elected and four nominated—with the Dewan of the State as President. The election will be conducted on the basis of adult franchise.

Provision has also been made for the establishment of small administrative units in almost all the villages in the State.

Udaipur

SIR T. VIJAYARAGHAVACHARIAR

Sir T. Vijayaraghavachariar, Chairman of the Madras Co-operative Committee, has been appointed as Dewan of Udaipur.

INDIANS OVERSEAS

South Africa

A SOUTH AFRICAN COMMISSION

A Commission to enquire into the alleged Indian penetration in Durban has been announced. It will have a Judge of the Supreme Court as Chairman with two other members representative of European and Indian interests. Indians welcome the judicial character of the Commission instead of having politicians with party loyalties.

Matters have now been brought to a head for inquiry, says a Press correspondent, by two rival candidates, who are members of the Durban City Council, standing for the Provincial Council election, each vying to outdo the other, on what they feel to be the necessity of curbing Indian activities for the purpose of gaining popular European support.

In the Union Assembly, Doctor Malan, leader of the Nationalists, moved:

The House regards it as urgently necessary that the policy of segregation between Europeans and non-Europeans, residentially, industrially and politically, should be carried out without delay and that on the basis of the report of the Government Commission of 1939 on Mixed Marriages, steps should be taken to prohibit miscegenation. The House requests the Government, therefore, to introduce immediate legislation necessary to carry out that policy effectively.

INDIANS IN SOUTH AFRICA

The Indians in South Africa, 80 per cent. of them born in South Africa, are about 2,00,000 in a total population of about 100 lakhs. The ruling classes of the country, Boer and Briton, are about 23 lakhs. But they are afraid of the 2 lakhs Indians, and would like that this small minority should leave the country. The Cape Town Agreement of 1927 had two clauses more important than the rest. One was voluntary repatriation of Indians from the country of their birth; the other was the uplift scheme, that the South African Government would start institutions that would train up Indians to approach the ruling classes in habits and standards of modern life. During the years 1927-'32, 16,000 Indians left South Africa, fulfilling one of the principal conditions of the Agreement.

Germany

INDIANS IN GERMANY

The High Commissioner for India is in communication with the U. S. A. Embassy in Berlin through the Foreign Office on the question of assisting all British Indians stranded in Germany. Arrangements have been made for the withdrawal of British subjects, wherever possible, from Germany through the good offices of the U. S. A. authorities, who have been requested to provide travelling expenses where necessary and to give all proper and possible assistance.

Measures are also being taken to provide funds for Indians who are still in Germany. In order to facilitate such assistance, it is necessary that relatives in India who desire to remit money to an Indian in Germany should give some indication of the funds which would be placed at the disposal of the United States' authorities through His Majesty's Government, to cover maintenance and travelling expenses in Germany with a view to his eventual repatriation.

Before the war broke out, there were in Germany 102 British civilians and 300 lascars. About seventeen of the civilians were students from India. Four of these managed to leave Germany before the war broke out, but they were not permitted to take any currency out of the country. They are now in England, and the High Commissioner for India is taking the necessary steps to assist them and to arrange passages for those desiring to return to India.

England and France

INDIAN SEAMEN'S FUND

H. E. the Viceroy has allotted a sum of Rs. 25,000 from his War Purposes Fund to a fund which has been opened in London to provide comforts for lascars (Indian seamen) and other Indians detained in Europe as a result of the war.

The Chairman of the Fund is the Dowager Lady Chelmsford. Sir Firoz Khan Noon, the High Commissioner for India, Lord Lloyd and Lord Zetland are Patrons.

Ceylon

INDIANS IN CEYLON

Negotiations between the India and Ceylon Governments to hold a conference to discuss immigration, trade and other subjects have failed, according to a *communiqué* which says: In September last, the Ceylon Government suggested to the Government of India that a conference should be held to discuss the former's proposals to restrict immigration into Ceylon and that the opportunity should be taken to enter into trade negotiations and to discuss other outstanding matters of common interest.

The Government of India saw no objection and expressed their readiness to receive a delegation from Ceylon in India, provided that the Ceylon Government's scheme for the retrenchment of non-Ceylonese daily-employees, which had proved the stumbling-block to an earlier inception of trade negotiations, could be discussed at the conference and its operation held in abeyance.

The Government of India have come to the conclusion that this does not offer a sufficient basis to hold the conference proposed by the Government of Ceylon and have informed that Government accordingly.

CEYLON NATIONAL CONGRESS

"Ceylon bears no ill-will towards India," said Mr. G. C. S. Corea, Ceylon Minister, presiding over the twentieth annual session of the Ceylon National Congress, which opened at Kandy on the 27th December.

He referred to Sir A. Ramaswamy Mudaliar's statement at Coimbatore on the subject of the Indo-Ceylon trade agreement and added:

We did not hesitate to modify very considerably our original proposals in order to enable a frank and full discussion of the differences in opinion between the two countries along with negotiations for a trade agreement.

He hoped that it would not be said that India, herself striving for her own political and economic freedom, was not able to understand Ceylon's desire to look after her interests with perfect freedom.

INDIAN LABOUR IN CEYLON

The ban on Indian labour emigration to Ceylon has resulted in the reduction of acreage fees for tea and rubber by more than 50 per cent. In place of the existing rates of 25 cents for tea and eight and one-third cents for rubber, the new acreage fees fixed by the Board of Indian Immigrant labour are tea 12 cents and rubber 4 cents.

It had been estimated that during the current financial year 50,000 labourers would come to Ceylon at the expense of the immigration fund. But the ban on emigration imposed by the Indian Government has altered the situation to such an extent that during the month of October there were only 196 arrivals and up to the 12th of the current month the arrivals were 126.

As against the average monthly expenditure from the immigration fund of about Rs. 71,500 and during the past financial year, the October expenditure last year was only about Rs. 27,500. If the ban continues to remain in force, the Controller of Labour estimates that the average monthly expenditure will not exceed Rs. 80,000.

Japan

INDIANS IN JAPAN

A large number of Indians residing in Kobe and Osaka attended a meeting, which was held at the India Club of Kobe under the auspices of the Indian National Committee of Japan, Mr. A. M. Sahay presiding. The following resolution was unanimously adopted at the meeting.

"In view of the fact that this is the most opportune moment to reach our national goal, this meeting of the Indian residents of Kobe and Osaka places on record its approval of the stand taken by the Indian National Congress in demanding the complete independence of India and urges it to start the final struggle at an early date to achieve freedom in case the national demand is not conceded through amicable means."



TOPICS From PERIODICALS



INDIA'S DEMAND

"The question of Indian self-Government is in the first order of importance at all times but assumes even greater significance at this moment," writes the Rt. Hon. Wedgwood Benn, formerly Secretary of State for India, in the *Contemporary Review*.

It serves as a test of our own success in putting into practice the ideals of freedom for which the war is being fought. It may be assumed that those in India who have raised the issue at this moment would deplore the use, albeit clumsy and even ridiculous, to which it is being put by German propagandists. Ribbentrop's arguments need no reply, for has not Hitler repeatedly declared that he will support British Imperialism in return for permission to practise the like himself?

Two questions are posed: "Do you incorporate in your aims the declaration by Congress on India's status?" and "do you agree to the powers and composition of the body which shall draw up the Constitution?"

It is because no satisfaction has been given to Congress on these two questions that the Ministers have resigned and the dead-lock exists. As to the first question, it is hard to see how any real divergence can be established between the definitions of the goal in India as given by the British Government and by the Congress themselves. The Dominions are autonomous communities within the British Empire equal in status, in no way subordinate one to another in any aspect of their domestic or external affairs though united by a common allegiance to the Crown and freely associated as members of the British Commonwealth of Nations.

It seems incredible, says the writer, that formulae which contain in common all that is most vital should not be capable of being harmonised. It is sometimes said by Indians that the plainest meaning of words may be perverted or denied by enemies of Indian liberty.

That is a true statement, but so far from destroying confidence it should engender it. It is events not words that count. What has actually

happened is a far better proof than what has been promised, and a study of this century alone will show that in these battles for freedom while every sort of opposition of the character feared has in fact been offered it has always been overcome. The supreme fact is the progressive establishment of unfettered freedom in the Commonwealth.

Complaint is made that India was declared a belligerent without any popular form of consent. That is true, for India to-day is not an independent member of the Commonwealth. From the Nazi standpoint, however, she was at war and a target from September 3 last. It is hard to see what else the Governor-General has done except to put her in a state of preparedness in much the same way as the Government in Great Britain. A free member of the Commonwealth was protected.

From the definition of purpose we pass to the machinery of change and the date of its operation.

I believe that the conception of an Indian Assembly charged with the duty of framing a Constitution and sitting probably in India is generally acceptable. As to dates, no one asks that it should be immediately convened. The state of war is one reason; another is the need of parliamentary consultations and the establishment of accords. It has been suggested that this part of the task must also wait. There seems no need for such delay. In the course of the last war, Mr. Montagu, Mr. Charles Roberts and others did much the same kind of work, and prepared and presented the Montagu Report and laid all the foundations for the Montagu-Chelmsford Constitution. Their labours did not hinder the prosecution of the war, nor India's active participation in it. Rather the reverse.

But though the need for an Assembly and for the early preparation of its work may be admitted, that does not dispose of the difficulties. What is to be its Constitution? How is it to register its decisions?

Such questions along with a clarification of aim, if that is required, might surely form the matter of discussion between the Indian parties themselves and between them and the Viceroy. As to composition, the Congress have never sought to underrate the minorities problem and the proper representation of the minorities is obviously necessary. In the same way the many ties which at present bind Britain to India demand for their loosening the presence of an authoritative British representation. Some issues will be purely Indian in character and in their solution the British have no part—they simply accept and register the agreement.

WAR AND INDIA'S FUTURE

Sir Mirza Ismail, Dewan of Mysore, discussing in the columns of *Time and Tide*, the situation created by the resignation of the Congress Ministries in the Provinces, offers some valuable suggestions for resolving the dead-lock. Indian States, he says, have a definite point of view to urge in relation to the present impasse and are willing to make their own contribution to the progress of the country as a whole. He regrets the dead-lock, though it was not unforeseen.

I should say that I was one of those who were following with keen interest and admiration the activities of the Congressmen in their new role as practical administrators and constructive statesmen in the greater part of British India, following the inauguration of Provincial Autonomy two and a half years ago. I am also one of the many—and they are many—who have, both in this country and in England, deeply regretted that such enthusiastic service to the people should so abruptly be interrupted by the resignation of Congress Ministries in the Provinces where Congress had been in power.

But the impasse is not the less unfortunate because it was more or less expected. The situation, however, is not unredeemable as there is much in common in the attitude of the contending parties—the British Government and the Congress. Both are equally opposed to Nazism and all it means. And both have shown good sense in not precipitating the crisis to an unalterable condition. This circumstance encourages the writer to put forward his scheme to facilitate the resolution of the tangle. His scheme, he says, takes account of the declared goal of British policy as Dominion Status of the Statute of Westminster variety and Congress demand for independence, pure and simple.

I am afraid that the mere constitution of a Consultative Committee would not adequately meet the needs of the situation. It should, I think, be accompanied by the introduction of certain changes in the composition of the Governor-General's Executive Council. It must be remembered that had it not been for certain difficulties which unluckily

delayed the inauguration of the Federal scheme embodied in the Government of India Act of 1935, we should have had a Federal Government functioning in India when the war broke out. It is inconceivable that the British Government would in that event have put the clock back and scrapped a Federation which had actually come into being. It would, therefore, be not unreasonable to suggest that, in the present circumstances, non-official gentlemen drawn from British Indian public life and a representative of the States may be associated with the Government of India, by increasing the strength of the Governor-General's Executive Council from six to ten. The additional four members may include two representatives of Congress, one of the Muslim League and one of the States. It would also be desirable to secure a predominantly Indian personnel in the Executive Council, and I would, therefore, suggest that there should be not more than three European members in the Council for the present.

I would go further and appoint an Indian as Member in charge of Defence. When it is recalled that one of the strongest points of criticism against the Federal part of the Government of India Act concerned the reservation of Defence and External Affairs by the Viceroy and Governor-General, it will be readily recognised how much more acceptable the scheme will be to Indian opinion if Defence were placed in charge of an Indian Member.

At the same time, a Consultative Committee—a War Advisory Council, as I should prefer to call it—should be constituted to advise the Government of India on all matters relating to the prosecution of the war, the character of the Council demonstrating to the world India's oneness with the democracies in their war against Germany. The membership of the Governor-General's Executive Council should, of course, be quite distinct from that of the Advisory Council.

For this purpose he suggests that the British Government should summon as soon as possible a small conference of the representatives of the principal parties in India: Congress, the Muslim League, the Indian States and other important interests, to frame a constitution which would place India on a footing of equality with the Dominions in the British Commonwealth of Nations on the basis that the British Government undertake to give effect to the recommendations of this conference to the maximum extent possible. This conference should meet in India and should be presided over by an experienced parliamentarian from England.

Nor should this be delayed.

My definite suggestion to the British Government is that they should not wait till the numerous groups and interests have composed their differences but should proceed at once to do something positive, something practical and something likely to appeal to all unprejudiced minds. I cannot think of anything better calculated to do that than the suggestion which I have ventured to put forward in this article. A policy of overcautiousness and delay can only land both Britain and India in further difficulties and create more misunderstanding.

THE QUTB MINAR

Dr. Nandalal Chatterji, writing in the *Scholar Annual*, points out that tradition asserts that the Qutb Minar was originally begun by Prithiviraj for the sake of his daughter.

The latter, it is said, was so devout that, each morning, before taking her food, she would go to the Jumna to perform her morning ablutions, offer prayers to the sun, and, after the custom of Hindu ladies, to moisten with the river water her necklace of nine auspicious stones. But the journey was exceedingly tiresome for a princess, and at last the Raja persuaded his daughter to be content with a sight of the distant river and, therefore, commenced building this tower to enable her to catch a glimpse of the river every morning.

This picturesque legend, according to the writer, has obtained unexpected support from certain authorities, of whom Mr. Beglar, Assistant to Sir A. Cunningham and Sir Syed Ahmed are the most notable. The arguments advanced in support of the theory as regards the Hindu origin is interesting.

There are structural details which confirm the Hindu origin of the Minar. The base of the minar is at the level of the old Hindu temple demolished to serve as the Quwwatul Islam mosque. This unexpected equality of level points to the fact that the tower was contemporaneous with the temple, or was in any case built earlier than the mosque which is on a different level. Mr. Beglar pointed out that some of the moulded bands of stone round the Minar have been so deeply cut that the resulting appearance unmistakably conveys the impression that some old Hindu decorations have been wilfully chiselled off. Some Nagari inscriptions too have been found inside the Minar, and these further support the theory of its Hindu origin. The Minar does not face any of the arches of the mosques, and is clearly out of its central position. This apparent anomaly can be explained only by the supposition that the minar must have stood at the time when the temple was first converted into a mosque.

But, however, authorities like Havell, Fergusson, Smith and others are not unanimous on the point, says Dr. Chatterji, as to who among the Muslim Sultans actually commenced the construction of the Minar. One view is that the Minar was begun with the Mosque during the lifetime of Muhammad Ghuri. The Futubat-i-Firuz-

shahi supports this opinion, and the existing inscription referring to the "Amir, the Commander of the Army, the Glorious, the Great, the Sultan Muizzuddin Muhammad Ghuri" is supposed to suggest that the latter may have commenced the Minar. This view does not find favour with some authorities who think that the founder's name should be seen in the inscription on the first compartment where the name of Qutubuddin Aibak actually occurs. The reference to Muhammad Ghuri, according to this view, is merely honorific. It is urged that it was Qutubuddin Aibak who was the founder of both the Mosque and the Minar. There is a third view which assigns the commencement of the tower to Iltutmish. In support of this view, the evidence of the *Tarikh-i-Firuzshahi* and the inscription of Sikander Lodi on the Minar are cited.

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MUNICIPAL PLANNING

The Fifteenth Anniversary Number of the *Calcutta Municipal Gazette*, the official organ of the Corporation of Calcutta, is a bumper number containing a number of articles by well known people. Several Art plates adorn this Number. Prof. K. T. Shah's contribution on "National Planning and Municipal Administration" is of more than ordinary interest as he is the Secretary of the National Planning Committee of the Indian National Congress. Prof. Shah writes:

Isolated, un-co-ordinated attempts have their own disadvantages; and, were the general public already educated so far as not to need objective evidence, we would not stress the importance of Planning on a municipal scale. Planning, besides, on a national scale, would, *ipso facto*, include and comprise planning on a municipal scale. But pending the evolution of the full consciousness and appreciation of a thoroughly planned national economy in this country, the demonstration of such municipal planning may provide of the value of National Planning is undoubtable.

Municipal Planning, moreover, would serve the purpose, just as much as National Planning when put into execution, of creating work for the unemployed, and securing a more equitable redistribution of the wealth of the community. Whether it is by means of municipal taxation, or in the shape of services rendered to the civic population in an ever expanding field of municipal utilities, the net result of a gradual and more equitable distribution of the wealth of the community would be unavoidable. This must result in a progressive improvement of the standard of living. And here also the value of municipal activity, as a model and a stimulant to National Planning, is impossible to over-estimate.

Thus, says Prof. Shah, in carrying out a well-devised, comprehensive scheme of National Planning, such as is being attempted in India to-day by the Committee on National Planning, the role of a modern municipality is of unquestionable importance.

COMBATING COMMUNALISM

The *Hindusthan Review* for December contains a timely article on "Combating Communalism" by Mr. Atulanand Chakravarthi. The writer advocates the need for an *Institute of Cultural Fellowship in India*, where different communities may freely meet to correct, compare and exchange cultural values and thus making it an admirable provision for effective action.

An atmosphere of constant suspicion and fear dividing brother from brother is depressing in the extreme and hardly conducive to the growth of a national idea. An environment must be created, an institution must be started where we can seek refuge from this atmosphere and contemplate on the innate openness of our outlook and culture. We have many and elaborate theatres—political and economic—to measure strength with the Government. Let us have one to shed light on the psychological background of our communalism and to lead us to act in that light. . . .

Dr. Chakravarthi observes that just as education is waking up to visualise its responsibilities to the economic needs of life, so it has to attend to the needs of civic goodwill and national cohesion which are being defeated by the play of communal passions and obsessions.

In order to keep at work the active principles of culture amidst the rising generation and to make available the best and the widest front for the moral combat against the forces of communal corruption, (this Institute should better have a network of local units linked up with College Unions where fresh minds of all communities are thrown together in a common atmosphere. While having the benefit of their co-operation, the Institute in its turn will create amongst them a new bond of fraternity. Surely, it is a grave educational problem that those who are about to enter life have to be protected against demoralising and denationalising passions and prejudices. . . .

DOMINION STATUS

• Nawab Mirza Yar Jung Bahadur contributes an informing article on "Dominion Status: Its history and implications" to the January number of the *Twentieth Century*. Tracing the history of the growth of the British Commonwealth, the writer gives an account of how each member wrought for attaining Dominion Status. He cites the instances of Canada and Australia. For, the Dominion of Canada is inhabited partly by the English and partly by the French. There arose a conflict between French and English nationalities settled in different Provinces. To remedy this a scheme of Federation was devised which was completed in 1867. Similarly in Australia, its Provinces began developing as district colonies. As they received responsible governments one after another, they felt the necessity of having a Central Government on federal lines. Then a question arises in the case of India. With due regard to the diversities of its races, religions, cultures and its influences and connections extending over islands and ports beyond its shores as, Aden, etc., whether is it possible for our statesmen so to frame India's Constitution as to lead it gradually into a form of Commonwealth of India. The writer pleads for a form of government similar to that of Australia and Canada for India:

The above history of Canada and Australia will show that both of them are carrying on their administration on federal lines. The most important point worth noting is that in both of these countries, the constitution of every unit of the Federation possesses its own distinctive features, not found in others. Even the degree of responsible government prevailing in each province or unit is not the same. It varies with the development which each unit has attained in its progress towards constitutionalism and institutions of local self-government. In some, the representative element preponderates, while in others, the nominated element prevails. The conclusions

follow: firstly, that the constitutions of all the units of a Federation need not be of a stereotyped character; secondly, that fully developed democratic units confederate with units which are not so well developed on democratic lines. This is of special interest with reference to conditions prevailing in India where we have got British Indian Provinces and Indian States, both developed on different lines to a certain extent.

In this connection, important questions arise for consideration. To bring British India and Indian India into one Federation, is it necessary at all that both should have developed on the same lines? Or, to convert British India into a federal state, is it indispensable that both Indian India and British India should federate simultaneously? Again, just as in Canada, so in Australia, people of different nationalities have been able to federate. It shows how far constitutionalism has gone to embrace principles of Federation.

There might be slight gradations in the exercise of sovereignty rights by different Dominions, but in the matter of status, they all stand on almost the same level. How far these implications of Dominion Status can be given practical effect in the future Constitution of India, remains to be seen.

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THE IMPERIALIST CLAIM

Whenever the question of India's independence is considered, the Imperialist claim is put forward that a foreign power is necessary to hold the balance even between the various communities, classes and divisions. Is it fact, asks the *Modern Review*

that the British rule has been deliberately trying to unify the peoples of India and that as a result the longer British rule lasts, the less does the British legislators feel it necessary to recognise divisions among the people, that the division recognised grow increasingly smaller in number, and fissiparous tendencies among the people grow less and less marked?

The writer answers the question by recounting the following facts from the recent political history of India.

The notion that different communities in India have different interests was started under official auspices in the first decade of this century when Lord Minto was Viceroy who, in the words of Lord Morley, "started the Moslem hare".

Since then the number of hares have multiplied themselves. The latest constitution of India, promulgated in 1935, recognises more than a dozen hares, namely, General, Scheduled Castes, Women, etc.

By the time when the British arbiters of India's destiny feel it necessary to frame a new constitution for India, say in 1945—if, of course, they still act as our earthly Providence—they will gladly recognise the separate claims of Shias and Sunnis and Momins (if not other Muslims also) of the Christian aborigines and the non-Christian aborigines, of each of the separate Hindu scheduled castes (for some of them have already set up a separate claim for themselves), of Catholics and Protestants and so on.

It is the Indian nationalists who have been hounding the caste, trying to wipe off untouchability and eliminate caste distinctions and bring about communal unity. On the other hand, statutory and official recognition continues to be given meticulously to caste and other divisions and distinctions.

As for holding the balance even, the communal decision and uneven fixed communal quota in the public services are among the grinning comments on that self-righteous imperialist claim.

STUDENTS IN PRE-BUDDHIST INDIA

"Student life in ancient India was a life of hard and rigorous discipline such as was calculated to befit a boy for the realisation of the highest spiritual ideals of the nation. Education was imparted not for the sake of finding a career for a boy—that was fixed for him by his birth, but for his spiritual growth," writes Mr. T. Chakravarty to the *Prabuddha Bharata* for January. The curriculum consisted of

the three Vedas, Sama, Rik and Yajus, the Atharvaveda and the Itihassaveda (or the fifth Veda) and the six Angas, the fourteen Vidyas of Arthashastra, the eighteen Silpas and the sixty-four Kalas (or Arts). The six Vedangas were Siksha (phonetics), Kalpa (ceremonial injunctions), Vyakarna (grammar), Nirukta (glossarial explanation of obscure Vedic terms), Chhandas (prosody) and Jyotisha (astronomy).

The Dharmasastras condemn teaching for fees. The teacher maintained himself and his students by the voluntary gifts of the community.

Thus a few princes and sons of rich people paid a fee of one thousand *Kahapanas* on admission and received special consideration. But the majority of the pupils which formed the second class were maintained by the teacher. Some paid at the end of their academic career *gurudakshina* which might be a cow, a piece of land, a parasol, a fruit, a green vegetable or any thing which the means of the pupil allowed.

As to the method of teaching, the writer says:

Oral recitation or *Avritti* in its various forms like *Padapatha*, *Kramapatha*, *Jatapatha*, *Ghanapatha* and so on formed the most familiar and traditional method of teaching. *Avritti* or chanting, with a view probably to get a thing by heart, was considered to be superior to understanding (c.f. "*avritti sarvasastranam bodhadapi gariyasi*"). The teacher recited first and the student followed him by imitating his intonation, rhythmic pronunciation and so on. Oral work and memory thus played the most prominent part.

Scholars from the different directions flocked to celebrated teachers who formed *Parishads* and the place became a sort of University town. During the pre-Buddhist age, *Bepares* and *Taxila* in the north-west were noted as centres of learning just as the tols of *Nadia* became famous at a later age.

AHIMSA

• Amidst the din and bustle of war all the world over, the plea for Ahimsa or non-violence may seem out of place. And yet, perhaps, no time is more propitious for the message of peace and goodwill than now when half the world is armed to the teeth and there seems no end of wilful carnage. Swami Paramananda, writing in the *Message of the East*, reminds us of the faint echo of the spiritual refrain: "Let a man not kill, let him not hurt any one or any living thing." For such is the conception of *Ahimsa*—the creed of non-killing, non-violence and non-injury. By many, Ahimsa is supposed to be an entirely new creed inaugurated by that remarkable person—Mahatma Gandhi. It is true he has emphasised, by practice and precept, the great virtue of Ahimsa alike in individual and social life, but

this great ideal had existed in India long before the advent of this modern saint whose humane and practical appeal for non-violence has not only stirred the souls of millions in India but has found response in the hearts of thinkers and idealists of the entire world. Here let me quote a very noble utterance of a holy seer who was instructing his disciple: "In half a verse," he said, "I shall tell thee what has been proclaimed by myriads of Scriptures: 'Virtue consists in doing good to others and vice consists in oppressing others.' . . .

In the "Code of Manu" (Manu was the Law-giver of ancient India) we read that we are to refrain from taking life in so far as is possible; that it is sinful to take away that which we are powerless to restore. Then we come to that outstanding figure, Gautama Buddha, who, in the fifth century before Christ, proclaimed that there is no virtue greater than *Ahimsa* (non-killing). "Hatred," he said, "is never conquered by hatred; hatred is conquered by love. This is an eternal law." Again, he says: "Let us live happily then, free from hatred, among those that hate us; among the greedy, let us live free from greed." The Old Testament tells us: "Thou shalt not kill," and "Thou shalt not take vengeance nor bear any grudge against the children of thy people; rather thou shalt love thy neighbour as thyself." In like manner, Christ admonished: "If any man smite thee on one cheek, offer him the other also and if any man take thy coat, give him thy cloak also," and again, "Love your enemies, bless them that curse you," pray for

them that despitefully use you and persecute you," and in our own day as I have already pointed out, Mahatma Gandhi stands out like a beacon-light as an advocate and ardent follower of *Ahimsa*.

Nor is this all. A faithful adherent to the principles of Ahimsa must not only refrain from physical violence but from all forms of mental cruelty as well.

We can harm others while we are sitting still, not uttering a single word; we can send out thoughts that will strike and wound those against whom they are directed; we can hamper and hinder our fellow-men by dwelling upon their inherent weaknesses and failures; we can increase their tendencies to make mistakes by constantly recognizing their errors. Great harm can also be done through cruel or critical spoken words. Our responsibility is far greater than we realize. Each of us is ruler over a kingdom—the kingdom of mind. It lies with us whether we shall be wise, kindly rulers or unwise, cruel ones. Try to realize that every thought we think has the power to hinder or help, to bless or blight as well as to elevate or lower world-consciousness.

Ahimsa is thus the foundation of all true spiritual philosophy. But it may be asked if such a principle is at all practicable to the troubled times in which we are living. The world has changed since the days of the philosopher kings and sages of India or the days when Christ and Buddha walked the earth. And yet we may be sure it has not changed so much as to invalidate the teachings of those Masters. For Gandhi, as Romain Rolland has pointed out, is building his structure on the unshakable foundations of Ahimsa. He says:

The law of love, complete love is the law of my being. However, I am not trying to preach this final law through the political measure which I advocate. I know that such attempt would be doomed to failure. To expect men and women to obey that law all at once is not to know its workings. I am not a visionary rather I am a practical idealist . . . If India made violence her creed, I should not care to live in India. My patriotism is subservient to my religion. I cling to India like a child to its mother's breast, because I feel she gives me the spiritual nourishment I need. If she were to fail me, I should feel like an orphan without hope of finding a guardian. Then would I go to the snowy heights of the Himalayas and ask them to give what rest they can to my bleeding soul.

RELIGION AND SOCIETY

In the course of an article in the *New Review*, Mr. A. B. D'Souza says that the majority of men have always stressed the intimate relation between religion and society. There are in fact not a few to-day who magnify the connection between them and make religion nothing but a form of Social Consciousness:

Religion is a Social function born of a Social necessity. . . . The religious attitude is best expressed in terms such as fellowship or communism. Religion is an expression of the Social organisation. The Religious Community is the earliest form of Society; Religion in its psychological character is fundamentally a mode of Social behaviour. There is no doubt that in its origin Religion is predominantly a Social phenomenon, an affair of the community as such.

Some say that religion is the outcome of social necessity; others, that it is a creation of the social sense; others still, that the individual only attains to religion in so far as he realizes the obligations and happiness involved in his relations with others, and nothing more. But they all agree in one fundamental assumption: that religion is wholly bounded by social relationships, and finds its origin, expression, and perfection in man's adjustment to these relationships, that Religion has its centre of gravity in Society.

It is also true, as Professor Macmurray indicates, that social life has much bearing upon religious life. Man must live in society, must be educated in society, and in consequence he receives many, if not most, of his religious ideas from his parents, friends, and associates. It is true again, that religion should enter into man's relations with other men in almost every respect, and that his duties to society are taught and sanctioned by religion.

But if this exposition on the structure of religious experience is preferred to explain the whole of religion, it seems inadequate, if not false and misleading. For, comparative religion shows clearly that men everywhere have conceived religion as involving a suprahuman power, whether it be 'Mana', or magic, or devils, or ancestors, or spirits, or divinities, or one God. This suprahuman power, however vaguely or crudely it may be conceived, is always thought of as being different from, and superior to, mankind, whether individually or collectively. The individual and the tribe must observe special rites for the worship of it, or sacrifice to it, or dance to it, or supplicate before it, and thereby receive help of some sort from it, whether protection from danger or disease, or success in the hunt, or abundance in the field or flocks, or victory in war. This notion of a suprahuman power is essential to all forms of religion which we know in history.

ANTI-COMMUNALISM

"The highest duty of every Indian in this vast country, representing one-fifth of the human race, is to throw a bridge across every gulf which he finds in his own surroundings. The highest line of service in India to-day, and the most constructive one, is to eliminate the doubts and apprehensions in men's minds so as to preclude emphasis on sectional differences," observes Mr. Manu Subedar in the January number of the *Aryan Path*. He goes on to add:

The expression of faith in the unity of India, with an abhorrence of communal or sectional institutions wherever they exist and function, would be the corrective of a tendency which India cannot afford to ignore. Life is dynamic and, if there is no move in the direction of unity, there will be a constant swing in the opposite direction. The younger generation is impatient and wishes to contribute actively to Indian uplift, but the opportunities open to them at present are greatest in sectional organisations, even outside of all politics. It is therefore that I am making an appeal for the establishment of an anti-Communal League.

The writer concludes with a fervent appeal to those who think like him to root out communalism in India.

Let every one who feels like this proclaim his faith in the future of India and let him, in whatever place or in whatever field he is active, do his small bit towards assimilation preventing the disintegration and the cutting up of the Indian population into different (and, if unchecked, hostile) sections and divisions.

INDIA IN PERIODICALS

THE INDO-CYLON DEAD-LOCK. By St. Nihal Singh. [The Modern Review, January 1940.]

THE INDIAN STATES: AN HISTORICAL SURVEY. By Parmeshwar Dayal Mathur. [Hindustan Review, December 1939.]

THE INDIAN CONSTITUTIONAL PROBLEM. By Dr. C. R. Reddy. [The XX Century, January 1940.]

THE UNIVERSITY OF NALANDA. By Radhakumud Mookerji. [The Aryan Path, January 1940.]

ON THE ORIGIN OF CASTE IN INDIA. By Pandit Kshitimohan Sen. [The Visva-Bharati Quarterly, January 1940.]

GANDHI'S APPEAL. By R. K. Narayan. [The Scholar Annual, 1939.]

MULTUM IN PARVO

NEWS

DEPARTMENTAL

NOTES

Questions of Importance

THE DEFENCE OF INDIA

The following is the text of the resolution on Defence as moved by Dr. Hriday Nath Kunzru at the last Session of the Liberal Federation of India in Allahabad:—

(1) The National Liberal Federation strongly protests against the decision of His Majesty's Government

(a) to give an extended meaning to Indian defence by making India share without her consent in the responsibility of defending Singapore and Egypt although no such responsibility has been laid on the shoulders of any of the Dominions vitally interested in the defence of these places,

(b) to treat one-tenth of the army in India virtually as an Imperial Reserve for utilization outside India in defence of British Possessions between Egypt and Singapore, and

(c) to make India liable for the payment of the maintenance charges of this reserve even when it is employed in defence of these possessions.

(2) In spite of the heavy burden of military expenditure borne by this country since the inception of British rule, the Government have utterly failed in their duty to equip the country adequately for defensive purposes. The Federation reiterates its demand for

(a) the rapid nationalisation of the defence forces of India involving the replacement of British troops and the Royal Air Force by Indian and the substitution of Indian for European officers in the army, navy and air forces of the country.

(b) the redistribution of the existing defence expenditure so as to provide more money for the rapid development of the India Air Force.

The organization of defence against air raids which has been rendered essential by the changed international situation; the Federation regrets that no steps have been taken in this direction and that the measures taken to train Indian pilots are extremely inadequate specially compared with those taken in some of the Dominions.

(c) the removal of provincial and class restrictions regarding recruitment to the army.

(d) a wide expansion, wherever possible, on a compulsory basis of the University Training Corps and the selection of cadets from the corps for admission to the Indian Military Academy, etc. etc.

FUNDAMENTAL RIGHTS

The President of the Hindu Mahasabha, Mr. V. D. Savarkar, at its recent Session at Calcutta, proposed from the Chair the following resolution on the Social programme and Fundamental Rights, which was carried unanimously—

The Hindu Mahasabha declares that all the citizens of India, whether male or female, whether residing in or outside British India, are entitled to the following fundamental rights:—

- (1) Every citizen of India has the right to a decent standard of living.
- (2) Every citizen has the right to free and compulsory primary education and to all facilities in respect of liberal education.
- (3) Every citizen has the right to defend India against foreign aggression and in consequence to bear arms and to be adequately educated in all the arms of the Army, Navy and Air Force.
- (4) Every citizen has the right to enjoy freedom of conscience and to freely profess and practise his or her religion, social customs and usages subject to public peace, order, and morality and subject to similar rights of other citizens.
- (5) Every citizen has the right to protection by the State of his or her religion, language, script, and culture.
- (6) Every citizen has the right of free association and free expression for purposes not opposed to law or morality.
- (7) All citizens are equal before the law, irrespective of considerations of religion, caste, creed, or sex.
- (8) No disability shall attach to any citizen by reason of his or her religion, caste, creed, or sex in regard to public employment or office.
- (9) No citizen shall be deprived of his or her life, limb, liberty of property, save in the due process of law.
- (10) Every citizen has the right to follow any lawful trade or calling and for that purpose to reside in any part of India and to claim the protection of law.

THE VICEROY'S SPEECH IN BOMBAY

In the course of his speech at the Orient Club, Bombay, on January 10th, H. E. the Viceroy made the following declaration:—

As you know, in response to requests for a clarification of the aims of His Majesty's Government and of their intentions towards India, His Majesty's Government have made it clear, both through statements issued by myself, and in Parliament, that their objective for India is full Dominion Status, Dominion Status, too, of the Statute of Westminster variety; that, so far as the intermediate period is concerned (and it is their desire to make that intermediate period the shortest practicable), they are ready to consider the reopening of the scheme of the Act of 1935 as soon as practicable after the war with the aid of Indian opinion:

That they are prepared in the meantime, subject to such local adjustments between the leaders of the great communities as may be necessary to ensure harmonious working and as an immediate earnest of their intention, to expand the Executive Council of the Governor-General by inclusion of a small number of political leaders;

And that they are ready and anxious to give all the help they can to overcome the difficulties that confront us and that confront India to-day. But those assurances have not, to my profound regret, dissipated the doubts and the uncertainties which have led to the withdrawal from offices of the Congress Ministries and which have made it necessary in seven provinces to make use of the emergency provisions of the Act.

The pronouncements made on behalf of His Majesty's Government since the beginning of the war make clear, I think, beyond any question whatever, their intentions and their anxiety to help. The Federal scheme of the Act was itself designed as a stage on the road to Dominion Status and under that scheme devised, I would remind you, long before there was any question of a war, very wide and extensive powers were to be placed in the hands of a Central Government representing the Indian States as well as British India and constituted on a very broad basis indeed.

There can be no question of the good faith and the sincerity of His Majesty's Government in the efforts they have made to deal with the constitutional future of India. I well know that there are many people who press for swifter and more radical solutions of the problems before us. I do not question the sincerity or the good intentions of those who feel that way. But all those of us who have to deal with problems of this magnitude know only too well how often we are attracted by apparently simple solutions; how often those apparently simple solutions, when more closely investigated, reveal unexpected difficulties, too, of unexpected importance anxious as we may all be to take what seems to be the shortest course. . . .

As to the objective there is no dispute. I am ready to consider any practical suggestion that has general support, and I am ready, when the time comes, to give every help that I personally can. His Majesty's Government are not blind—nor can we behind here—to the practical difficulties involved in moving at one step from the existing constitutional position into that constitutional position which is represented by Dominion Status. But, here again, I can assure you that their concern and mine is to spare no effort to reduce to the minimum the interval between the existing state of things and the achievement of Dominion Status.

The offer is there. The responsibility that falls on the great political parties and their leaders is a heavy one, and one of which they are, I know, fully conscious. They have helped me in the past. I ask to-day that they will help me again and help India, and I ask for their co-operation and their assistance in terminating at as early a date as possible a state of things which all who have faith in the virtue of constitutional progress must deplore, a state of things which every lover of India—every one who is concerned to advance her interests—must feel to-day to be a bitter disappointment.

HINDU-MOSLEM TENSION

Speaking at Ernakulam, Dr. C. R. Reddy, Vice-Chancellor of the Andhra University, referred to the Hindu-Moslem tension and said:

Mr. Fazlul Huq, the Prime Minister of Bengal, has detailed a long list of atrocities committed by the Congress Ministers against Muslims. I cannot admit the charges of Mr. Huq as valid for the purpose for which they are brought forward. There may have been occasional injustices, as there have been Muslim outrages against the Hindus in the Frontier Province and Sind.

Governments cannot prevent individual crimes or always discover and punish the criminals. It is not impossible for a Hindu Mahasabhaite to bring forward Sukkur and other instances as a counter-blast. No matter how good and efficient a Government be, the menace of crime can never be resolved though it can and ought to be reduced.

I do not think that the Congress ministers deliberately and of set purpose have ill-treated Muslims either as individuals or as a cultural entity.

Nor do I believe that the Frontier and Sind ministries deliberately plotted against the Hindus either as a people or as individuals. I do not believe that the Congress is filled with ogres. . . .

The Congress is not anti-Muslim. Its nationalism, its democracy, and the Gandhian dispensation which it propagates may have injured their position or created mistrust, but communal antagonism to Islam or Muslims as such is, I am certain, no part of its political or cultural programme.

THE SHIA POLITICAL CONFERENCE

The three-day Session of the All-India Shia Political Conference at Chapra concluded after passing a number of important resolutions. The conference was presided over by Mr. Kalbi Abbas.

The resolution on the decision to disassociate itself from the Congress and the Muslim League, opened up a good deal of debate from which Mr. Jaffar Hussain, general secretary of the conference, withdrew himself, because in his opinion it was harmful for the Shia community to keep itself aloof from the Congress.

By another resolution the conference reiterated its faith in joint electorates with such reservation and weightage that exist today in different provinces and demanded from the Parliament that in the future constitution of India separate electorates should be abolished and joint electorates be introduced in all legislatures. The conference by the same resolution demanded that the provincial legislatures should introduce joint electorates with such reservations as exist in the different provinces in the local bodies and that the religious rights and customs of the Shias, especially *taziadari*, be fully protected.

INDIAN NATIONAL COMMITTEE

A new body styled as the Indian National Committee has been formed in London with the object of furthering the Indian demand for self-determination and for taking care of the political and general interests of Indians in Britain. The Committee has the support of Doctors Vakil and Dutt, Messrs. Subba Rao and Surat Ali with Mr. P. B. Seal as Secretary.

"C. R." ON CURRENT ISSUES

Dominion Status to-day might be equivalent to complete freedom, it might even be better, but it was not the same thing—this was the opinion expressed by Mr. C. Rajagopalachari in the course of an interesting address on "The Current Issues" to a large gathering at the Madras Christian College, Tambaram, on January 24. He referred to the claim that India was a Continent inhabited by several nations and remarked that the Muslims and the Hindus had, on the contrary, been living in perfect mutual confidence for hundreds of years. Was this the behaviour of different nations, he asked. What a shame would it be if future generations read in the pages of history that this great opportunity to attain their full status as a nation had been spoilt by internal differences.

Mr. Rajagopalachari dealt with the recent editorial in *The Times* on the introduction of Hindustani in South India and said that this showed the danger of sitting in judgment from a great distance. He advised students to help in the solution of communal quarrels.

LEADERS' APPEAL TO GANDHI

Soon after the Viceroy's declaration at Bombay, Sir P. S. Sivaswami Aiyar, Sir Mahomed Usman, Mr. T. R. Venkatarama Sastriar and Rao Bahadur G. A. Natesan sent the following telegram to Mahatma Gandhi:—

Now that His Excellency the Viceroy has clarified the position, definitely pledging the British Government to the grant of full Dominion Status as defined by the Statute of Westminster and has promised in anticipation immediately to reconstruct the Central Government by the inclusion of political leaders, we appeal to you to respond to His Excellency the Viceroy's earnest invitation to terminate the present state of things and restore popular governments to take charge of the Provinces. We feel that your efforts to obtain a clear declaration of British intentions about India have been successful, and India will gain, if you, on your part, now respond generously to the appeal of H. E. the Viceroy.

PROVIDENT FUND FOR TEACHERS

The Government of Bombay has sanctioned a scheme to provide Provident Fund for teachers in non-Government secondary schools. The Government thinks that institution of the State-Aided Provident Fund would stabilise the position of the teachers and create in them an abiding interest in their professional work.

The Fund is open for subscription by all teachers in non-pensionable employment, receiving a salary of not less than Rs. 80 a month and are between the ages of not less than twenty, or more than fifty, at the time of admission to the fund. The control of the Fund will vest in the Provincial Government, and the contribution will be paid by Government when the final payment to teacher becomes due, such contribution payable in lump equalling 1/8rd the amount standing to the credit of the teacher at the date.

COMPULSORY HINDI

The trend of opinion among the headmasters of some of the schools where Hindi is now being taught as a compulsory subject in the first three forms, seems to be that the teaching of that language is not detrimental to instruction in other subjects and does not impose an unduly heavy strain on the pupils.

In view of the agitation against the compulsory teaching of Hindi, Government have been considering whether the scheme should be revised, Hindi being included only as an optional subject in the curriculum. In pursuance of an inquiry from Government, the Education Department issued a questionnaire to the schools now teaching Hindi, inviting information on the working of the scheme.

It is understood that the Department has received replies from many of the schools to the above effect.

ALL-INDIA STUDENTS' FEDERATION

The All-India Students' Federation met under the presidency of Mr. Subhas Chandra Bose at Calcutta on January 2nd,



MR. SUBHAS BOSE

In one of the resolutions passed at the Session, the Federation expressed the opinion that a Constituent Assembly could really represent the people only when they were allowed to elect their representatives and emphasised the need for students to take up a literacy campaign as part of the constructive work of their organisation.

An amendment to the resolution on the national struggle, which sought to criticise the present Congress leadership and asked students to put up their candidate for the purpose of contesting the Congress Presidential election, was lost by 69 votes to 84

It was also urged that

with a view to ensuring that a larger number of students belonging to the minority communities, and Muslim students in particular, joined the Federation, the Federation decided that the singing of "Vande Mataram", which had unfortunately been invested with a communal significance, should be avoided; that it should be emphasised that the Federation was not connected with any political party and that strikes on communal issues should be discouraged.

CUSTOM AND LAW

. In his book "Custom and Law in Anglo-Muslim Jurisprudence" (Thacker Spink & Co., Calcutta), Mr. Hamid Ali, Lecturer, Madras Law College, expounds the view that the Muslim religion and law do not always go together and that the deviations from the general rule of Muslim law are as universal as the religion of the Prophet itself.

The Moplas of Malabar profess the Faith of Islam, but are governed by their customary laws in most matters. Customs, however, differ from place to place and in some cases even from family to family, and this is true in Malabar. The North differs from the South in many respects and there are a few families which stick to their own peculiar customs different from that of their neighbours. In such circumstances the importance of a close study and exposition of the laws, not only of the peoples but also the peculiarities observable in some of the ancient houses becomes all the greater and more valuable.

The Author has made a special study of it and traced the historical evolution of the Moplas from their early conversion. He has pointed out the many respects in which the customary laws of the Moplas differ from the rules of Islam. Those customary laws have been accorded a special sanction by the Anglo-Indian Courts from the earliest times. For, so early as 1841, the Privy Council held that if any sect of Muhammadans had its own rule, that rule, generally speaking, should be followed with respect to litigations of that sect. And thus have the customs been conserved with the aid of judicial decisions.

In modern times, there is a tendency to cut into the customary law by the introduction of the law of the Shariat. The Muslim Personal Laws Act of 1937 is an instance in point. The bill recently introduced to facilitate partition, a bill to control wakfs all strike at the root of a customary laws at one point or another and aims at the substitution of the Islamic Law as followed in other parts of India. What parts of the customary laws will survive the zeal of the Reformers is difficult to forecast.

But till legislation has swept away the foundation and structure of those laws, it is necessary to know what those laws are, and the Author has done a service in bringing them together in this small volume. He has exhibited great research in this very special field and presented the maze of confusing customs and laws under appropriate heads and given us a clear conspectus of those bewildering rules.

NAGPUR HIGH COURT BUILDINGS

H. E. the Viceroy opened the Nagpur High Court buildings on January 6.

"Justice administered without fear of favour," said His Excellency, "is a true index of the freedom of a land in which it flourishes. It is the foundation on which freedom builds, and where it is lacking material prosperity, disciplined patriotism or military might are facades on lath and plaster worth nothing at all.

Of this, we can to-day recognise only too clearly the tragic proof in those parts of the world whence justice, as we know it, has been driven forth.

Here in Nagpur, however, a new and a worthy House of Justice has been built and where the laws of India's ancient but vital institutions will find a new space for living and growing."

INSURANCE COMPANIES

The Indian Merchants' Chamber, in the course of a communication to the Commerce Department of the Government of India, examines the position arising out of the introduction in Indian States of insurance legislation on the lines of the enactment in effect in British India.

Such legislation, says the letter, requires deposits of prescribed amounts in State securities or in other approved form and imposes various other obligations on insurers transacting business in those States, but established outside the State territories.

The Chamber urges that the interests of the insuring public in the States may be deemed to be adequately protected by the fact that, under British Indian law, the requirements in regard to deposit, and the provision with regard to accounts, provide that the business transacted in Indian State territories should also be taken into account and, therefore, there is no justification for the demands for separate deposits by the States.

The Chamber, therefore, requests the Government of India to examine this question with a view to devising necessary amendments in the Indian Act.

ANNUITIES

Annuities are periodical payments made by an insurance office during a given status, which may be the duration of a single life. Economically the consideration money represents the capitalised value of the economic worth of human life. The capitalised worth is liquidated by periodical payments which combine both a part of the principal and interest.

The main reason why insurance offices are not able to offer attractive terms, is the necessity of taking a conservative view

in all its assumptions. Annuity is just the antithesis of insurance. In insurance, survivors compensate the early deaths, while in annuities the early death compensates the survivor. The usual class, therefore, which subscribes to annuities is the superior well-to-do with better longevity of life. Insurance companies are not, therefore, able to maintain a good margin in morality. Interest rate assumed is also on a comparatively conservative basis, as the contract is likely to run for a pretty long period.

With all this, however, as a means of steady income with safety of principal investment, annuities are very useful in retiring age. Especially to those who are not conversant with the art and science of investment, the corporate investment by insurance companies equipped with the necessary skill and expert management, annuities, where a big purchase money is payable to the company, are a fine investment.

INDIAN LIFE BUSINESS

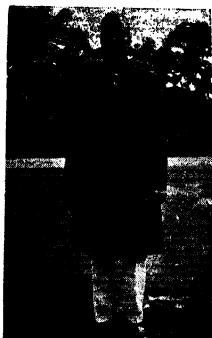
Compared with the vast extent of the country, the per capita insurance in India falls shorter than that of any advanced country. With the rising purchasing power, and increasing insurance-mindedness among the public, this figure would certainly grow high. The following figures trace the development of life business in India:—

YEAR	NEW BUSINESS	TOTAL INDUS- TRIES IN CRORES	INCOME
1927	12	60	4.29
1928	15	71	4.23
1929	17	82	4.92
1930	16	89	5.40
1931	17	98	5.87
1932	19	106	6.88
1933	24	119	8.15
1934	28	137	8.34
1935	32	152	9.33
1936	37	175	11.35
1937	41	197	12.02

THE STATISTICAL CONFERENCE

H. E. Lord Erksine, Governor of Madras, opened the third Session of the Indian Statistical Conference at the Senate House in Madras on 8rd January.

Mr. V. V. Giri, Chairman of the



MR. V. V. GIRI

Reception Committee, welcoming those present suggested

that the Madras University should give statistics a place in the Diploma of Economics and asked them to consider the desirability of making statistics a compulsory subject for the B.A. Honours and Pass courses in Economics, to enable graduates to obtain posts which were not open to them now.

Prof. Harold Hotelling of Columbia University, U. S. A., in his presidential address said that the statistics in India had a brilliant beginning due to the inspired zeal and scientific talents of Prof. P. C. Mahalanobis.

Another cause of the auspicious character of the beginning that has been made of statistical work in India, is that this country has never been encumbered with the mass of inaccurate, inefficient and obsolete statistical methods and notions that elsewhere have impeded progress. India is to-day unencumbered by a great body of superstitions which, in countries where statistical methods of some sort have long been used, stand as a massive barrier against the intrusion of superior methods and ideas. There is reason to think that in the absence of these superstitious barriers, and with the excellent start that has been made, statistical theory and statistical practice will rise rapidly in India to heights not yet dreamed of, just as industrial development increased most rapidly where it was newest.

Prof. P. C. Mahalanobis spoke on behalf of the Indian Statistical Institute and presented an annual review of the work done. He referred to the theoretical and practical aspects of statistics which were indispensable in all practical activities of human society as statistics had their origin in social needs. He next referred to the crop forecasts, sample survey of sugar-cane pests, labour statistics, diet and health surveys, etc., done last year.

Prof. Thomas proposed a vote of thanks to His Excellency. He said that a more intensive study of economic statistics was essential to-day in India. It would be their endeavour to develop in Madras a school of economic statistics.

On the following day papers were read at the Medical College followed by a joint session with the section of agriculture of the Indian Science Congress in a discussion on crop-estimating surveys.

In the evening there was a meeting at the Senate House, under the presidency of the Census Commissioner, Mr. M. W. M. Yeatts. Speeches were delivered on Census and population statistics by Dr. A. C. Mukerjee of Baroda, Dr. Thomas, Prof. Harold Hotelling, Prof P. C. Mahalanobis and others.

The Session met again on the 6th at the Maharaja's College, Mysore, Professor Harold Hotelling presiding. About twenty-nine delegates attended, representing various universities and other bodies in the country.

Rajakaryapravina N. S. Subba Rao, Vice-Chancellor, Mysore University, welcomed the delegates. The President, the General Secretary, Mr. Yeatts, Mrs. Hotelling, Dr. A. C. Mukerjee and Mr. M. Hussain spoke next.

Eighteen papers in all were then read at the Conference.

HINDU WOMEN'S CONFERENCE

The primary duty of every woman in India was to try to remove illiteracy and ignorance from her ranks, observed Mrs. Sushilabai Saptarshi, presiding over the All-India Hindu Women's Conference, which met at Calcutta on the 31st December.

Mrs. Saptarshi referred to the "Deliverance Day" observed recently by Muslims and said that never had such an unpatriotic and anti-national act been performed by any leader or any organisation under the British rule.

The objects of the All-India Hindu Women's Conference, the President said, were to eradicate old and superannuated customs and emancipate Hindu women from the clutches of ignorance and bring into existence a powerful and respected Hindu womanhood.

Mrs. Saraladevi Choudhurani, Chairwoman of the Reception Committee, in the course of her welcome speech, advocated a revision of social laws concerning women, in the light of new conditions.

WOMEN'S LEAGUE RESOLUTION

The A. I. C. C. Office has been communicated the following resolution adopted by the International Executive Committee of the Women's International League for Peace and Freedom at its meeting in Geneva recently:—

"The Women's International League for Peace and Freedom earnestly hopes that the Government of Great Britain will soon recognise the claim of India to enter on a footing of equality into the comity of nations in accordance with the conception of justice and freedom expressed in the Parliament by its statesmen."

MODERN GIRL AND HOME-MAKING

There is no reason why the modern girl should not give some thought and imagination to the home and her immediate surroundings—a part at least of what she gives to her dress. It is an adventure to track down the exact colours that suit your taste and your house, and for those who delight in such pursuit, Freda Bedis' book "Modern Girl's Guide to Home-making" will be found to be full of suggestions and ideas.

MEN'S JOBS FOR JAPAN'S WOMEN

A tourist arriving to-day in a Tokyo hotel will have his bags brought up to his room by a girl wearing a bell-boy's uniform; he will notice that the lift is operated by a girl. Before luncheon, when he visits the cocktail bar, his drinks will be expertly mixed by a feminine bartender. Should he board a bus, he will pay his fare to a girl conductor and, stopping at a department to buy a shirt, he will be waited upon by a sales girl.

WOMAN OF THE YEAR

Queen Elizabeth has been nominated as "the Woman of the Year" by the Merry-Go-Round, which is a syndicated column to 400 papers in the States, "because arriving in an aloof and critical country, she completely conquered it and accomplished the conquest by being her natural self".

WOMEN TEACHERS

The Government of Madras have suggested to local bodies that in selecting candidates for posts of women assistant surgeons and women sub-assistant surgeons in future, qualified spinsters and widows should be preferred to married women.

THE BRITISH ANNUAL OF LITERATURE

The British Annual of Literature for 1939 is an attractive number with many interesting articles and illustrations. It gives due recognition to the varied culture developed through the medium of English in different countries under the British Flag. The survey of literature in English during the period under review gives prominence to the efforts of Canadian, South African, and Australian writers. Prof. V. N. Bhushan describes the wealth of writing produced in the English language in India. There are other attractive features in the Annual including sketches and criticisms of contemporary writers, poems, pictures, and book reviews revealing the wealth and variety of the literature produced in the English-speaking world.

THE CORNHILL MAGAZINE

After eighty years of distinguished life, the *Cornhill Magazine* finds itself unable to cope with the rising cost of production, and the Proprietors announce that December issue was the last for, at any rate, the duration of the war. Many will regret its disappearance and hope for its resurrection. With Thackeray as editor, it was founded in 1860 by George Smith of Smith Elder & Co., who continued to publish it till recent years when it passed to John Murray.

THE LATE MR. RAMASESHA AIYAR

We regret to record the death of Mr. A. Ramasesha Aiyar at his residence in Mambalam at the age of 72.

Mr. Ramasesha Aiyar was Professor of Science in St. Mary's College for some time before he entered journalism. Later, he became the editor of the *Madras Standard* and edited that journal till June 1914. He was later in editorial charge of the *Daily Express* for two periods.

MR. V. S. RAMASWAMI SASTRI

Mr. V. S. Ramaswami Sastri, retired chief assistant editor of the *Hindu*, is, appointed Director of Information and Special Press Adviser to the Government of Madras from the first week of January.

THE LATE MR. K. SUBRAMANIA IYER

In the death of Mr. K. Subramania Iyer at Bangalore, at the age of 82, commercial education in India has lost its foremost



Mr. K. SUBRAMANIA IYER

leader and patron. His untiring lead in the cause of commercial education had resulted in the starting of the first commercial school at Calicut in 1895 and later, the Sydenham College of Commerce at Bombay in 1913.

At the instance of Mr. Iyer, the Government of Bombay under instructions from the Government of India constituted an Accountancy Diploma Board. He also strongly advocated the institution of University Degrees in Commerce in Mysore, Madras, and Travancore.

THE LATE JOGIAH PANTULU

As we go to Press comes the sad news of the death of dear old Jogiah Pantulu, father of Mr. V. V. Giri, ex-Minister for Labour, in the Congress Government of Madras. Mr. Jogiah, who was seventy, collapsed almost in the arms of his son as they were taking tea at a private gathering in Mysore. He was a veteran Congressman for years and was a much respected leader in Andhra Desa. We extend our deep sympathies to Mr. Giri and the bereaved family.

SIR A. T. PANNIRSELVAM

The Secretary of State for India has appointed Rao Bahadur Sir A. T. Pannirselvam as his Adviser under Section 178, Government of India Act, 1935.

THE ALL-INDIA MEDICAL CONFERENCE

The Sixteenth Session of the All-India Medical Conference met, at Lahore on the 27th of December last under the presidency of Dr. Bhupal Singh. Dr. Gopichand Bhargava, Leader of the Opposition in the Punjab Legislative Assembly, inaugurated the Session. Dr. Daulatram, Chairman of the Reception Committee, welcomed the Delegates. Dr. Bhupal Singh, in the course of his Presidential address, said the provision of medical aid was wholly inadequate in India. He suggested the establishment of a network of rural dispensaries, each catering to the medical needs of the rural population of a certain radius. A small cess on families who could afford to pay might be levied to meet the running expenses. This would also solve the question of unemployment.

Concluding, Dr. Singh referred to the Ayurvedic and Unani systems of medicines and said that for want of State patronage and encouragement, they had not only not advanced but had actually deteriorated while the modern system had advanced. The Conference passed a number of resolutions.

The adoption of measures by central and provincial governments for the purpose of encouraging the establishment of factories for the manufacture of heavy chemicals, pharmaceuticals, drugs, surgical requisites, hospital equipment, instruments and other medical requirements.

was urged in a resolution moved by Dr. Gopichand Bhargava, Leader of the Opposition in the Punjab Assembly.

The resolution also urged the Government of India to prevent the dumping of drugs and chemicals at low prices by foreign combines after the war.

INDIAN SURGEONS' CONFERENCE

The Indian Surgeons met in conference at Madras on the 28th December under the presidency of Lt.-Col. K. G. Pandalai, who said in the course of his address that Indian surgery had reached such an advanced stage that Indians felt that they were able to do as good work as in any part of the Empire.

About 80 delegates from various parts of India attended the Sessions which lasted for three days. An exhibition of surgical goods made in India was also held in connection with the Conference.

GRAPE AS TONIC

No fruit has more excellent tonic food-value than the grape. The skins and stones contain traces of tannin and are indigestible and should be discarded. The pulp and juice, however, are so rich in vitamins, minerals, highly assimilable fruit sugars and moisture that it has been called vegetable milk due to its close similarity with milk on these points.

Grapes, like other fruits, contain a large amount of water (75 to 80 per cent.) This pure, distilled fruit juice is impregnated with salts of potash, sodium, and calcium carbonate and is an ideal diuretic and laxative prophylactic. Its carbohydrate content, 15 to 16 per cent., is composed of glucose and levulose fruit sugars that are readily absorbed into the system without digestion.

Consequently grapes have a high nutritive value. Twenty to twenty-five grapes are equal to half a cup of milk. The rich sugar content increases the quantity of glycogen in the liver, and as this stimulates bile secretion, grapes are most helpful in cases of liver disorder, gall-stones, etc.

DIET FOR REDUCING WEIGHT

Investigations have proved, says the *Illustrated Weekly*, that a number of women had gained considerable weight on a self-imposed starvation diet. The reducing regime, so popular a few years back, of keeping a starvation day once a week and eating without scruple on the other six, has proved to be wrong altogether; in fact, it is an excellent method for putting on weight, particularly if the starvation day is spent in bed.

The consulting rooms of dieticians are besieged by women, who complain of having submitted to the tortures of hunger cures only to find themselves plumper than ever.

The only efficacious method of obtaining lasting results from a reducing regime is not to starve oneself, but to choose a sensible, moderate diet and stick to it. Coupled with plenty of exercise, such a diet is certain to bring about better results than any extreme cure which can necessarily only be kept up for a limited time and is apt to have exactly the opposite effect than the one hoped for,

THE RUPEE STERLING RATE

"The average Rupee-Sterling rate dropped by nearly one-fifth of a penny. Conditions towards the end of 1937-38 were not favourable for the Rupee-Sterling exchange owing to the paucity of merchandise export bills and reduced exports of gold," says Dr. T. E. Gregory, Economic Adviser to the Government of India. The exchange became definitely weaker at the beginning of the year. When it had dropped to the lowest treasury limit, the Government of India announced their decision to maintain the rate at 1s. 6d. This led to a much steadier feeling in the market and by the end of 1938-39, confidence in the Rupee-Sterling rate was fully re-established.

Prices of many of India's staple articles continued at a low level after the sharp fall in the latter part of 1937-38. Except for raw jute and rice, prices of which were affected by short crops and other conditions peculiar to them, the prices of all other agricultural products were on a much lower level than in the preceding year, but the actual fall was not as sharp as in the latter months of 1937.

The world depression in agricultural commodities meant a shrinkage in the income of Indian agriculturists. As these are the main customers of the Indian industries, a reduction in their purchasing power led to a smaller consumption of manufactured articles. Conditions in most industries were quite prosperous till the end of 1937 and the profits declared during 1938 were the reflection of boom conditions that prevailed in India during the preceding year. Since then, however, business conditions have deteriorated.

INDIAN BANK ACT

Proposals for an Indian Bank Act, based on the general objective of safeguarding the interests of the depositor, have been submitted by the Reserve Bank and circulated by the Government of India among interested parties, who have been asked to communicate their criticisms and views by April next.

It is made clear that the Government of India have not examined the proposals and are not committed to any aspect of them.

PROVIDENT FUND FOR RY. SERVANTS

The Railwaymen's Federation has chalked out its future course of action in view of the unsatisfactory reply of the Railway Board to its demand for the grant of provident fund for inferior servants. The Convention, which was presided over by Mr. Jamnadas Mehta, passed the following resolution:—

"This Convention declares that any objections to the extension of provident fund privileges, based on the ground of financial considerations, are wholly irrelevant as the claim of the workers to the provident fund privileges as provision against old age and retirement is fundamental and based on elementary justice.

The Convention wishes in particular to emphasise that the sum of Rs. 2'1 crores—the railway surplus—which is being distributed to the Provinces is against the Articles of the Niemeyer report and is a totally unwarranted and unjustifiable diversion of Railway revenues for non-Railway purposes, without in the first instance meeting the long-delayed claims of the inferior railway servants to the elementary privilege of provident fund contributions as a minimum provision against old age and retirement.

As the reply from the Railway Board is virtually a definite refusal of the demand for extension of the provident fund to inferior service staff, this Convention decides that the President do move for the appointment of a Court of Inquiry or Conciliation Board as the only course now open for peaceful settlement of the dispute and authorises the General Council to take all other necessary steps to secure satisfaction of the workers' demand in this behalf."

RAILWAY EMPLOYEES' MEMORANDUM

That the Government of Mysore should allot one seat for Railwaymen in the Representative Assembly, one seat for Mining workers in Kolar Gold Field, and the third seat for Factory workers, especially Textile workers, is the suggestion made by the Mysore State Railway Employees' Association in the course of its memorandum to the Mysore Delimitation Committee.

ART IN DAILY LIFE

Delivering the first lecture of the Kalakshetra Arts Course at Adyar, Srimati Rukmini Devi said that the creative spirit in Art must come from within as something that could not help expressing itself.

Srimati Rukmini Devi added that in ancient India, Art was part of the scheme of every-day life. That was where Indian genius showed itself. Everything in life, even the kitchen vessel, was beautiful. That creative spirit of beauty had to be reborn in India to-day. "We have in India to-day great treasures," she said, "but we have not learned to discover them. The greatest treasures are simple, and we are unable to see them because we ourselves are not simple." Srimati Rukmini Devi concluded by urging the students to become Artists in their daily lives.

ART OF BENGAL

Started in April 1937, the Asutosh Museum of Indian Art, dedicated to the memory of the famous Vice-Chancellor of the University of Calcutta, has been established with the object of collecting and preserving different phases of Indian Art, special emphasis being given to the Art of Bengal. Since its inauguration by Dr. Syama Prasad Mukherji, it is becoming increasingly popular with its programme of exhibition, exploration, and excavation. The exhibits numbered 2,428 in December 1938.

MUSEUM OF INDIAN ART

The Asutosh Museum of Indian Art of the Calcutta University has been enriched by the addition of the Roy's Museum, Puri. The Curator, Mr. D. P. Ghosh, supervised the transit arrangements from Puri of the valuable collection built up during the past 20 years through the untiring zeal of Mr. Birendra Nath Roy, an amateur archaeologist.

PADEREWski's RESOLVE

M. Paderewski, the famous pianist and the first Prime Minister of Poland after the last war, arrived in Paris to attend the meeting of the Polish Government at the Polish Embassy.

M. Paderewski said he would not play again until Polish independence is restored.

PRESIDENCY CRICKET AT MADRAS

The Presidency Cricket Match between the Europeans and the Indians at Madras had an exciting finish on January 14. The Indians won by four wickets.

The Europeans, in their second innings, scored 213, R. Nailer contributing a brilliant 91; he was unlucky not to get his century.

Left with 145 runs to make to win, the Indians had many shocks before they got the required runs. The quick dismissal of their best batsmen: Ram Singh, Nayudu, and Ramaswami, made a collapse possible, but Parthasarathi steadied the batting and victory was gained during the unbroken partnership of Gopalan and Venkatesan.

INDO-CEYLON CRICKET MATCHES

The prospects of annual cricket matches between teams representing India and Ceylon are envisaged in the correspondence now going on between the Ceylon Cricket Association and the Board of Control for Cricket in India. The matches, if the plan comes off, will be played in alternate years in either country.

A letter embodying the proposal has been received from Ceylon by the Board of Control, the President of which Dr. P. Subbarayan has directed the Secretary, Mr. K. S. Ranga Rao, to circularise Members of the Advisory Committee of the Board in the matter.

SPORT AND CHARACTER

"Games are played for the formation and development of character and I would urge upon every one to play the game for the game's sake and to place the renown above the prize," observed Mr. C. A. Muirhead, Agent and General Manager, South Indian Railway, in the course of his speech at the 14th Inter-Institute Sports Meet of the S. I. R. Athletic Association held on January 20 on the Bell Recreation ground, Trichinopoly.

Competition was keen and in five events new Inter-Institute records were established.

THE NATIONAL INSTITUTE OF SCIENCES

The Fifth Annual General Meeting of the National Institute of Sciences was held in Madras, on 2nd January, with Brevet-Colonel R. N. Chopra as President. In the course of his address, Col. Chopra urged the need for the proper planning and organisation of scientific research in India. Dr. Chopra remarked:

I consider it absolutely essential that there should be a separate department of the Central Government corresponding to the Department of Industrial and Scientific Research in Great Britain. It should be staffed by scientists with administrative experience and not by civilian administrators; and this I consider to be the absolute *sine qua non* of the whole scheme. . . .

The Department should have an Advisory Council, the National Research Council constituted on the lines of the Research Councils of other countries for planning and co-ordinating research, to promote and develop not only scientific but industrial research in the country and, finally, for devising ways and means to make India independent so far as possible of foreign imports by a well-planned survey and development of its economic resources.

It is only then that it would be possible for this country to assume its right place among the industrially developed countries of the world. With a view to harnessing science in the service of industry, the proposed Department and its Advisory Council will also have to explore ways and means for extending the existing machinery of scientific education in the country, from the school to the university stage, develop applied scientific training in research, and, finally, to see that research, whether in pure or applied sciences, is undertaken with a definite end in view and not only as a means for self-glorification.

Let us hope that this scheme will commend itself to the Government, and that steps will be taken at a very early date to bring into being such an agency; this alone will enable the country to steer a safe course in the face of the Armageddon which is now threatening the world.

The following office-bearers of the Institute for 1940 were elected:—

President: Brevet-Col. R. N. Chopra; Vice-Presidents: Sir M. N. Brahmachari and Dr. Heron; Treasurer: Dr. B. S. Guha; Foreign Secretary: Prof. J. C. Ghosh; Sectional Secretaries: Prof. Alagakar and Dr. C. S. Fox.

UNIVERSITIES AND RESEARCH

The 15th Annual meeting of the Inter-Universities Board was held on 15th December in the University Hall at Waltair, when Mr. N. S. Subba Rao, Vice-Chancellor of the Mysore University, presided. Dr. C. R. Reddi, the Vice-Chancellor of the Andhra University, in his welcome address stressed the importance of Research in Indian Universities.

BHAVNANI'S NEW VENTURE

Henrik Ibsen, the famous Norwegian dramatist, whom alone Bernard Shaw recognised as a master, is to be Indianised.

One of his masterpieces has been adapted to the Indian screen to form the latest picture to be produced by Mr. Bhavnani.

Bhavnani Productions, says a Delhi report, are doing the thing in style. Mr. Vilem Haas, one of the greatest cine-writers of Europe, has been specially brought down to India to do the adaptation, screen play scenario and dialogues. Mr. Haas has written scenarios for world-famous stars, including Greta Garbo.

After Mr. Haas has completed his job, Mr. Madhok, the well-known screen-writer, will translate the whole thing into Hindustani, introducing songs as well.

Bimla Kumari, Sharifa, Navin Yagnik, Trilok Kapur, and Nyampally are assigned the main roles in the picture.

CINEMATOGRAPH FILMS

Imports of raw cinematograph films into India zigzagged heavily during the first three months of the war. From over 5,500,000 feet in August, they fell to just over 2,000,000 feet in September and dropped to 781,000 in October and then rose steeply to over 5,500,000 again in November.

An explanation of this erratic progress is stated to be that at the outbreak of war, imports of raw films from Germany, which was one of the principal suppliers, stopped, but other suppliers such as the United States and England quickly filled the gap. However, the trade experienced little difficulty in obtaining supplies.

"DAMAGED LIVES"

Brilliant propaganda against social vices pointing out vividly the lot of erring humanity is provided in "Damaged Lives", the Columbia picture. This mighty crusade against that horrible social scourge of venereal disease combines with its primary educative and moralistic aspect interesting entertainment. Diane Sinclair and Lyman Williams lead the cast of this praiseworthy effort recommended by the British Social Hygiene Council,

FORD ENGINE EXCHANGE PLAN

The Ford Motor Company of India, Ltd., confirms the introduction into India of the Ford Engine Exchange Plan, effective immediately.

Introduced some years ago, this scheme has met with extraordinary success being extremely popular in the various countries in which it is in operation. India was one of the very few countries in which it has been recently introduced. Indian distances presented certain difficulties which have now been overcome.

Briefly, the idea is to replace Engines which are in need of overhaul or repair with Factory Reconditioned Units; the beauty of the whole scheme is that it is not necessary to lay the Car up for any protracted period while the change-over is being effected. Stocks of Factory Reconditioned Engines are to be maintained at the various Ford Dealers' throughout India, and to make the change-over only a few hours are necessary. Engines thus replaced are then shipped to the new reconditioning plant of the Ford Company in Bombay and reconditioned units are ready to go into service as and where required.

The new plant at Bombay, where all reconditioning of engines will be carried out, is the only one of its kind in India.

CAR IMPORTS INTO INDIA

Despite the war, British cars continue to be the most popular in the Indian market. Although imports into India of British cars during October and November were in common with other makes considerably lower, they still top all competitors in number and value. During November, 291 British cars valued at Rs. 6,15,232 were imported, the next highest total being the United States with 90 valued at Rs. 2,10,689. These figures show an improvement on October, when 185 British cars valued at Rs. 3,41,788 were imported.

All car imports show a big drop compared with last year, the total imports for November being 493 valued at Rs. 11,00,648 compared with 1,218 valued at Rs. 24,99,168 in November 1938.

U. S. PLANES FOR THE ALLIES

The Allies' purchasing agents in the United States are rapidly negotiating orders for war planes for 1940 and 1941. The result is expected to be a flow of planes, particularly bombers, across the Atlantic more than offsetting Germany's reputed air superiority.

In connection with reports that the Allies' agents have told the United States aviation circles that at least 10,000 more machines will be needed from the United States within 18 months while officials are reticent, it is understood the aviation circles consider that the figure 10,000 is reasonably accurate. Britain and France have at present 2,010 combat planes on order and before the end of 1940, orders are expected to be completed for another 8,800 which is about the limit of the United States factory capacity; but by the beginning of 1941, the United States factories will be able to supply the Allies about 1,000 planes monthly.

MR. J. M. R. JAYAKAR

Mr. J. M. R. Jayakar, the twenty-eight-year-old son of the Right Hon'ble M. R. Jayakar, has been gazetted as a pilot officer. He is the first Indian commissioned in the R. A. F. He will shortly take up training as a Link Flying Instructor, link trainer being a ground apparatus, which reproduces conditions of blind flying and records electrically the actions of the pilot under training.

Mr. Jayakar learned to fly in India and went to Oxford to study for the Bar for which he took examinations last month.

AUTOMOBILE ENGINE FOR AIR PLANE

After years of experimenting, Charles Ferraro, a Minneapolis air-craft designer, has succeeded in converting a Model A Ford automobile engine into an air-cooled power plant for use in an airplane. The converted engine weighs only 190 pounds and spins the propeller at 1,725 rounds per minute on the ground.

CAPITAL ANNUAL SUPPLEMENT

The Trade and Transport Supplement to the *Capital* is an Annual of striking interest to businessmen in India. The opening article on "India's future overseas trade" by R. W. Brock must afford food for thought for all interested in the economic uplift of the country. Mr. Brock quotes figures to show that the process of developing Indian industries by reducing imports has almost reached its limits and, if future advance is to occur, it is only by increasing the purchasing power of the domestic market. That advance is possible only by reducing the paralysing toll levied by the present system of agricultural finance; for the rural population is under the obligation to meet interest charges aggregating to about £200 million before it can buy a single factory product. Mr. Brock's plea to make use of the opportunity presented by the war to reduce India's sterling debt deserves immediate attention of the Government. Among other articles of interest in the Supplement are: "Trend of Recent Labour Legislation" by Sir Frank Noyce, "Legislative Activity in the Past Twelve Months"—a record of the work of the Central Legislature during the past year by Mr. F. E. James, and "Currency Medley in the Far East" by Mr. William F. Spalding, besides surveys of the jute, sugar, and coal trades.

INDIA'S MATCH INDUSTRY

India's striking progress in the match manufacturing industry is illustrated by import figures over the last years.

In October 1937, matches to the value of Rs. 2,74,068 were imported while in October 1938 the total fell to Rs. 2,09,692. In October this year there was a further fall to Rs. 1,08,626 less than half the value of the imports two years previously.

Figures for imports of match-making materials indicate, moreover, that the Indian industry is increasingly meeting all its requirements from indigenous sources. Imports of undipped splints and veneers for match boxes and empty boxes totalled 45,087 lbs. for the first seven months of the last financial year. So far in this financial year none of these articles have been imported at all,

LABOUR AND RURAL UPLIFT CONFERENCE

The Thirty-first Session of the Madras Provincial Agricultural Labour and Rural Uplift Conference was held at Trivellore (Madras) on December 28, under the chairmanship of Mr. V.M. Ramaswamy Mudaliar, M.L.A. Among the resolutions the Conference requested Government to appoint inspectors to supervise the conditions of agricultural labour; to abolish the Padmaiya (serf) system; to fix minimum living wage and to guarantee regular payment of wages in cash; to introduce a social insurance scheme for relief of unemployed; and to assign lands for settlement and development.

While admitting the benefits of agriculturists after the enactment of the Agriculturists Relief Act, the Conference was of opinion that rural indebtedness should be further scaled down and recovered in convenient instalments extending over a period of not less than 80 years.

Abolition of land tax and taxation of agricultural incomes on the Income-Tax basis and extension of prohibition in six districts, including Chinglepet district, as proposed by the Congress Ministry were also urged.

IRRIGATION IN PUNJAB

An electrical gauge depending on the change of resistance caused by the fluctuations of the level of the water in the river has been devised in the Punjab Irrigation Research Institute and installed in the River Chenab at the Khanki Head. The contrivance enables the gauge in the river to be read off in the telephone hut, which is about 400 yards away from the gauge well. The apparatus is under observation and has so far worked satisfactorily.

REMISSION TO AGRICULTURISTS

The Madras Government have received reports from the Collectors of Tanjore and Trichinopoly districts about the extent of damage caused by recent floods in those districts.

The Government, it is learnt, propose to follow the procedure adopted during the floods in 1924 and 1930, and to grant a special remission of about rupees one lakh to Tanjore and a few thousand rupees to Trichinopoly district.

LABOUR CONDITIONS IN INDIA

The principal events during the year relating to the hours of work in industry are the promulgation by the Bengal Government of an Ordinance to regulate working time in Bengal jute mills and the passing of a new Factory Act in the State of Travancore.

The Government of Bengal has announced its intention of introducing an Official Bill to regulate the conditions of work of employees in all classes of shops. The Government of Bombay also circulated for opinion a Draft Bill to regulate the hours of work of shop assistants and commercial employees.

Subsidies were granted by the Government of India to the Governments of Bengal and Bihar towards schemes for the training in handicrafts of women excluded from the underground working of mines, to enable them to set up cottage industries in their own homes with Government aid.

Another welcome improvement is as regards the employment of women before and after child-birth. A Maternity Benefit Act was passed in the United Provinces and a similar Bill is in preparation in Orissa.

The Bombay Industrial Disputes Act, 1938, assented to on February 13, 1939, provides for the registration of trade unions and the settlement of disputes by conciliation and arbitration.

THE TRADE UNION MOVEMENT

An increase in the number of registered unions to 420 coupled with an increase in total membership to 890,112 and an increase in the number of women members to 14,708—all highest figures yet recorded—these are some of the salient facts brought out in the latest note on the working of the Indian Trade Unions Act for 1937-38, just published by the Government of India.

Registration under the Act with consequent submission of returns is not compulsory. The note is, therefore, confined to trade unions which are registered and have submitted returns.

The number of registered trade unions increased in all the provinces.

THE ALL-INDIA CATHOLIC CONGRESS

The seventh All-India Catholic Congress opened its session on the 27th December at the Parish Hall, Mylapore, Madras, under the presidentship of Rao Bahadur Arulanandam Pillai. At the outset, the Bishop of Mylapore read a message from the Delegate Apostolic of the East Indies wishing the Congress all success and welcomed the delegates.

Rao Bahadur Arulanandam Pillai delivered the presidential address. He said:

The main subject of discussion at this Congress is Catholic Missionary Work and I am sure you will agree with me when I say that the main problems of the missionary field in India are the want of men and money. There is no lack of men. What I am more anxious about is the lack of money. As we all know hitherto, our missionaries have been carrying on their noble work largely with the money that came from foreign countries, especially Europe and America, and these resources are getting diminished throwing the burden of financing our missions on the shoulders of Indian laity. We have to devise ways and means of raising funds for the continuance and expansion of missionary work in our country. Through this Catholic Action Organisation, efforts should be made to raise adequate funds for missionary purposes. I am afraid there has not been in the past sufficient co-operation on the part of the laity with the clergy in the promotion of missionary work.

Several leading Christians like Prof. M. Ruthnaswami, Dr. P. J. Thomas, Mr. J. A. Saldhana, Mr. A. Dorairaj, and Sir Pannirselvam took part in the Congress.

YOUTH WORKERS' CONVENTION

"No event in recent years has made me feel more humiliated than the observance of the 'Deliverance Day' on December 22. On that day India touched the lowest depths of mistrust of Indians by Indians," said Mr. S. A. Brelvi, Editor of the *Bombay Chronicle*, in the course of his Presidential address at the Convention of Youth Workers of Gujarat and Kathiawar, held at Surat on December 31. Mr. Brelvi added:

I do not wish to say anything that would add to the bitterness, and if I say anything, it is only to plead for the renewal of earnest efforts on the part of the leaders of the country to bring to an end a state of things that compels every patriotic Indian to hang down his head in shame and makes us the laughing-stock of the world.

A Company Meeting**THE ASSOCIATED CEMENT COMPANIES, LIMITED.**

SPEECH DELIVERED BY THE CHAIRMAN, SIR H. P. MODY, AT THE THIRD ANNUAL GENERAL MEETING OF THE COMPANY HELD ON FRIDAY, THE 12TH JANUARY, 1940.
AT THE SIR COWASJI JEHangIR HALL, BOMBAY.

LADIES AND GENTLEMEN,

The Directors' Report and Balance Sheet which have been in your hands for some time now will have acquainted you with the salient features of the Company's working during the year that has just drawn to a close. This is the first time that we are able to present a comparative picture of two successive years' working. The



SIR H. P. MODY

net result for the year compares unfavourably with the preceding one, for reasons of which you are fully aware. In my speech at the last Annual Meeting, I dwelt at some length on the subject of the competition with which we were faced, and spoke of the disorganization of the industry, brought about by the simultaneous projecting of a large number of new Works by rival interests in complete disregard of the economics of the Cement trade. The effects of this competition are reflected in the figure of profits which we have placed before you. Some months back, repeated attempts were made by various parties to persuade your Directors to come to a suitable arrangement with the rival interests, and after prolonged discussions, an offer for settlement was made to your Directors on the basis of which they proceeded to make certain preliminary investigations. Various difficulties were experienced in making these investigations, and before they could be completed, war broke out and the offer was suddenly withdrawn. The position therefore stands today where it was a year ago, and the effects of the ill-considered and ill-planned expansion of the industry to which I referred at the last meeting must unfortunately persist. It is not necessary to say more on the subject; I can only repeat the assurance I gave you that your Directors are fully alive to the situation and feel themselves competent to deal with it.

That brings me to the question of Sales. In spite of the keen competition which was experienced, we have actually disposed of a larger tonnage. The excellence of our products which have acquired a reputation all over the country, and the service of our Organization—The Concrete Association of India—which is always behind

our sales, have been chiefly responsible for this gratifying result. Large contracts were secured from Government and Public Bodies during the year under review, and unless some of the projects are held over for the time being, the next few years will see a considerable consumption of A. C. C. cement on this account. A promising line of development exists in the growing preference for Concrete roads. The C. A. I. has done notable work in demonstrating their utility and creating a demand for them. Other uses for Cement are also being popularized. There are great possibilities of development in this direction, and our Propaganda is now being directed increasingly to practical demonstration, in far-out districts and villages, of the various uses to which Cement can be put.

Price reductions had to be resorted to during the year to meet competition, and in certain areas where it was keenest, these reductions had to be of a drastic character. Whenever the situation warranted it, however, the rates were brought upto remunerative levels and recently, on account of the heavy rise in the prices of raw materials, consequent on the outbreak of the war, an all-round increase took place. The general price level still remains substantially below that of the pre-competition period.

During the year under review, two new factories commenced operations. The one at Rohri has a designed capacity of seventy thousand tons annually, and is ideally situated for meeting the demands of Baluchistan, Upper Sind and parts of the Punjab, apart from supplying the requirements of the reconstruction of Quetta. The factory at Surajpur in Patiala State was formally opened by His Highness the Maharaja of Patiala in June last, and started producing cement a little later. It has been very well laid out, and is situated in a large consuming centre. The last of our new projects, the Kistna Cement Works, in Bezvada, has just commenced production, and in this connection I am glad to inform you that we have been able to arrive at a working arrangement with the Andhra Cement Company, who own a smaller factory in the same district. The effect of this agreement will be to eliminate any unhealthy competition between the two parties. In addition to these three factories, we recently decided upon an extension of our Works at Okha, for which purpose we are transferring some of the machinery lying idle at our other Works. For the time being, this completes our programme of development. But in an industry such as ours, there must be continual expansion and rationalization, and our Prospecting and Development Departments are always on the move. New properties are being prospected from time to time, but it is only when a particular proposition has been thoroughly examined and has shown itself as offering special advantages that it is actively pursued.

Avenues for economies are continually being explored, and during the year substantial savings were made in the use of Coal and other materials and in Selling and other charges. The full effect of these savings will be felt in the next few months. For obvious reasons, I regret I am not in a position to give you any details of what has been done. It has been the policy of the Company to use, as

far as practicable, stores and materials which can be obtained or manufactured in this country. Trials are being continually made and a larger and larger number of orders is being locally placed. Our Workshops are being fully employed, particularly since the outbreak of the war, in repairing and manufacturing parts and in prolonging the life of machinery spares. Adequate depreciation has been, and will continue to be, provided and the value of our block maintained at a proper figure.

You will naturally wish me to say something about the prospects for the year. When there are so many uncertain factors at work, it is very difficult to make a reliable forecast. Since the outbreak of the war, a considerable upheaval has taken place in the economic field, affecting different countries in different ways. Due partly to natural causes and partly to speculative activity, commodity markets have brightened up considerably, and in their wake has followed a whole host of manufacturing industries. When the struggle in which the greater part of Europe is today engaged becomes intensified, other factors may emerge, necessitating a recasting of our ideas. It would be hazardous, therefore, to frame an estimate of the effects of the war upon any particular industry. The present position is that a considerable increase in the prices of various materials has taken place. In the case of the Cement Industry, this is bound to result in an increase in the cost of manufacture, and to have an adverse effect on profits, unless cement prices also are raised in a corresponding measure. But whilst in the case of other industries the rise in the prices of materials has brought about a more active demand for their products, the same has not happened in the case of the Cement Industry. Owing to high costs, there is less building activity in the country, and the depression is particularly noticeable in the city of Bombay, which is our largest single market, and where an additional factor in the shape of the Property Tax has come into operation. There is, at the same time, a prospect of a substantial export demand springing up, and your Company has already entered into several contracts for supplies to overseas markets. Also, as I have stated earlier, there is a promising field of development outside the building trade, which we are seeking to cultivate with all the resources at our command.

Our attitude must continue to be one of cautious optimism. We have a chain of factories efficiently run; we have a Sales Organization which has proved its capacity to meet every situation, and we have financial resources which enable us continually to maintain and expand our activities. We have finally the goodwill of hundreds of thousands of consumers in all parts of the country, to whom we have been supplying a first class product at prices which have been progressively reduced. So long as we can depend upon the maintenance of these tangible and intangible assets, we can face the future with a certain measure of confidence.

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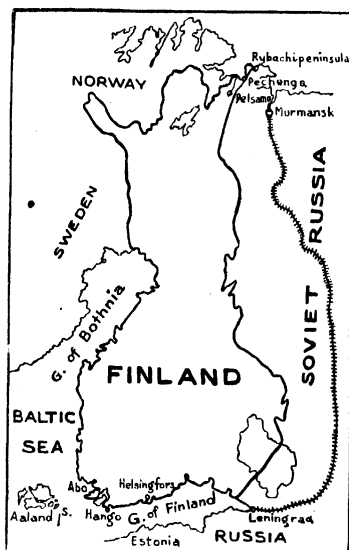
THE SOVIET-FINNISH CONFLICT

By MR. HRISHIKESH ROY, M.A.

ALL eyes are now rivetted on Europe which has again become the scene of a ruthless warfare that threatens to engulf and wipe out our civilization. Germany took the offensive by a brutal and pre-meditated attack on Poland, which brought in Britain and France to the arena of conflict. But what has taken the world aback is the policy of Soviet Russia which, strangely enough, concluded a pact with Germany, their erstwhile enemy, and shared with her the Polish spoils. Her recent attack on Finland has sprung on the world another big surprise and has led to a good deal of speculation as to her future policy.

The Republic of Finland, as it is to-day, was brought into existence during the Great War. Originally, it was under the Swedes who kept it under subjugation until 1809 for more than six hundred years. Then it came under the Czarist tyranny which continued until the Revolution of 1917 when the Soviet Government was set up. On December 6, 1917, the House of Representatives of Finland unanimously proclaimed Finland as an independent republic and a sovereign state and was recognized as such by the Allied Powers. Soviet Russia also confirmed the Finnish independence.

Finland, as the accompanying Map will show, is bounded in the north by Norwegian Lapland, in the east by Russia, in the south by the Gulf of Finland, in



MAP OF FINLAND

the west by the Gulf of Bothnia and Sweden, and forms one of the most important Baltic States. The Aaland Islands, overlooking Sweden and controlling both wings of the Baltic, viz., the Gulf

of Bothnia and the Gulf of Finland, have a great strategic value, because of their good harbours as well as their geographical position. But this group of islands has been assigned to Finland in accordance with the recommendations of the League of Nations. Although the League of Nations made neutralization and non-fortification of these islands a condition for its ownership, yet there is no gainsaying the fact that the ownership of these islands gives Finland a dominating position in the Baltic. In February 1939, Finland, in agreement with Sweden, decided to ask the other Powers to consent to the islands being fortified. Russia alone objected, fearing probably that they might be seized by Germany and used as a base for operations against Leningrad and the bottling up of the Soviet fleet. Russia owned these islands formerly, and its cession to Finland has deprived her of her predominant position in the Baltic, "the window to the west". With the formation of Estonia and Latvia, two other Baltic States, Russia was deprived of further outlets to the Baltic, leaving only Leningrad, the only outlet to the Baltic.

In the north again, Finland secured by the Treaty of Dorpat (October 14, 1920) an extension of her territory to include a part of the Rybachi Peninsula, which is the northernmost part of the District of Petsamo and constitutes the Finnish Corridor to the Arctic. Apart from mineral resources—nickel, for example, is found in considerable quantities—and inexhaustible water-power, Petsamo contains something which is vital—an ice-free, deep-water harbour in the Arctic with free access to the Atlantic. Finland thus obtained the two ports of Pechenga and Alexandrovsk, only

250 miles north of the Arctic Circle, which remain open throughout the winter months. It was to secure an open port that Russia built the Murmansk Railway and the Catherine harbour, the modern port of Alexandrovsk. When it is remembered that most of the Baltic ports are liable to be closed in winter, and that the Baltic itself can be turned into a lake under the control of the most powerful State on its shores, the true value of these ports will be appreciated.

Side by side with these territorial losses, Finnish trade with Russia dwindled to a large extent. Prior to the Revolution of 1917, Russian trade with Finland was carried on an extensive scale. With the formation of the Republic, however, a large part of this trade shifted to Britain, Sweden, Germany and other countries. But the bulk of the trade was carried on with the United Kingdom. From the Board of Trade Returns of England, we find that in the year 1938 the imports from Finland to the United Kingdom were valued at about £20 million pounds and the exports to Finland from the United Kingdom were valued at about £6 million pounds.

Russia had been nursing the grievances of these losses in territories and trade for a long time, and although the relation between Finland and Russia was not strained, yet it was not very satisfactory. In October 1921, the Karelian question cropped up. Eastern Karelia is a province of Soviet Russia situated to the east of Finland. By the terms of an agreement ratified in 1920, Russia guaranteed autonomy to this province and to the Karelian population of Archangel and Olonez (north-east of Lake Ladoga). Other articles dealt with freedom of

transportation and the rafting of timber on waters across the boundary line between Finland and Eastern Karelia. In October 1921, the Karelians revolted against the Soviet Government but the rising was suppressed. Finland, however, did not allow the Karelian question to be shelved altogether; for the Karelians were ethnically and culturally allied to the Finns and drew the attention of the League of Nations which was occupied with this question all through 1923. The Permanent Court of International Justice also deliberated over this matter and decided not to have anything to do with it, because Russia was not then a member of the League of Nations and might turn down its decision on the ground of its incompetence. The Council of the League, however, was not willing to leave the matter at that, and determined that this view of the Permanent Court should not in any way stand in the way of settlement. This resolution was also supported by the Assembly of the League of Nations. But the Commissar for Foreign Affairs, M. Chicherin, took up a strong attitude and backed by the Red Army declared Karelia a part of Soviet Russia.

Russian attitude henceforward was not at all reassuring and in March 1922, Dr. R. Holsti of Finland signed an agreement with Estonia, Latvia and Poland "to observe benevolent neutrality towards any of the Signatory States, which might be attacked without provocation and to consult immediately with regard to subsequent steps to be taken". But the Finnish Diet did not agree with the views of the Premier and refused to set the seal of approval to this agreement. The principle of policy enunciated and acted upon by the Diet was to avoid

treaty commitments of a military nature, which might infuriate its powerful neighbours and for some time this principle ruled Finland's Baltic policy. On June 27, 1924, Finland signed bilateral conventions with Sweden, Norway, and Denmark for compulsory arbitration. The Baltic States granted Russia all transit facilities in their ports to prove that she was not really cut off from the sea. Nevertheless, the Baltic States could not be absolutely free from the Russian bogey, and as a safeguard against possible attack tried to form a Baltic alliance. But the refusal of Lithuania to join any alliance with Poland led to its failure. The growth of Hitlerism, however, and Russo-Japanese tension in the Far East, prompted Russia to safeguard her position in the west as far as possible. She, therefore, became a member of the League of Nations and concluded a non-aggression pact with Finland in 1932, which was to have remained in force until the end of 1945.

But Germany's increasing strength consequent on the occupation of Austria, Czecho-Slovakia and Poland alarmed Russia. The German-Soviet Pact, however, signed in 1939 eased the situation for her and taking advantage of it, she started negotiations with Finland to get back peacefully those strategic points which would give her a commanding position in the Baltic. The negotiations, as already expected, fell through, because the fulfilment of the Soviet demands meant the infringement of the sovereignty of Finland, which the Finnish Government, as a self-respecting nation, could not allow. It is said that the Soviet demanded the cession of islands in the Gulf of Finland and Petsamo in the Far North, the demilitarization of the fortified zone in the south-east, an

undertaking not to fortify the Åland islands, and a military pact binding Finland to Russia. Finland turned down these proposals, because their fulfilment amounts to the surrendering of all authority to Soviet Russia. Russia saw in this refusal an opportunity of bringing about her desired ends, and when peaceful negotiations failed to achieve any tangible result, she declared war on Finland. She set up a puppet government to look after those territories which had been conquered by her and entered into a pact with this government, which virtually conceded all the Soviet demands. But the Finnish people have not recognised this Government, which has betrayed the cause of the whole country and appealed to the League to intervene in the matter. The League asked the Soviet Government to explain in unequivocal terms her objects in making such a wanton and merciless attack on Finland. The Soviet Government, intoxicated with power, paid no heed to it, and neither sent its representative to the League nor did it condescend to reply to the resolution of the League, as a result of which Soviet Russia has been expelled from the League.

The war is now going on ruthlessly and what its outcome will be cannot yet be guessed accurately. Finland is being backed up by Britain, France, U. S. A., Italy, and Sweden—Powers who carry on extensive trade with Finland and whose trade

interest will be jeopardised if Russia is victorious in the end. Reports are current that even Germany is lending a helping hand to Finland. There may be some truth in this report, because Germany, although an Ally of Russia, shrewdly suspects the movements of Soviet Russia. Germany knows fully well that if Russia conquers Finland, she may have ultimately full control over Sweden as well, which Germany will not easily allow. Germany has her eye on the Swedish ore and if Russia takes Finland, she may immediately attack Sweden. It is possible there is some secret pact with Russia, that Germany will allow Russia to occupy Finland, and Germany will occupy Sweden. These secret clauses may have been agreed to by the two Powers as a result of the recent Soviet-German Pact. Anyway, Russia has not been able so far to make much headway, probably because of the winter prevailing there. But with the advent of better weather, the overwhelming number of the Red Army may prove irresistible for Finland. Nevertheless, the sympathy of the whole world is with Finland and the Finnish people for the gallant stand that they have put up against such a formidable Power as Soviet Russia, and even if they are conquered, their heroism and gallantry will live for ever and serve as a beacon-light to guide and inspire other nations similarly placed.

The Revision of the Niemeyer Award

BY DR. P. S. LOKANATHAN

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WHAT is known as the Niemeyer Award in respect of the provincial share of income-tax has now been revised, and the effects of the revision on the financial position of the provinces have become the subject of some controversy. The controversy is, however, pointless; for clearly the purpose and intention of the Government of India Amending Order is to redistribute the share so as to favour the Centre to the disadvantage of the provinces. The argument that even under the revised scheme, the provinces would get in the next two years sums larger than what they had actually received during the last three years is irrelevant; for it is obvious that but for the change they would have been entitled to much larger amounts.

How and in what manner precisely does the change affect the provinces? To answer this it is necessary to refer briefly to the terms of the financial arrangement under the Government of India Act of 1935 and of the Niemeyer award. Under the Act of 1935 a definite percentage of the taxes on income other than Corporation taxes and taxes on centrally administered areas and those payable in respect of Federal salaries was not to form part of the Central revenues but should be distributed to the provinces. This percentage was fixed as 50 per cent. on the recommendation of Sir Otto Niemeyer. But owing to the then weak financial position of the Government of India, thanks to the depression and to the fall in the contribution of the Railways to the general

budget, it was provided that, for a certain prescribed period, the Government of India might be allowed to retain the whole or such part of this provincial share as, when added to the Central Government's own 50 per cent. share of income-tax and the Railway contribution would amount to Rs. 13 crores. Any excess over Rs. 13 crores was to be distributed to the provinces. The object was twofold: to enable the Centre to have a guaranteed sum of Rs. 13 crores from income-taxes and from Railway contributions and to afford the provinces an opportunity to share in the advantages of an improvement in the working of the Railways and in the revenue from income-taxes. This period was fixed as five years. But as it was felt that it would be too sudden and difficult if in the sixth year the Central Government were to give up completely the provincial share, another period was prescribed (also five years) during which the Central Government was to surrender progressively whatever provincial share it retained in the fifth year in five equal instalments, so that at the end of the second five year period provinces would come to enjoy the whole of their 50 per cent. share of the income-tax.

This then was the financial arrangement under the scheme of provincial autonomy since 1937-38. The share accruing to the provinces under the scheme was arrived at by finding out the actual proceeds of income-taxes collected by the Government of India and adding thereto the Railway contribution of that year

and deducting from this combined figure Rs. 18 crores. The balance was the amount distributable to the provinces. For example, in 1937-38 the income-tax receipts (after deducting the amounts attributable to taxes collected in central areas, taxes paid from central revenues and cost of collection) amounted to 11.55 crores. Railway contribution was 2.88 crores. The total being 14.43 crores, the sum distributable to the provinces was this figure less Rs. 18 crores, i.e., Rs. 1.63 crores. In 1938-39 it was 1.12 crores, for 1939-40 it was 1.78 crores. In these years the amount retained by the Central Government out of the provincial share was 4.89 crores in 1937-38, 4.95 in 1938-39 and 4.54 crores in 1939-40, the average amount retained during the last three years being a little over 4½ crores.

The new scheme substitutes a fixed Rs. 4½ crores as the amount to be retained by the Centre out of the provincial share, and thus at one bound knocks out the whole basis of the old scheme which linked up the Centre and the Provinces in a common interest in the general economic recovery and in the fortunes of railways. With the increase in the income-tax receipts on account of war conditions and on account of the excess profits duty in so far as that applies to individual assesseees and with the increased earnings of railways on account of war conditions and increases in rates and fares, it might well be expected that the Government of India would have been able to secure for themselves Rs. 18 crores out of the railway contribution and its own 50 per cent. share of the income-tax without retaining any portion of the provincial share. In that case, the provinces would have been entitled to

get the whole of its prescribed share of 50 per cent. in 1940-41. This was no mere possibility. With a railway surplus of Rs. 5 to 6 crores and income-tax receipts of about Rs. 15 crores, the provincial share of 50 per cent. could well have been secured. But under the new arrangement 4½ crores would in any case be deducted from their share and only the balance would accrue to them. This certainly is a disadvantage. The argument that may be urged on the other side is, of course, that the needs of the Government of India on account of the war have greatly increased, that additional taxes that have been imposed by railways and on excess profits were definitely aimed at securing larger revenues to the Centre, and that although provinces would not share in these advantages, they would not be injured by the new arrangement as they would still get as much as, if not more than, what they have been getting during the last three years. All this may be true, and allowance must also be made for the fact that the scheme is part of war finance. But it cannot be denied that the revision is a violent departure from the arrangement only recently arrived at, and that a revolutionary change of the kind has been effected without regard to the spirit of the Federal Constitution, which implies consultation of the provincial governments. As the latter are not functioning normally in many provinces, the so-called consultation means little in reality.

Further, it was the intention of the original scheme to interest both the Central Government and the Provincial Governments in the financial improvement of the working of the Railways, and at no time was it implied that the benefit

of such improvement should accrue to the Centre alone. Indeed, Sir James Grigg, the Finance Member, in presenting the budget in 1937-38 and in subsequent years clearly stated that the Government of India was in effect sharing the railway surplus with the provinces. To quote his own words in presenting the budget for 1938-39: "In effect we are entitled to retain Rs. 145 lakhs out of the Railway surplus and the amount distributable to the provinces is consequently estimated at Rs. 138 lakhs." Far from giving support to the new theory that increases in railway surplus should go only to the Centre, he was definitely for the sharing of the surplus by the provinces. The effect of the new arrangement is definitely to deny to the provinces the right to a share in the growing revenues from railways and from income-taxes, and to dash the hopes of a larger revenue from income-taxes.

Nor is this all. The arrangement by which in any case Rs. 4½ crores would be retained by the Government of India from out of the provincial share during the fourth and fifth year has a serious effect on provincial finances in the next five year period during which the Central Government is to relinquish progressively in five equal instalments the whole of what they actually retained in the fifth year. But for the new scheme, what the Government of India would have retained in 1941-42 would have been either nothing or a very small amount. It means that the provinces would have been able to get nearly the whole of their due share right from the beginning of the second five year period. But now that the

Government of India have retained Rs. crores, they would have to give up only at the rate of 75 lakhs each year and would retain in the first year of the second period 450 lakhs less 75 lakhs, i.e., Rs. 375 lakhs, in the second year 300 lakhs and so on. The result is that the provinces have been definitely made the poorer by allowing the Centre to retain during the period of the progressive relinquishment of provincial revenues a very much larger share than would have been the case. That this is of serious concern has been realised by some provincial governments which have made due representations to the Government of India. It is probable, nay, even certain, that the new modified scheme will not be allowed to stand a moment after the war is over. Federal finance will once again be in the melting pot. Already the Employment Tax of the United Provinces, which was apparently quite within the purview of the provincial government, was prevented from coming into operation by the Parliament's amending the scheme of federal finance. Each brick that has gone into the edifice is being taken out. There is, therefore, no doubt that the basis of the financial arrangement between the Federation and the Provinces will have to be gone into once again as soon as the war ends, if not earlier. The revision of the Niemeyer Award is an indication that the financial arrangement under the Act would not stand the strain of a war. Unfortunately, the constitutional crisis in the provinces, instead of postponing any modification of the plan, curiously enough has hastened the breakdown.

YOGA AND DR. PAUL BRUNTON*

BY SIR JOGENDRA SINGH

I am indebted to Dr. Paul Brunton for putting me wise regarding his views. I read his books with deep interest. His tranquillity and peace on the Himalayan heights, his visions on the Pyramids of Egypt, his discovery of the Maha Rishi raised hopes which could not fail to awaken an interest in his personality. I admired the spirit of steadfast search which brought him to India and his devotion to the cause of liberation of the soul.

I was surprised when I noticed the new orientation of his mind which his letters in the *Statesman* revealed. I happened to be in Mysore and by accident heard that Dr. Paul Brunton was there. I sought an opportunity of meeting him, which he afforded without hesitation. The version of our short conversation, which he has given, is correct. Indeed, words are mere counters and rarely convey what lies at the depth of a soul. Even those whose hearts beat in unbroken sympathy, rarely reach the deeper states of the mind; much less of the soul. I have always held that only a Yogi could know a Yogi. We only see what our eyes are capable of seeing. We only understand what our mind is capable of understanding. I gathered an impression that the path of action was drawing Dr. Paul Brunton away from the path of contemplation. In writing about him I wished to provoke him to an answer. I wished him to say, in what light, he held his most valuable psychic and other

experience. I am glad I have drawn an answer. There is, nothing more to be said about it.

It was not my purpose to reflect on the changing moods of Dr. Paul Brunton's mind. I wrote, with no other intention but to say, that the failure of men even of those most advanced on the path of spirituality, did, in no way, detract from the truth of yoga. They who look upward and attempt an ascent are like climbers, who dare the conquest of Everest and return without reaching the summit.

I was not aiming at Dr. Paul Brunton, in my remark, when I spoke against those who attempt to teach yoga etc. So far, as I am aware, he has never professed to teach or claimed any special powers, except, recording in winged words, illuminations that have been his. But there are others both in the East and West who lay such a claim, who found schools and Ashrams, and are ready to instruct. Their methods do not differ much from that of Teachers of physical drill.

In the last paragraph of my article, I paid a tribute to Dr. Brunton's courage. After all no one can do more than be faithful to the inner light. No one is what he was and no one knows what he would be. To be imprisoned in the low vaulted past, is to suppress the tidal waves that lead to final triumph.

I can say little about yoga with any authority. I am far from even the first stages of realisation. I have yet to learn how to disperse waves of mind that darken and hinder. All I can say, from personal experience is, that the science of yoga has its own laws, which, if followed, brings definite results, that it is not necessary to seek the True Teacher; the true teacher is always waiting for the seekers, who are prepared to receive the instruction. They wait for those who, with a single hearted devotion, have offered their Egoism as an oblation to the purifying fires of Truth and are ready to follow the path.

* Sir Jogendra Singh's article—"Paul Brunton on Yoga"—appeared in the January number of this Review. Dr. Paul Brunton replied to the criticism in the February number under the title "My Views on Yoga". Sir Jogendra Singh has now his last words on the subject, with which the correspondence will close.—[Ed. I.R.]

Rural Reconstruction Training for 1940

By DR. D. SPENCER HATCH, B.Sc., M.Sc. in Agr., Ph.D.

(Directing Martandam Practical Training School in Rural Reconstruction)

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MERE lectures have little use in teaching processes of action, and Rural Reconstruction in action. A school for Rural Reconstruction in which the students sit in classes more than a portion of the day is not giving very valuable training.

This being true, any school for Rural Reconstruction, which depends on visiting lecturers, however eminent the lecturers may be, is a poor school. Rural Reconstruction can only be taught by demonstration; showing the students exactly how to perform the different processes; and leading them to take active part in these demonstrations, so that they surely know how to perform the operations. It follows, obviously, that the teachers must be actual workers in the Rural Reconstruction field, which is being used as the laboratory and the basis for the teaching. It follows, further, that an established Rural Reconstruction programme in action is essential for any effective teaching in Rural Reconstruction. This means that Rural Reconstruction cannot be effectively taught at some place removed from an active Rural Reconstruction work, although too often this is attempted.

A DAY AT THE SCHOOL

The oft-asked question: "How do you do your teaching at Martandam?" may be best answered by detailing a typical day in our school. At 5-30, the students will be up making ready for the practical work at 6-30. "Practicals" are worked in small groups of six or less, each under a staff member who is a specialist in his subject. One group will be engaged in agriculture: gardening, planting, pruning and grafting of fruit trees. They will not be playing at work; they will not be putting in plants which are to be left to die as soon as the lesson is over. They will be planting and tending according to the actual agricultural and gardening plan of the Centre which carries on the year around.

Another group will be preparing food for the cattle and goats and taking care of these animals. A third group will be feeding and taking care of the poultry, both small chicks and grown fowls. A fourth group will be looking after bees, either at the Centre or in the villages near-by, sometimes bringing in new swarms which they take from trees or caves.

A fifth group may be helping with the Co-operating Egg Marketing Society or with the Bee-keepers' Co-operative Society, or working among the books in the Co-operative Circulating Library; or in the Weaving School; or preparing and packing products for sale. On certain days all the groups may be out in the villages making surveys; general economic surveys; or specialised surveys finding out the condition regarding bees and bee-keeping, or poultry and poultry-keeping, health and sanitation, cattle and goats and buffaloes, temperance, or other information which we require as bases for future work. Surveys, village exhibitions and similar demonstrations require a full morning or often a full day, but practicals otherwise fill an hour and a half always to running over.

Bath, breakfast, and students are ready for the class room, short devotions together, and two hours of lectures and demonstrations. From 11 to 2-45 broken by lunch at noon, there is time for drama practice, reading, and a bit of rest. Then another hour of lecture or demonstration in the class room before tea. After tea when the students are not out in the villages conducting exhibitions or other programmes, they are participating in and learning games, which can be played in the villages with little or no equipment by all villagers for the benefit of health and to give much-needed fun and recreation. From 6-45 for an hour an especially interesting programme is planned, either a visiting lecturer, reports on findings in the surveys, campfires, entertainments by boys' or girls' groups. Lights out at ten o'clock.

The class room programme comes only three days in the week. The other three days the students are out in the villages with the staff members actually taking hold with them and with the village leaders and the village people in helping with whatever the villagers are doing to improve their life, their health, their income, and their happiness. The students of the Martandam School spend a full half of their training in field work.

Rural Reconstruction must be particularly adapted to the local areas. To broaden their ideas of adaptation, the students go for blocks of time during the course to two other Centre areas, which are examples of other kinds of rural reconstruction development, equally valuable to study as a foundation for the work they are going to do anywhere in India, Burma or Ceylon.

The Paraniyam Rural Reconstruction Centre and Extension Area, seventeen miles away, has been most successful in copying Martandam but has developed more important individual features of its own. Here work an exceptional number of honorary village leaders, who imbued with a vision of greater abundance, and a conviction of their responsibility and ability to help, set an example to all villagers—an example which must be followed widely if India's villages are to be shown the way upward. Here the students join with the honorary leaders in the many-sided work they are doing.

Then at Collannore, ninety-one miles distant, the students find a rural school as the Centre. The 250 pupils do practical work two hours every day, along with and in addition to the usual studies of the State curriculum. The teachers in their spare time carry on Extension activities in the homes of these pupils and in the homes of other villagers in the country around.

THE ADVANCED COURSE

The Advanced Course of Martandam marks a most encouraging progress. The course is designed for those who have successfully finished the comprehensive studies of a four months' course. Any student who wishes further preparation, selects two lines of Rural Reconstruction in which he is most interested and in which he will be most intensively engaged later in active service, his first choice a major subject, his second a minor. He then with the direction and help of the staff, selects a village where he will carry out these studies, preferably a place where little has been done to help the people in the selected two lines. He makes a survey, learns all about conditions as they exist, and finds out what must and can be done to improve those conditions. He then leads in bringing about as much improvement as he can.

Before he finished his course, he writes a thesis account of all he has found out, all he has accomplished, and his recommendations of what further should be done and how to do it. The help of the permanent staff supports the student at all times, but he stands on his own feet and is not treated as a school-boy. Men and women who choose this more thorough training are naturally among the best who come. It takes a very good student to work out such a problem to a successful conclusion in the four months of the course. Some of us know from experience how hard it is to make ourselves do what is necessary each day toward the goal of a practical study, when there is not a set time schedule.

This more thorough training gives the greatest satisfaction to us who, both because of the difficulties of Rural Reconstruction in India, and the immeasurable possibilities, want a goodly number of the best possible trained workers to join us in the field.



TURKEY AND THE ALLIES

By MR. MAQBOOL AZIZ ANSARI

ONCE again the wheel of international politics has reversed itself in the Eastern Mediterranean. Twenty-five years ago, Turkey in alliance with Germany was at war with the *Entente* Powers. She had, with the aid of German warships, the *Goeben* and *Breslau*, bombarded the Russian port of Odessa. British and French troops were rapidly advancing against Turkish forces in Mesopotamia.

To-day, Turkey is neutral but is committed by the tri-partite mutual assistance treaty of October 19, to support Great Britain and France if these Powers go to war in the Mediterranean, or if they come to the aid of Rumania and Greece as a result of earlier pacts with those countries. Turkey, moreover, is to receive large credits, reported to be £60,000,000 for munitions and supplies. Germany has accepted the Pact as being directed against her, intimating that Turkey may yet find herself in the position of Poland. Soviet Russia has yet to make her position clear, although she professes that her traditional friendship with Turkey is unaltered. Italy, as in 1914, is still neutral.

The recent diplomatic manœuvring for Turkish favour, including the three weeks of negotiation at Moscow between Turkish Foreign Minister Shukru Saracoglu and Molotoff is hardly a new phenomenon. The shores of the Bosphorus, since the evolution of modern nation-states, have witnessed the comings and goings of diplomats, striving by cajolery, bribes, and threats for either the closing or opening of the Straits between the Black Sea and the Mediterranean or the preservation or dissolution of the Ottoman Empire, according to the current phase of their respective national policy. Since the Lausanne Peace Conference, 1922-23, the Republic played no favourites as long as collective security seemed possible. With the failure of collective security, however, and the relapse into a new struggle for balance of power in Europe, Turkey has once again found herself, not only being wooed but also forced to choose among her suitors.

The Republic, one-third the size of the Empire, but now compact, unified, and imbued with new vigour, still stands at the gateway into Asia. It has re-fortified the Straits. Once more it is the dominant power of the Eastern Mediterranean, not as in Imperial days, because of its territorial magnitude or the lingering prestige of the Ottoman dynasty, invested with the double authority of Sultan and Caliph, but because of the growth of its strength and resources under the late Kemal Ataturk, and his associates, including Ismet Inonu, now President.

For a time in early October last, it appeared that the tri-partite treaty, fore-shadowed by an earlier agreement of last May, might become a scrap of paper before it was signed. The text, although ready in September, had been withheld from signature with the consent of Mr. Chamberlain until after Mr. Saracoglu's visit to Moscow. At Moscow, the intrusion of German and Bulgarian influence, the seemingly unlimited aspirations of the new Soviet imperialism and the long delay in opening the negotiations caused Mr. Saracoglu to appear as merely another minister in the procession travelling to a Soviet Berchtesgaden. His forthright rejection of the terms put forward by Moscow, as being inconsistent with obligations already undertaken by Turkey, while an ostensibly friendly leave-taking took place between Molotoff and himself, has raised the question: 'What sort of man is this Turkish Foreign Minister who said "No" to Stalin?'

This 52-year old Turk has behind him a distinguished career. Born at Odemish, he studied at the Mulkiye School and then went to Switzerland to study law and economics at Geneva University. Returning to his native country, he became one of the earliest adherents of Kemal and of his programme of a national movement to wrest Turkey from the victorious Allies. In 1919, at the age of 32, he was elected as a Nationalist deputy to the Ottoman Parliament at Constantinople. When Parliament was closed by British troops, the Nationalist cause continued to absorb his efforts.

In 1928, he was elected a member of Mustafa Kemal's Peoples' Party to the Grand National Assembly, to which he has continued to be re-elected.

In him the late Atatürk found outstanding qualities of ability and judgment. He became Minister of Finance, one of the most difficult posts in the new Republic, handicapped by impoverishment and tangled finances. His duties, which also covered the negotiation of the Ottoman Debt, became more than his health could stand. He was forced to retire from active public life. In 1931, however, he went to the United States to seek a loan and increasing trade facilities. His straightforwardness and his unflinching good humour brought him commendation from all over the world. It was these qualities upon which he drew to the fullest in coping with the web of negotiations at Moscow and in defending the Turkish point of view in the face of unfavourable odds.

A variety of factors seem to have influenced Turkey to commit herself to Great Britain and France even at the expense of alienating Russia and of dislocating her economic system, largely dependent on German markets. The avowed aims of Great Britain and France in peace and war—the maintenance of peace, restraint of aggression and destruction of international lawlessness—coincide fundamentally with those of the Turkish Republic. With the accession of Alexandretta, Turkey claims to be a 'satisfied' state. She, therefore, like England and France, seeks maintenance of the *status quo* in the Mediterranean area.

Turkey sees no threat to national independence now at the hands of Great Britain and France. The Axis Powers are viewed with no such confidence. The expansion of Germany by force and by threats in recent months has alienated Turkey's sympathy and has given point to Turkish suspicions that the renewed *Drang nach Osten* under the label of *Lebensraum* threatens not merely the Balkan *Entente* standing as a bastion to the shrunken European hinterland of Istanbul and the Straits, but also Turkish liberty of action. Diplomatic and economic missions from Berlin, offers of credit, reassuring notes from the Wilhelmstrasse and the appointment as special envoy to Ankara of von Papen,

regarded in Turkey as the man who paved the way for the 'destruction of Austria, have not allayed Turkish apprehensions.

If Turkish opinion has come to fear Germany, it has always mistrusted Italy. It seeks Italian friendship, but as long as Mussolini speaks of re-creating the Empire of the Caesars and as long as he maintains air and submarine bases in the Dodecanese off the Turkish coast, Italy will remain Turkey's Private Enemy No. 1. For Turkey, the treaty has the merit of holding Italy in check in the Mediterranean.

On the Soviet side, the immediate official statements went no further than the declaration that Turkish-Soviet and Soviet-Nazi relations have been unaffected by the treaty. The reported demands for the cities of Kars and Ardahan, once in Russian possession, have introduced a new aspect. The Russian attitude remains obscure. On the one hand, an eventual agreement on a diplomatic formula embodied in a Soviet-Turkish mutual assistance pact is not precluded. It can be argued, in fact, that Stalin is not averse to acquiring a foot in both camps. On the other hand, certain factors point to a detachment from Russia on the part of Turkey. Twice previously, on the same question of the control of the Straits, in 1922 at the Lausanne Conference and in 1936 at the Montreux Conference on the Straits, Russia has assumed the right to demand in peremptory tone the closing of the Straits to non-Black Sea naval forces. On both of these occasions, Turkish friendship visibly cooled.

In addition, the Turkish conviction that the historic Russian aspirations for Constantinople, the city of the Tsars, had been relinquished by the Bolsheviks seems to be badly shaken by the occupation of Poland, the demands on the Baltic States, the plans for the partition of Rumania and the reported aspirations for Turkey's eastern provinces. It may be confidently expected that a good share of the British and French credits to Turkey will be spent on re-enforcing the defences at the Black Sea end of the Bosphorus as well as the defences around Istanbul and the strategic railway recently opened in north-eastern Turkey near the Russian frontier.

The present pact has been hailed as a diplomatic triumph by Great Britain and France. It does alter the balance of power in the Eastern Mediterranean in favour of the Allies. It places the control of the Straits in the hands of the anti-Hitler group and thereby opens the possibility of Allied aid to Rumania. It creates an additional reason for Italy to remain neutral, and as such may be actually more welcome in Rome than Italian press comments would indicate.

The pact is not all pure gain to the Allies. The proviso that Turkey is not bound to take action which will bring her into war with Russia may, in certain cases, nullify the treaty. Thus, Russian or joint Russo-German action in Rumania or threats by Russia to regard any given action as a *casus belli*, such as permitting Allied warships into the Black Sea, might force Turkey to stand aside. One suggested advantage of the treaty would thereby be lost: the opportunity to interrupt Soviet transport of supplies to Germany across the Black Sea.

In Turkey itself, the pact and the military conversations following it have been warmly welcomed. The news of credits from the Allies has been received with gratification, not merely as means to re-enforce defences but also to bolster the economic system already hard hit by the war. In the meantime, the Turkish Government will continue to prepare for all eventualities. The Turks have long believed in self-help. It is the lesson which Munich and the fate of Poland underlined for Turkey and other small powers.

The Turks, inheriting a long military tradition, are proud of their army, built on universal service, which they contend, is well officered and well equipped. The navy is not large, although it contains the reconditioned battle cruiser *Goeben*, renamed the *Yafuz Salim*, and a number of new vessels including several submarines built in Germany. The air force, comprising some 400 planes of all types, is small according to European standards, but its personnel numbering 8,400 is very well trained. These forces, together with

a new national spirit, the recently developed resources and the resolute, even obstinate, courage which won for the Turkish soldier the reputation of the best defensive fighter in the last war, will make of Turkey, if she takes up arms, a power to be reckoned with in the Eastern Mediterranean.

Germany will not fail to make every effort, directly or through assaults on Turkey's neighbours, to nullify the pact, or to separate Turkey from England or France. Much also depends on the eventual objectives of Stalin and the methods employed to attain them. Italy's final position must be reckoned with as well as the reactions of the Balkan and Middle East countries, on whom increasing pressure by the opposing groups will fall as the war of economic attrition continues. It is clear that in spite of the rapid events of the past few weeks, the final pages of the present chapter of the struggle for the cross-roads between Europe and Asia are far from having been written.

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March 40.

WOMEN AND MARRIAGE IN INDIA

By MRS. K. RADHABAI SUBBAROYAN

THE title of this book * raises hopes in a reader to expect some interesting information on the subject of "Women and Marriage in India". But while reading it one wonders first whether the author was a foreigner whose object was to condemn the Indian people, particularly the Hindus. Later, however, there is some severe comment on religious beliefs and institutions in general, which is not likely to come from the pen of such a writer. The author of this book does not seem to entertain much respect for any religion, and even Buddha "created a religion which was driven out of India after almost ruining the country". He attempts to prove his theory that all religions, particularly Hinduism and Islam, aim to keep woman under subjection to man. The book opens with a strong attack on the idea of "sanctity of matrimony". The reader is taken to the ancient days of Manu and Moses to show that even from those olden times "marriage was the one institution which was unscrupulously used to bring about the fall of women".

The author states that the main object of marriage in a "patriarchal community is to define a man's economic obligation in the matter of supporting children" and that only in such communities wherein this obligation is entirely paternal do we find any sanctity attached to marriage. He also affirms, however, that the institution of marriage "has its roots in iniquity". Again, after pointing out that it ill behoves us to retain in modern times customs suited to the conditions of our ancestors, he expresses great appreciation of the matriarchal system which is even more ancient. Marriage under matriarchy "was a very liberal institution, which Pandu described as analogous to the love making of kine". Is this the reason for his supporting the matriarchal system as against the 'institution of marriage'? It is doubtful how those Hindus who follow the matriarchal law, like the Nayars whom he admires, will appreciate this reason for his appreciation.

Complimentary remarks about any section or community in India are conspicuous by their scarcity, and the Nayars alone are singled out for much appreciation. It is curious that the writer who is inclined to condemn religious customs and caste differences should at some length point out that the Nayars are Aryans. He mentions that according to a legend the Nayars are only nominally Sudras as "Parusurama decasted them and made them Sudras". Sex freedom among them is excusable as a certain degree of it is inevitable when they are hemmed in on every side by powerful Brahmin patriarchates who take advantage of the matriarchal structure of Nayar society. The Nayars offer us an example of the sanity of marriage as opposed to its sanctity. No mention is made of the repeated attempts made by Nayars themselves to have their old laws relating to marriage, divorce and inheritance amended on the ground that they must be modified to suit modern conditions.

The picture of the pigeon-hole family of our cities and his prophesy about their children are rather alarming and any one who is well acquainted with the life of our middle-classes in the cities will realise that the picture is overdrawn and unkind. Perhaps, the author makes a rash generalisation from some particular instances that he is aware of, just as he seems to do when he states "we have our country infested with ugly, stupid, unhealthy, undesirable women, especially among the middle classes". He condemns the joint-family too, but only of the patriarchates. Evidently he finds nothing that is good in the institution of marriage and in conventional family life in India. Not even the existence of many happy homes where relations between husbands and wives are cordial and even exemplary affects his opinion. He deplores that leadership in India is poor and recommends that in order that "the country may have a chance not only of throwing up an occasional genius, but also of raising the average level", we should increase the number of families who "through English education and by judicious selection,

have combined in them the good points of the Eastern and Western family life".

The concluding chapters reveal that the author desires that the present social structure should be pulled down and a new one set up, where there will be complete sex-equality, where boys and girls will have full freedom to study, love, bathe, dance, play or work together, without the restraint of any kind of segregation of the two sexes, where divorce will be the rest of marriage, where a wife will be entitled to receive direct from her husband's employers a definite portion of his salary and also herself be free to undertake any kind of work, leaving her children with 'proper trained servants' as too much mothering is as injurious to children as over-feeding. Girls may be selected by the State, having due regard to their physical and mental fitness, given training in the duties of motherhood with diplomas for worthy candidates. Such women may be held up as examples to others and they may be paid so much per child to a maximum of, say, three or four children. The closing chapters of the book are as confusing as the earlier ones.

The book, on the whole, reveals a detailed study of the subject, not only with regard to India but also other countries. A good portion of the contents is interesting and would have been valuable if the author had not attempted to interpret it for the purpose of supporting his own theories on social problems, which are not quite clear. This has resulted in statements which appear to be contradictory and, therefore, puzzle the reader. Any one who has the welfare of women deeply at heart, cannot help regretting that so much industry and effort to espouse their cause, which apparently is the object of the book, might do more harm to it than good. The bitterness of the attacks on ancient writings and religious beliefs and customs might, on the one hand, strengthen the opposition to women's advancement and, on the other hand, it might rouse sex-antagonism among our ardent feminists. Expressions such as 'treating women as chattel', 'sex-slavery', 'without free women there can be no free men', 'enslaving

women men become slaves', might be greatly appreciated by the latter and be good slogans for their platforms. The anti-Hindi agitators will be interested to read the remarks "on the ardour with which the Dravidians of the South read the Ramayana—a work in which the right half of their ancestors are described as demons and the other half as monkeys".

In one's efforts to improve our present social conditions, is it necessary to lay the blame for the hardships of any section of our people on the shoulders of men of very olden times, presenting unpleasant quotations dug out of ancient literature in a manner which might cause racial, caste, communal, or sex antagonism? A reader keenly interested in social reform opens the book with pleasant expectation and closes it with disappointment.

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ANGLO-INDIAN MUSE OF EXILE

BY PROF. AMARA NATHA GUPTA

(Dungar College, Bikaner)

OF the three topics, according to Sir Henry Sharp with which Anglo-Indian verse mainly deals with, Indian history, India's religions and European's every-day life in India, the most characteristic examples are those which have for their theme the 'woes of exile' in the 'Land of Regrets' with which their poetry is profusely coloured. The Anglo-Indian versifiers, the word Anglo-Indian not only including the domiciled community of them in India but also persons who have spent a substantial portion of their lives in India, always viewed India with the cryptic phrase of a land of 'remunerative exile' and the poetry which owes to the impressions in a strange land on the minds of the foreigners, illustrates the note of exile, the first distinctive note of which was struck in the early nineteenth century and has continued to be sounded remarkably in a variety of moods and degrees of difference upto the beginning of the twentieth, when the spirit of exile was submerged by that of a civilisation which has for its weapons the aeroplanes, the steamships, the railways and balloons. The note of exile developed, exhibited itself in the literature of the times, faintly heard and disappeared ultimately as the conditions political, social and economic changed. On examination this kind of literature shows itself coloured by the spirit of the times, and to elucidate its varying degrees of intensity at different periods of the century is the aim of the present essay.

Despite the attempt of the Anglo-Indian to provide an exterior of a reckless challenge and merriment to life in the form of robustious stuff, hunting, pig-sticking, claret, beer, eight trim-bearers uniformly dressed to attend your palanquin of modern taste at breakfast, a shining plate arranged with splendour, kill-time visits, chit-chat parties, fiddle-faddle and playing with the ladies, the feeling of uncertainty and disgust evoked by an alien life is frequently to be met with, for life was precarious and death imminent

The earliest splasm of the feeling of wife's absence a characteristic form of the poetry of exile, is to be traced in Reginald Heber's 'Lines addressed to Mrs. Heber'. Mr. Heber misses her at the 'dawning gray' when reclined on the deck he is in careless ease or when he guides his steps by 'Gunga's stream'. Soon the wish shoots meteorically from his heart:

If thou wert by my side, my love
How fast would evening fall
In green Bengala's palmy grove
Listening to the nightingale.

The distance is of the Seven Seas and the poem ends with a ring of the drowning of personal grief for a strong sense of duty which guides his course onward 'O'er broad Hindustan's sultry mead o'er bleak Almorah's hill'.

Another is John Leyden's 'Ode to an Indian Coin', not a craving of a husband for a wife divided from him by the deep, but the outcry of a 'vile slave' torn from country love, friendship, 'to memory's fond regrets the prey, torn from Esk or Eden's classic wave. The poem is a thinly veiled autobiography of Leyden, wherein the poet in lines of real sentiment contrasts it with his own happiness and in utter despair throws it 'to mix it with thy kindred play'. The not very uncommon sentiment of an exile in the Anglo-Indian Poetry reaches a high level of poetic feeling here where the simplicity of theme is inextricably bound with the plainness of utterance.

In 'sea-girt Sagur's desert isle', the poet in an intense agony cries out for the action of retributive justice:

Strange deeds of blood have there been
[done,
In mercy ne'er to be forgiven,
Deeds the far-seeing eye of heaven
Veiled his radiant orb to shun,

and all this despair for:

A mother brought her infant here,
She saw its tender playful smile,
She shed not one maternal tear,
She threw it on a watery bier:
With grinding teeth sea-monsters tore
The smiling infant which she bore.

The incident suggests thoughts of despair in the poet's mind and turns him in disgust to remind him of his own country.

In Leyden's "Ode on Leaving Vellore" amidst a poetic apostrophe to "Vellore's most-girt Towers" stealthily creep in the thoughts of exile:

- Yet not for this I muse unseen,
Beside that river's bed of sand;
Here first my pensive soul to cheat,
- Fancy portrayed in visions sweet
The mountains of my native land.

As early as 1811, an Anglo-Indian poet anonymous, on the arrival of the ship refers to the inauspicious hour from which dates the bitter torments of a wretched fate:

Curse on the ship in evil hour that bore
My jolted frame to India's burning shore.

He was deluded in listening to the tales they told of lands—

Rich in mines and rivers streaming gold,
Whence twelve short years in Luxury's lap
[beguiled,
Would bear me homeward, Fortune's
[favourite child.

At the constant deluge of insects from the cockroach to the caterpillar and other thousand forms of variegated hues that parade the table, the poet ironically mutters:

O England, show with all thy fabled
[bliss,
One scene of real happiness like this.

The poet regrets:

Alas, the service is not what it was
How much degenerate from those golden
[days,
When money streamed a thousand different
[ways.

From the foregoing survey of the poem, the poet's regret owes to the changes of 'service' from what it was to its present state when 'touch but the money and you lose your caste', swarm of insects defiling every plate, followed by a sweet recollection of Home, and the breach of the promises of golden vistas offered him when he started from Home.

Another example of the Anglo-Indian versifier of exile is Trego Webbs who, in a mood of melancholy in his Indian

Lyrics, recollects the "happiest of the Western Isles" in a dream and the dome of many-coloured glass breaks into pieces.

The Sun is set; we'll dream no more;
Vainly for us the vision smiles.

How splendid is her taunt—

Thy slaves and not thy sons are we.

In her the sense of exile is tinged with a deadly spirit of challenge and the despair with a bitter taunt.

Henry Meredith Parker in his 'The Return from India' harps on a different chord in the poetry of exile when with a self-gratifying look he surveys the rag that he anyhow has escaped from the severe ordeal of a stay in India:

I sit beside my lonely hearth,
Long years of toil and exile past.

On the Anglo-Indian's return home, a melancholy of a different tone seizes him though not one to which he was a prey in the 'long years of toil and exile past' on the Indian soil.

Henry Torrens in a ballad dedicated to the Junior Members of the Bengal Civil Service and intended to have been sung at the Albion Tavern on the occasion of a Viceregal recent Inauguration Dinner in 1836, dwells on the paucity of opportunities for a young Englishman. The fact is that Lord Brougham, Hume, Grote and 'vile Lord John have 'dished' our only chances and swamped the aristocracy, sacrificing the younger son to the heat of Bundelcand, an excellent provision for the younger sons, to discharge the elder's debts, without sinecure or mastership in chancery here. The ballad explains the cause of the influx of the Englishmen and only indirectly hints at the broil of Bundelcand to escape starvation at home.

A failing bar, a failing bench and what
[must most disgust is
No hope for briefless barristers, no ho!
[for Lord Augustuses.

A feeling of a want of suitable avenues at home soon is followed by an acute consciousness on the one hand of narrowing the opening of appointment as officials in a foreign land with a sense of keen competition among candidates coveting the prized posts and of an

increased amount of an accumulation of red tape and drudgery of the office routine. An expression of the different kinds of sentiment in the 60's, 70's and early 80's is observed in the poetry of Bignold who in "The Successful Competitor—1863" bemoans for the palmy days when writers revelled in barbaric gold, when each auspicious smile secured a gem from merchant's store or Rajah's diadem. The service now is on the wane and notice the contrast now:

Chained to the desk, the worn civilian
[now
Clears his parched throat and wipes his
[weary brow,
Bound by his oath at every boor's behest
To hear, examine, sift, record, attest.

The Anglo-Indian poetry of exile reached its culmination, its apotheosis in the poetry of Rudyard Kipling especially his 'The Galley Slave' and Sir Alfred Lyall's 'The Land of Regrets'. The tale of the woes of Anglo-Indians in a foreign land Rudyard Kipling has drawn with the greatest intensity of pain and the latter describes the 'Scorn of that pleasant land'. Was it the clinking sound of gold or the breath of its odours, or the lore of the sages, the tales of her glory, the count of her honours, which tore him from the fair country that reared him:

What far-reaching Nemesis steered him
From his home by the cool of the sea?

The poet is racked with duns and diseases and recollects as he lies on his back in a 'lone bungalow' the England's sea-breezes and is the wiser for the blunder he committed in youth and waits to learn in old age the truth of the 'land of regrets'. How piteous is the cry of solitary soul on a lonesome wild?

From the foregoing survey of about a century to trace the development of tiny niche, the note of exile in the Anglo-Indian muse, in its various phases and moods, one finds that the sentiment of exile covers a vast field of Anglo-Indian Poetry and owes to either a sweet recollection of the tender domestic affections, a memory of a wife, sometimes the throes of a heart torn from country, love and friendship, more often the woes due to heat, mosquito, the heimweh, the degenerate state of service, the denial of

opportunities for young men at Home, followed by a paucity abroad, the increase of drudgery and office work: Whatever might have prompted these regrets from the deepest core of their hearts, nevertheless as Mr. Oaten records "these poems of lament are tasteful and tender and deserving of mention as expressive of one phase of Anglo-Indian sentiment". Ephemeral in character for an "accentuation of the sadder features of life without being relieved by a dignity and new interest in its joyous aspect tires one soon. The lament of exile has been drowned in the noise of the aeroplane, steamships, railways and other means of communication and, for the distance is shortened, cheapened, distant places brought within easy reach of man, amenities of life increased, leave rules modified, emoluments fixed. The pathetic bemoanings of earlier days have yielded to a better understanding and closer contact with each other and the quenched torch of this kind of muse if rekindled will be at a different altar.

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EDUCATION FOR PARENTHOOD.

BY MR. D. S. GORDON

(Assistant Professor of Education, Mysore University, Mysore)

THE education of the parent refers to those things which a parent ought to know in relation to his child. But as the Biblical injunction: "Ye must be born again" is not to be taken in the literal physical sense, so also education for parenthood is not to be thought of as having anything to do with going to school. On the other hand, the phrase merely indicates the need for a better knowledge and understanding of the problems of childhood in relation to the home.

Generally speaking, parents seem to fall into three broad classes: the over-strict, the over-indulgent, and the middling. The first of these err by taking an unduly serious view of their parenthood. They do everything for their children in the most conscientious manner and with the best of intentions; and yet the result is far from what they expect. The reason for this is not far to seek. In their anxiety to develop good character, they forget the days of their own childhood and apply adult standards of conduct to the behaviour of children. They deny almost every sort of pleasure to the little ones and sometimes make even existence a misery. Those who have grown up in such an atmosphere can hardly look back upon the days of their childhood as a period of healthy, happy growth. Nor can they think of their parents with much affection. They will probably remember them as well-intentioned but misguided persons who thought they were doing good to their children by denying them every natural outlet for the innocent forces of youthful exuberance. It would thus appear that when a parent tries to make a saint of his child, he is on the wrong track. Real saintliness is the result of mature thought and experience, and it comes much later in life. A young saint is an abnormal phenomenon, and no wise parent should attempt to achieve it.

In trying to make his children 'good', the over-conscientious parent frequently employs repression as his chief instrument. But repression is a double-edged sword; it affects the parent as much as it does the child. In the child, it engenders

an attitude of docility as a rule, but it may also create a spirit of contrariness or the urge to do exactly what he has been forbidden. If the child does not do it while still under parental control, he does it as soon as he is a free agent. The opposite attitude of docility or subservience is equally harmful to the child. It persists in him throughout life and makes him either unwilling or incapable of assuming positions of leadership and responsibility. He fails to acquire confidence in himself, and always looks to somebody else in order to tell him what to do. In other words, he seems to need a parent, or some person *in loco parentis*, all through life. With such a mentality he can never rise to the top of any profession.

On the parent the effect of repression is equally serious. He gets accustomed to giving orders, as he rules his little household with an iron hand. His children are always afraid of him, and the innocent laughter of childhood is never heard in his presence. Many Victorian fathers in England were of this type: and it is fortunate for the human race that the type is fast dying out at the present time. But wherever it still persists, it produces, in extreme cases, the mental characteristics known to abnormal psychology as Sadism. In its broadest sense Sadism is the inordinate desire to inflict pain on others.

Over-indulgent parents are equally in need of such education. They produce what is commonly known as 'the spoilt child'. Such a child is a nuisance when he is young, and may be a danger to society when he grows older. Timur, Chengis Khan, Mohammad Bin Tughlak and a host of tyrants in the world's history, who have acted whimsically, or who have given rein to unbridled passions, had been brought up in this manner. What is wrong with over-indulgent parents is that they create a false atmosphere in the home for their child. By yielding readily to the child's whims and fancies they let him acquire an attitude of peevish wilfulness which leaves him unprepared

to receive the hard knocks of the outer world. It is only by discipline and by controlling one's impulses that one becomes fit to live in society. Every normal home, therefore, must provide a wholesome training in this matter; otherwise the child grows up without his corners being rounded off. When such a thing happens the school finds it necessary to step in and do for the child what the home has neglected to achieve. This situation creates what is known to modern educationists as 'the problem child'.

Over-indulgent parents, again, fail to develop in their children the need for setting up high ideals and the habit of working hard and continuously towards the attainment of those ideals. Having been accustomed at home to get readily what they wanted, they become incapable, in later life, of thinking about distant goals and putting forth sustained effort towards the fulfilment of those goals. The day-to-day needs, and the immediate objects of gratification, are all they care about. The will to accomplish something great, which may take years to perfect, is left uncultivated. If these natural consequences do not occur as often as they ought to, the credit for it must go to the school. A good school is the greatest corrective influence in an individual's life; it is the solvent of many evil tendencies. The home is often helpless in regard to several things concerning a child's life; and parents are often too old to change their temperament and outlook in order to deal with the child properly. And even if they are willing to learn new ways in the management of their children, they cannot get rid of certain natural handicaps and limitations. Thus, for example, a doctor cannot very often conduct a serious surgical operation upon a member of his own family; so also the home cannot always bring itself to adopt appropriate measures for the eradication of emotional defects.

Parents who are inclined to neither excessive strictness nor excessive leniency towards their offspring, are the most desirable type. The larger the number of such parents, the greater the welfare of the community, for under such circumstances,

the natural love for the children is properly balanced against the need for promoting discipline. This combination of wisdom and common sense, however, is somewhat rare; and it is more a matter of natural temperament than of conscious cultivation. Experience indicates that at all times and in all countries there are always certain persons who possess an unusual amount of practical good sense which refuses to be upset except under the most trying conditions. These people succeed best not only as parents, but in every walk of life.

For the ordinary parent the best way to study his child is not through books on child psychology, but through personal observation and close association with the work of the school. There is no divergence of interest between the school and the home; both aim at the proper development of the child for his own sake and for the sake of society. The wider realization of this fact in modern times has led to an expansion of parent-teacher organizations, especially in America. But in this connection it has been customary for educationists to consider these organizations largely from the viewpoint of the school and to indicate the benefit to be derived by it from the co-operation of parents. It must not be forgotten, however, that by such contact the parents gain as much as the school does. For discussions of children's problems with teachers would naturally widen and improve the understanding of the parent.

In order that this result may be more effectively achieved, it is necessary that the school should not be a very big one. In a small school with a limited number of children, it is easier to establish mutual personal contacts with parents. Indeed, the most ideal place for parent-teacher organizations to flourish is, perhaps, the small town where parents are less busy with affairs of life and are less likely to be drawn away by social engagements and houses of amusement. In such circumstances the school stands the best chance of becoming a community centre and thus discharge a larger duty to the public.

THE PROPOSED INDIAN BANK ACT

BY MR. C. H. DIVANJI, A.I.L.B.

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THE proposals of the Reserve Bank of India for an Indian Bank Act contained in the letter addressed by the Governor of the Reserve Bank to the Government of India on the 1st of November 1939 would be welcome as a step in the right direction for the amelioration of the Indian Banking body.

It is stated that the Reserve Bank of India has kept in view the protection of the depositors in their proposals. One may not be a very pessimistic critic if he were to say that the Reserve Bank of India in their anxiety for the protection of the Depositors have neglected the vital point of development of the Indian Banking in the right lines and in the right direction from the Indian angle of vision.

If one peruses the whole proposal, he will not find even the usual lip sympathy that was so far shown by the Reserve Bank for the development of Bills market in India. Some students of Banking thought that the inauguration of the Reserve Bank would lead to the development of Bills Market and mould our Banking on the British model, but the Reserve Bank authorities seem to have decided otherwise.

The only idea behind these proposals seem to be the creation of a monopolistic junta for the existing large Joint Stock Banks and perpetuating the domination of the powerful foreign Banks.

Too much is made out of the South Indian Banking crisis but it must be mentioned that excepting the issue statements and discounting Bills for a few Banks here and there, the Reserve Bank did next to nothing to lessen the brewing distrust of the Banks in the South. From personal experience I can say that the Reserve Bank laid more stress on Government Paper for accommodating the Banks and less on the other sides of investment. The proposals are supposed to lessen the chances of such Banking crisis in future, but a

practical Banker would always find, that to compel a Bank to keep 80 per cent. of its resources liquid by pointing out particular kinds of securities to be invested, is nothing short of creating a speculative market for those securities. The large investments of Banks in Government Paper will naturally reduce their resources of investments yielding better rate of interest and to make up for the loss they will be compelled to speculate in the Government Paper, which is to be the main source of investment for the Banks for keeping their assets liquid.

Would it not have been better if the Reserve Bank of India had taken a lesson from the South Indian Banking crisis and liberally interpreted the Reserve Bank of India Act for making advances against commodities and bills to the Banks during the time of crisis and suggested to the Government of India to amend the Act so as to be more useful in the time of crisis than what it had been in the last South Indian crisis?

However, the proposal for an Indian Bank Act is always welcome if it is in the right spirit. It is expected that there will be many changes by the legislators before the Act becomes law, but there are some good features in the proposals which must not be allowed to be left out.

A definition of Banking as proposed by the Reserve Bank of India is decidedly a step in the right direction and nobody will have anything to say against the same, but I am afraid exemption to the Co-operative Banks from the New Act may not be welcome to the Indian Joint Stock Bank in particular. If the Co-operative Banks are to be exempted from the Act, it should also be prohibited from competing with the Commercial Banks of the country, as these Banks have been able to approach the masses in the interior and have been gathering funds which they have not been able to utilise for the benefit of the tiller of the soil

as it was originally intended. Their figures will reveal that these Banks are investing largely their surplus funds in Government Paper and competing with the Banks in commercial Banking.

The capital for Calcutta and Bombay can also be considered as a step in the right direction but exception will have to be made regarding certain centres where Banks may not be able to get deposits while they have got to make large investments by getting their funds from other places, and so each case may be judged on its individual merits. A mofussil town may be very small in population while any Bank may be able to attract a large amount of deposits at that place. If the clause for population only operate, the spirit of the law could not be observed though the letter of the law will be observed in practice. I may give instances of only two places, one in South-Bangalore and one in North-Lucknow. At both these places the Banks would be able to attract deposits on a much larger scale in proportion to the population ratio and the capital proposed in the Act. It would be advisable to suggest larger local investments at such centres rather than allow the Banks to draw the funds to the financial centres and starve the local trade and industry.

The standard of Rs. 20,00,000 as laid down for going outside the province is very high indeed and, if practically considered, it will be found that there are very few Banks outside Bombay or Calcutta whose capital exceed Rs. 20 lakhs and its headquarters are in the Provinces.

It may be presumed that it will be almost impossible for the Banks to gather such a large capital only for the purpose of going out of their province. This is an instance which may strengthen the case of those who believe that the proposals are for creating monopoly for the existing Banks.

One more point which may be added in the Act is to prevent Banks from advertising their Authorised Capital and they should be compelled to advertise only their subscribed and Paid-up Capital. The Banks should also be prohibited from

exploiting their being Scheduled Banks or mentioning in their advertisements Members of the Reserve Bank of India or such other headings which create an atmosphere of safety without the actual safety behind it. The Legislators will have to see and the students of Banking and Indian Bankers also have to see that no distinction is made at a latter stage of the proposals between the Indian Banks and the Foreign Banks.

The proposal for liquidation procedure may be welcome with a view to accelerate the speed of liquidation, which at present is far from satisfactory and not in the interests of the creditors, but it is feared that there will be loud protests against the Reserve Bank trying to usurp the rights and privileges of the creditors.

The proposed Act does not mention anything about one of the most important links in the Indian Banking and probably the oldest and well-established and hence the strongest, the indigenous Bankers, the Shroffs. No attempt has been made in the whole of the Act to link these Indian Bankers with the general Banking structure of the country.

To a student of Banking, it might appear that an attempt is being made to eliminate all the small Banks and their places to be taken by the existing Big Banks, but no Banking proposal in India can bring the country's Banking on a sound footing unless and until the old established indigenous Bankers are one way or the other linked with the existing or the future Banking structure.

The development of the Bills Market and the consequent help to the commercial community of the country, if seriously paid attention to, may go a long way to bring the indigenous Bankers nearer the western Banking of the country. One might feel that the Reserve Bank has entirely neglected this side of the question in the recent proposals of the Indian Bank Act.

IS THERE A RACE-PROBLEM IN INDIA?

By MR. P. P. SARADHI, B.A., B.L.

THE answer to the query propounded and often found agitating builders of nationalism, is an emphatic "No". Racism is an unwarranted excuse for the ebullition of an exaggerated nationalism. Julian Huxley rightly characterises the prevalent furious racialism, as a symptom of furious national distemper, seeking to discover a scientific apotheosis for itself. But science and the scientific spirit, as pointed out by Huxley, are in duty bound to take note of the biological realities of the ethnic situation and to refuse to lend the sanction to the racial absurdities, and the racial horrors perpetrated in the name of science. Science has disproved the allegations of purity of any particular race. Unity in that sense is highly non-existent.

The history of sociology gives out the truth that when endogamy was prevalent exogamic relationships, first covertly practised, became a well recognised custom. Cataclysmic changes in the surface of the earth, necessitated sometimes quickly, sometimes in stages, migrations of the tribes from one region to another and while they migrated, came in contact with other indigenous peoples, with whom there was some sort of amicable settlement, followed soon after by inter-tribal and inter-racial matrimonial connections. Absolute strangers at sight became by alliance relations. So much intermixed did they become, that it was impossible generally to look to the pedigree for possible verification for more than five generations. That is because of the inherent impossibilities of maintaining purity for more than a few generations.

Thus grew large populations with admixture of all types. Dissentients from a particular race formed similarly connections with those who came within the orbit of attraction (an undefinable element) and formed for some centuries a new species professing a sort of exclusiveness; but again as numbers increased and as extraneous influences operated, for example, lure of wealth; after the charm of novelty and fancy lost its force, they again were absorbed into the society from which they separated. Memories of the old

episodes were lost and all became again one unity ethnologically of the same mould and features speaking a common language, following almost the same manners and customs, respecting the same symbols and superstitions and fearing the same superstitious existences. They assimilated the traits of the major population and so long only did they maintain a separatist attitude as they thereby got special concessions and privileges. Imitation and absorption led to the creation of new Gods and Goddesses and new forms of worship. New saints occupied the pantheon but they did not affect the grain of their ethnic constitution.

Millions of years passed by, during which no race or tribe could have maintained itself without yielding its spirit to the commingling as the resultant of contact. So much so, some of the ancient Law-Givers of the Hindus were themselves descendants of mixed communities.

A few examples point the truth of high or low caste forming alliances by marriage or incest—

Vasishta, a Brahmin himself Dasi Putra took Akshamala a low caste.

Mandapala, similarly took another low caste Sarangi.

Vaisravana (a Brahmin) married Kykasi a Rakshasa bride.

Santanu, a Kshatriya, married a Satyavati a Fisher woman.

Parasara was the son of a Chandala.

Narada's mother was a Sudra.

Vyasa married a Fisher woman.

This process was going on for several ages. Thus we see the Aryan thus absorbed the so-called down-trodden. It mattered not what the impulse or the motive was. Trade and commerce and even over the seas facilitated the intermingling. Girls and grown-ups were brought down to the native land and assimilated in their families.

This truth has been revealed by several persons. George Lakhousky, for example, writes in "Law Civilisation et la Foible Race" (Paris), that in fact there is no race integrally pure and simple. Even

when members belonging to different races originally happened to occupy a particular region or territory, the environment wrought upon them the same traits and features, physical and emotional. Writing about European races, he makes it clear that it is impossible to distinguish an Englishman from the French or German or Jew.

George Lakhovsky concludes his thesis by pointing out that no races exist such as could be biologically defined, but that each nation has a multitude of races within itself corresponding to the geologic nature of the soil on which they are born and developed. From this standpoint one can well perceive that the characteristics of the people of various provinces of India differ on that basis.

The South Indians are for subtle thoughts in the abstract.

The Bombayite and the Maharatta for shrewd business talents.

The Bengalee for intellectual vigour.

The Punjabee for prowess and valour.

But as inter-communications have vastly improved, inter-mixture too has been facilitated.

Ethnically, the Hindus and Muslims partake of common features, physical and intellectual, except to the extent the physical environments have in their respective regions made one aggressive, the other passive. The one is argumentative and the other assertive. That is all. It follows that there being no unit as a unitary race, there is nothing special about one or the other to be perpetuated intact by red-tapist's rules of safeguard and exceptions. The less one craves for the latter, the more feasible it would be for both to see the truth and discern more points of agreement in their respective natures leading to greater motive for co-operation and joint efforts.

Environment has integumented large peoples whatever their primordial origin was. Mahatma Gandhi points out in his latest statement (see the *Harijan*) that Muslims of different provinces can never cut themselves away from the Hindu or the Christian brethren. Both Muslims and Christians are converts from Hinduism or are descendants of converts. It is, therefore,

morally unjust that one class should aspire to domineer over the other or, as Huxley says, assume "absolute sovereign rights". It is just this evil that creates a gulf between the two races (as they may be practically called for all working purposes). Racism whether it is asserted in the South, as Dravidian versus Aryan or in the North, Aryan versus Muslim, or Hindu versus Muslim is "all a myth and a dangerous myth". It is a cloak for selfish and economic aims which, in their uncloaked nakedness, would look ugly enough. It is not scientifically grounded.

There is no such thing as cultural determinism. Even culture is suffering change according as environment and contact of civilisations occur and change. The culture of any particular community at any moment of its history is an expression of the following influences:--

1. The culture of the preceding period. This includes both culture in the restricted sense and the whole social tradition of behaviour.

2. The present economic condition of society including (a) the needs of the masses, and (b) the needs of the dominant classes.

3. Other present conditions not primarily economic, such as scientific discoveries.

4. The degree of mental health or freedom from frustration and obsession in the masses and in the dominant classes.

5. The general intelligence of the masses and the classes and their power of resistance to suggestions.

6. The degree of the power which the dominant classes exercise through coercion and propaganda (analysis by Olaf Stapledon).

We must say, therefore, for the above reasons, there is no race problem in India. Religion has intensified certain undesirable aspects despite the fact that even religion in its cultural aspect is undergoing unconscious or conscious metamorphosis both on the individual and the community at large. We have reached a stage in civilisation in which the fundamentals of religions have been found such that there is nothing which one can claim as peculiarly and significantly one's own.

Where Stands the Co-operative India

BY MR. D. T. SHAH, B.Com.

(Co-operative Department, Baroda State)

THAT co-operation is an ameliorative means for the uplift of the rural mass is an acknowledged fact in India, and the Governments of almost all the Indian provinces and States have passed special legislation to further the growth of the co-operative movement. A separate department is maintained to guide, supervise and control the movement. Special concessions and privileges are granted to the co-operative institutions. In spite of all these endeavours, the co-operative movement has done very little during its life of 35 years in India to alter the order of the society but on the other hand given ground to some people to say that the co-operative movement has failed in India. India has copied Raiffeisen to run the co-operative movement and achieved so little that everybody now admits that the co-operative movement needs complete overhauling in India.

The Raiffeisen type of a co-operative society is a small bank, whose membership is generally restricted to about one hundred and the area of operations limited to a single village or a group of neighbouring villages within a small radius. The following rules govern its operations:—

1. Loans are granted to members only and for productive purposes.
2. Repayments must be punctual.
3. The liability of the society is unlimited.
4. The profits are not distributed amongst the members.
5. The constitution is democratic and a member has one vote irrespective of the number of shares he holds.
6. Thrift is encouraged.
7. No remuneration is given for the services of the workers.

Of course, this may be the best model for Germany and the European countries, but conditions in India are different and, therefore, India must find out its own model and make necessary additions and alterations in it having due regard to the peculiar conditions of its different areas, as it is not possible to

adopt one model throughout the length and breadth of India.

In the first place the limitation of the area and membership, which is considered to help the smooth working of the society, has an adverse effect in India instead of a beneficial one. It is matter of common knowledge that there is a scarcity of village workers in India, and the villagers are not educated and developed to manage competently a novel type of institution on modern lines. The management of our present co-operative societies has shown a great want of business capacity and banking knowledge. It, therefore, becomes necessary to employ the services of a man who has some knowledge. The restriction of area and membership results in a very poor turnover and consequently makes the payment of a good man inaccessible and difficult. It is claimed that the success of a society depends on the mutual knowledge of members and, therefore, these two restrictions are essential. The mutual knowledge and acquaintances have, instead of helping the sound running of the society, influenced the leaders, and deterred them from enforcing the punctual repayments of loans. The leaders, who have nothing to lose their own, seem in many cases to have naturally chosen to keep unstrained their personal relations with their fellow-brethren by neglecting the enforcement of the strict discipline and laws and rather thought of obliging the populace through their good offices. Improvident and reckless lending without due regard to the repaying capacity of the borrowers, the misapplication of loans, and extravagance as well as wastefulness on the part of the members, therefore, cannot but become rampant. Consequently overdues are taxing the brains of the co-operators. It may be all right in theory to say that the loans are granted for productive purposes and the borrowers have signed a contract to that effect with the societies, but a little deeper investigation will reveal that the large amounts of borrowings have gone to the coffers of the Shahukar who now declines to lend as

before to the members of the co-operative societies. The Indian farmer is notorious for his chronic indebtedness. He is born in debt, lives in debt, dies in debt and leaves a legacy of debt to his children. If the co-operative society is to lend him for only productive purposes and the Shaktukar is to stop business with him being a member of the society, how do you expect the penniless creature to meet his expenses which are inevitable for him if he wants to live in the present Indian society, to reform which the co-operative movement has practically done nothing.

The unlimited liability of its members for the debts of the society is the *sine qua non* of all co-operation and an outstanding feature of the Raiffeisen model. But it is now admitted by many great Indian co-operators that the principle of unlimited liability is unsuitable to Indian conditions. The privilege of limited liability was not accorded by law in the days of Raiffeisen and it may, therefore, be a natural outcome of those days. It may prove a success in European countries but conditions in India are different. If we are residing in a village, would we stake all our belongings for others? How can we expect others to do what we ourselves won't do. The following advantages are claimed for the unlimited liability:—

1. It creates confidence among the investing public.

2. It promotes the careful scrutiny of the purposes of loans and encourages watchful supervision over their proper employment.

3. It stimulates interest in the business of the society.

Many village societies having an unlimited liability have shown a great lack of business and banking knowledge and their depositors have found it difficult to get their money back when they wanted them badly. It is the good management and the influence of the local leaders that have attracted deposits in village societies. Very few depositors have banked their money solely due to the attraction of unlimited liability. The object of having an unlimited liability with a view that every member would check and supervise the money advanced to other members and the society would not suffer by imprudent

advances has not been achieved in actual practice, on the contrary the members have made the society a combination of individuals for getting loans on easy terms. In view of the unlimited liability it was thought that members would take more interest in the affairs of the society, but a deeper investigation of a few village societies will reveal that general meetings are difficult to hold with quorum and even if a few villagers take interest in the affairs of the society, they lack the courage to oppose selfish interests. On the other hand, the unlimited liability has deterred some members from making punctual repayments, who state that there being an unlimited liability they are afraid to risk the payment if others did not pay and the good intentions of having an unlimited liability are frustrated.

Honorary management has been an utter failure and the Indian co-operative movement has suffered too much by excessive reliance on it. On the other hand, small societies are not able to afford highly paid technical services. It is here that the shoe pinches in the co-operative movement of India. It may be noted that the small banking organisation without technical skill of management are dangerous to the country. It is, therefore, suggested that a village co-operative society should be an institution so big and large that it should be able to afford the services of a technical hand. If one village cannot afford it, the neighbouring ones within a radius of three to five miles may be induced to join it and only one co-operative society started within a radius of three to five miles. It must be managed on sound banking and business principles because co-operation is not a charity. The credit should also be systematically controlled. The area being wider and operations greater, the liability should be limited which would help to induce more members. The liability being limited, people who do not want to borrow may, also, be prevailed upon to join the societies and the greater number of such members, the greater will be the strength of the movement, as such members would help the creation of the working capital and prefer more the enforcement of punctual repayments of loans.

INDIAN AFFAIRS

BY "AN INDIAN JOURNALIST"

Gandhi-Viceroy Talks

YET one more promising attempt to resolve the dead-lock has, for the moment, come to grief. For there is no gainsaying the fact that hopes were entertained that the Viceroy's talks with the Mahatma would prove fruitful. That, however, was not to be, as the *communiqué* issued after the interview showed. It revealed the gulf that still divides Congress from the views of the Government. Gandhiji himself put it briefly in the statement he issued soon after the interview:

"I have no disappointment in me that the negotiations have failed," he says.

That failure I am going to use, as I am sure he is going to use it, as a stepping-stone to success. But if that success does not come in the near future, I can only say, heaven help India, Britain and the world. The vital difference between the Congress demand and the Viceroy's offer consists of the fact that the Viceroy's offer contemplates the final determination of India's destiny by the British Government, whereas the Congress contemplates just the contrary. The Congress position is that the test of real freedom consists of the people of India determining their own destiny without outside interference.

Lord Zetland's Intervention

It is a pity that while H. E. the Viceroy and Mahatma Gandhi with commendable patience and self-restraint are trying to appreciate each other's point of view, Lord Zetland, the Secretary of State, should once again have intervened in a most unhelpful manner. For the noble Marquis has a provocative way of approaching the problem and his appeal to the leaders of Indian Congress to "escape from the tyranny of phrases" comes with ill-grace from one who flaunts the formula of a forgotten age in the face of a country that has outlived its tutelage. His patronising counsel that "long range bombardment by leading personalities from the platform and the press is little likely to lead anywhere" has done nothing more than eliciting a quick

retort from the President of the Congress that "Congressmen understand their business and are fully conscious of the difficulties that they and the country have to face . . . British Statesmen will do well to shed their patronising tone and be prepared to deal with Indians on terms of equality".

The reaction on the Mahatma's mind has been equally emphatic.

Lord Zetland's recent pronouncement, if reported correctly, sets at rest all speculation regarding the Government's attitude towards the nationalist demand. I have been taught to believe that Dominion Status of the Westminster Statute variety is akin to independence and includes the right to secede. Therefore, I had thought that there would be no difficulty about Britain allowing India to determine her own status. But Lord Zetland makes it clear that Britain, not India, has to determine it. In other words, British hold on India must remain.

His Lordship thinks that because some Indians have received the boon of English education and have learnt ideas of freedom from British writers, they will want always to be under British tutelage, euphemistically called partnership. This is what I call banging the door upon the nationalist position. Does it mean a pact deadlier than was announced at the last Round Table Conference? If it does, it is a declaration of war against nationalists who are out to destroy the Empire spirit.

Dominion Status as Goal

In the course of a lengthy article in the *Socialist Vanguard* under the caption "India and Dominion Status", Major D. Graham Pole, Secretary of the British Committee on Indian and Burman Affairs, observes:

Nowhere in the present Government of India Act (1935) is there any mention of Dominion Status. There is no Preamble to the Act. It has been made abundantly clear to Indians that no statement of any Viceroy, Prime Minister or even the King-Emperor himself can over-rule the words of an Act of Parliament. Even a debate in Parliament does not carry the matter further. The only thing to do, therefore, if the British Government really mean what they say about Dominion Status for India, is to pass an Amending Act—which can be done quickly as war legislation—removing the present grave misgivings and to avoid future misunderstandings, as the British Indian delegates asked, deleting the words in the Preamble of the 1919 Act which Indians have always rightly regarded as an insult to them, and stating specifically that Dominion Status is the aim which it is intended to reach as quickly as possible with the assistance and goodwill of Indians of all races, creeds and classes.

The Congress President-elect

The election of Maulana Abul Kalam Azad for the presidency of the ensuing Congress at Ramgarh was a foregone thing. Unfortunately, the undesirable precedent of contest for the office set up last year has been followed this year also. But the Socialist candidate, Mr. M. N. Roy, had not the ghost of a chance against the Maulana, the official candidate, who enjoys the Mahatma's support as well. The Congress Socialists themselves supported the Maulana and the Forward Bloc remained neutral. It is curious that Mr. Subhas Bose, who did so much to challenge Rightist leadership, dissociated himself from supporting the only Leftist candidate who came forward to contest the election this year. Since both Dr. Rajendra Prasad and the Bengal Congress Committee refused to give way on the dispute over the President's *ad hoc* election committee for Bengal, no Bengal delegates took part in the voting. In Delhi "province", an election dispute between the Forward Bloc and its opponents led to the elections there being discounted.

The Maulana's election is welcomed in all quarters as the best thing for the year in view of the large share that Hindu-Muslim question is occupying in the public mind. Apart from this specific qualification, the Maulana is a seasoned Congressman, greatly respected for his learning and patriotism. One cannot help thinking that if only ill-health had not stood in the way of his accepting the Presidentship last year, the country would have been spared the unfortunate trend of events following the Tripuri Session, the repercussions of which have not died down to this day.

Penal Reform

The proposal to start a Penal Reform League, which was stressed at the recent conference in Bombay, will be widely welcomed in the country. It is symptomatic of the modern conception of crime and the criminal which Sir Maurice Gwyer, the Chief Justice of the Federal Court, who inaugurated the conference, adumbrated with great force and eloquence. The League could not have had a more competent sponsor than Mr. K. M. Munshi, former Home Minister in the Congress Government of Bombay, whose knowledge of prison life is coupled with the practical experience of tackling the problem from the administrative side.

Sir Maurice Gwyer in opening the session said the criminal was no longer to be looked upon as a wild animal to be hunted down without pity or remorse. "We have come to recognise that he (the criminal) is a man like ourselves, and that we may have to bear part of the responsibility for having made him what he is." Sir Maurice advocated an increase in the standard of education.

Sir Maurice emphasised the need to carry public opinion in any penal reform and declared that the real problem which the conference had to consider was how to reconcile the claims of the State with the claims of the individual.

Mr. K. M. Munshi, in his presidential address, spoke on the various aspects of criminal law reform and declared that justice in criminal cases must move in the direction of individualisation. He added that an expert body like the proposed Penal Law Reform League could effect suitable reforms.

Mr. Jinnah's Two Nations

Mr. M. A. Jinnah, in an article written for the *Time and Tide*, elaborates his thesis that Western democracy is totally unsuited for India and that its imposition on India is the disease in the body politic. He demands that a constitution that recognises the existence of two nations in India must be evolved and that both of them must share the governance of their common motherland.

Commenting on Mr. M. A. Jinnah's article, Mr. C. Vijayaragavachariar, former President of the Indian National Congress, observes:

"Mr. Jinnah's idea is as novel as it is injurious to Indian national interests. I am surprised he believes in the existence of two different nations in one and the same country. Such a theory is unknown to history.

Mr. Jinnah is certainly wrong when he says that India is not suited for democracy. May I remind him of the fact that he was a member of the Nehru Committee several years back along with me and that he agreed with us and signed a report that a unitary form of government alone was suited to India and not any other?

I take this occasion to reiterate the already well-known truth that Hindus and Muslims in India are not of different races and that they are essentially one, especially when we remember that most of the Muslims in India to-day were formerly Hindus.

In this connection, I would also point out that there are many sections of Muslims, as for instance the Shias, who do not acknowledge Mr. Jinnah as their leader and spokesman, and that it transcends one's comprehension that India can be divided into two halves as between Mr. Jinnah's Muslims and the rest of Indians."

That all Muslims are not of Mr. Jinnah's view is becoming more and more evident from recent happenings. It is significant that many prominent Muslim leaders representing important sections of the community have voiced their protest against Mr. Jinnah's jeremiad against the Congress. Even in the League Council itself there is strong feeling against Mr. Jinnah's attitude to the Congress and the national demand. At the recent

meeting of the League Council at Delhi, Sir Raza Ali gave expression to the views of the younger generation of Muslims for settlement with the Congress through the political method of formulating demands and getting them accepted. "It is hoped that Sir Raza Ali's plea backed by a strong contingent of patriotic Muslims all over the country will prevail in the end.

An Extraordinary Order

Writing on the need for a new world order, Mr. H. G. Wells complains that the war has served as a good excuse for the exercising of arbitrary powers by the Executive. Nowhere is this more true than in Bengal—a Province as far removed from the scene of war as one could wish. The Government of that Province have served an order directing the Editor of the *Hindustan Standard* to submit all its editorials before being published to the Special Press Adviser for scrutiny. The Order has been rightly resented by the Management, who have decided to go without the editorials for the period of its duration. Surely, war time emergency could be no excuse for this extraordinary measure of precaution.

Congress and the Muslims

In a recent speech at the Loyola College, Sir Shanmukham Chetty, Dewan of Cochin, who has not always seen eye to eye with Congress politics during the last four or five years, said that 'he could not honestly accuse Congress politicians or leaders of having a conscious communal bias against Muslims. On the other hand, during the last 20 years, Congress had striven its utmost to bring about Hindu-Muslim unity.'

FOREIGN AFFAIRS

By "CHRONICLER"

The *Altmark* Incident

WHAT the Prime Minister described in the House of Commons as "this admirably conducted operation" is the theme of wide-spread rejoicing in Allied countries. The entire daily Press of England displayed the news of the rescue of 800 British merchant seamen from the German ship *Altmark* and commented enthusiastically on the Navy's action, which is heralded as an eminently satisfactory sequel to the victory of the *River Plate* which resulted in the scuttling of the *Altmark's* mother ship, *Admiral Graf Spee*.

The following comment in the *Manchester Guardian* excellently summarises the view which is being expressed throughout the Empire and the Allied countries:

Such is the nature of our countrymen that only on the rarest occasion is an international act by the British Government universally approved of, but the action of the Admiralty in deciding to rescue the British seamen who were prisoners in the *Altmark* has had that approval and the method of carrying it out, public enthusiasm. The skill and speed and conclusiveness of the deed and the circumstances of the unhappy seamen—one moment crowded like slaves in a prison ship, humiliated and ill-fed and told that they were to be marched through the streets in a triumphant procession and the next, sailing home safe in a British warship—have moved the people more than the *Admiral Graf Spee* story.

The Late Lord Tweedsmuir

The death of Lord Tweedsmuir, Governor-General of Canada, better known to the world of letters as John Buchan is a sad loss to the Empire. Lord Tweedsmuir was one of the most successful of Canada's Governors-General and his knowledge of Canada's problems and peoples was intimate and thorough.

There seems at first sight to be something especially sad in the death of a distinguished public servant at his post far away from home—more so, perhaps,

in the case of Lord Tweedsmuir on the eve of retirement—writes the *Times*, yet it must come as some consolation to his friends that he died in harness, busy to the last with the sort of work he must have enjoyed and which, by common consent, he did supremely well.

"John Buchan—as he will always be known to those friends and, indeed, to the greater part of the English-reading people—had a remarkable combination of qualities to commend him to the Canadians, and there is no doubt about the impression which they produced.

There is no question about the equipment, for the task is now accomplished. Canada was always destined to be the last, as it was said to be the most congenial chapter of John Buchan's many-sided life."

The One War Aim

"We have only one war aim—to win the war; one peace aim—that peace shall be lasting," declared Mr. Oliver Stanley, War Minister, speaking at Newcastle. Mr. Stanley stated that Hitler had an apologist in the shape of General Hertzog, who in his recent speech put the blame for all troubles upon the Treaty of Versailles which, whatever its imperfections, was inspired by the single idea of releasing people of other nationalities from German rule. "People call the Treaty of Versailles a hard peace. Do you think a victorious Germany would give a defeated Britain a Treaty of Versailles? Shorn of its Empire, fleet and trade, it would be a small overcrowded island and its recovery would be impossible. Even its survival would be doubtful."

Mr. Hore-Belisha's Plea

That France and Britain should throw all their weight by sea, air and land into the task of helping Finland was urged by Mr. Hore-Belisha addressing the constituents of Devonport at his first public speech since resigning the War Ministry.

The Allies have no easy task before them. To assure triumph, they must rely not on an internal enemy collapse but defeat by external force. Continued resistance of Finland gives reason to believe that Russia's might rests on insecure foundations. The risk of helping Finland may be great, but the risk of not helping her may be greater. Does anybody imagine that if Russia wins, she will be satisfied with Finland or that Germany will not receive from Russia equivalent advantages in Scandinavia? Control of Finland, Norway and Sweden by Germany and Russia would mean that our considerable purchases there could be stopped and Germany will be able to organise additional markets for herself. A well planned and adequate decisive action now could curtail the duration of the war, while any half-hearted intervention would be abortive from the start.

The Balkan Entente

The following *communiqué* was issued at Belgrade after the meeting of the Balkan *Entente*, on February 4. The four members of the *Entente* (Greece, Rumania, Yugoslavia and Turkey) in an atmosphere of cordial co-operation agreed on the following points:—

Firstly, preservation of peace in the common interests of the Member-States;

Secondly, to continue the policy of excluding war from their part of Europe;

Thirdly, to maintain the closest co-operation between the States of the *Entente*;

Fourthly, to establish friendly relations with neighbouring peoples;

Fifthly, to intensify collaboration in commerce and transport between Member-States;

Sixthly, to prolong the Balkan Pact by another seven years; and

Seventhly, to maintain close contact between the Foreign Ministers of the Member-States until the next conference at Athens in February, 1941.

Soviet War on Finland

Soviet aggression in Finland and the policy adopted by Stalin and Molotov seem to run counter to the declared policy of Russia under Lenin. Writing in *Pravda* on May 15, 1917, Lenin discussed the relation of Finland to Russia as follows:—

The Tsar and others are against agreement with the Finnish Diet. They want to subjugate Finland to Russia. Class conscious proletarians and Russian Social Democrats true to their programmes are for freedom of Finland as well as of other non-sovereign nationalists. Finland was annexed by Russian Tsars through a deal with Napoleon. If we are really against annexations, we must come out openly for Finland's freedom. After we have said it and practised it then and only then will agreement with Finland become really voluntary, free and a true agreement and not deception.

Comrades, workers, and peasants do not be carried away by the annexationist policy of the Russian capitalists concerning Finland, Courland and Ukraine. Do not fear to recognize these peoples' right to independence.

A Japanese Centenary

Picturesque and solemn ceremonies marked the 2,600th anniversary of the foundation of the Japanese Empire, which was celebrated throughout Japan on February 11.

It is understood that about forty thousand prisoners have their penal terms reduced as a result of an amnesty granted by the Emperor, while a hundred and eighty thousand persons will be reinstated in their original status.

At 9 on the morning of the auspicious day a hundred million Japanese subjects bowed reverently towards the Imperial Palace in Tokyo and representatives of the Imperial family participated in the ceremonies held in shrines all over the country.

DIARY OF THE MONTH

- Feb. 1. Japanese Premier announces Japan's determination to concentrate on China and not get involved in European War.
- Feb. 2. Balkan Conference meets at Belgrade.
- Feb. 3. Centenary of the Madras Presidency College is celebrated.
- Mr. Bhplabhai Desai opens Tamil Nad Conference at Attur (Madras).
- Feb. 4. Amendment of India Act is passed in the House of Lords.
- Balkan Conference Meeting at Belgrade concludes a Pact.
- Feb. 5. Gandhi-Viceroy talks in Delhi. Question deferred indefinitely.
- International Labour Office expels Soviet-Russia from the Organisation.
- Feb. 6. The Budget Session of the Central Assembly opens to-day.
- Jinnah-Viceroy Correspondence is released.
- Feb. 7. Barnes and Richards sentenced in the Coventry explosion case are executed.
- General Smuts reveals in the Union Parliament the extent and activities of Nazi organisation in South-West Africa.
- Feb. 8. H. H. the Aga Khan approves Sardar Patel's plan to settle the Indian question by reference to a Conference of Legislators.
- Feb. 9. President Roosevelt explains his decision to send an envoy to Europe to study the situation.
- Feb. 10. Tokio Press inveighs against America as blocking Japan's ambitions.
- Feb. 11. Lord Zetland appeals to leaders of the Indian Congress to "escape from the tyranny of phrases".
- Lord Tweedsmuir, Governor-General of Canada, is dead.
- Feb. 12. Australian and New Zealand troops arrive at Suez.
- Feb. 13. States' Peoples' Standing Committee, meeting at Bombay, deplors Princes' attitude.
- Ministerial crisis in Sind.
- Feb. 14. Mahatma Gandhi issues rejoinder to Lord Zetland's statement.
- Feb. 15. Maulana Abul Kalam Azad is elected President of the Ramgarh Congress.
- Feb. 16. Sir Andrew Clow presents the Railway Budget in the Assembly.
- Feb. 17. Mahatma Gandhi visits Tagore at Santiniketan.
- Feb. 18. Sir Azizuddin Ahmed, former Chief Minister of Datta, is dead.
- Feb. 19. Sweden refuses military aid to Finland fearing the risk of being drawn into the War.
- Feb. 20. Gandhi Seva Sangh Conference meets at Malikanda.
- Mr. Chamberlain defends the *Altmark* incident.
- Feb. 21. Government of Madras makes Hindi optional in schools.
- Feb. 22. Gandhi Seva Sangh adopts resolution dissociating itself from politics.
- Feb. 23. Heroes of the *River Plate* battle are entertained at the Guildhall.
- Feb. 24. Prof. K. V. Rangaswami Aiyengar is presented a Commemoration Volume at the Senate House, Madras, on the occasion of his 61st birthday.
- Herr Hitler, speaking from the Munich Beer Cellar, denounces the Allies and demands return of "stolen properties".
- Feb. 25. President Roosevelt breaks tradition and decides to contest the next election for the third term.
- Feb. 26. Finnish troops abandon Koivisto island.
- Premier Allah Bux of Sind withdraws his resignation in view of the Assembly's vote of confidence in him.
- Feb. 27. Mr. Sarat Chandra Bose interviews Gandhiji in Calcutta.
- Mr. Winston Churchill presents the Naval Estimates in the Commons.
- Feb. 28. Congress Working Committee meets in Patna.
- Feb. 29. Golden Jubilee of the Y. M. C. A., Madras, is celebrated with H. E. Governor of Madras in the chair.

The WORLD of BOOKS

THE GROWTH OF FEDERAL FINANCE IN INDIA. Being a survey of India's public finances from 1888-1939. By Dr. P. J. Thomas. Oxford University Press, (Available of G. A. Natesan & Co. Rs. 12-8.)

Dr. Thomas must be congratulated on this excellent survey of India's public finances. His book bears the impress of scholarly research in every page and as his object in writing the book is not to sponsor any particular political thesis, he has given an unbiassed chronicle of the vicissitudes of the finances of India from the days of the good old Company. The book has been very conveniently divided into seven parts—the first dealing with the financial system before 1858, the second with the period immediately after the financial crisis of 1858-60 up to 1900, the third with the beginning of provincial finance, followed in the fourth part by the financial developments from 1873-85, working up in later parts to the financial policy during the period 1886-1904, the finances under dyarchy, ending with an appreciation of the position under the projected Federation. Although the survey is written in a simple style and the subject-matter has been arranged in an interesting manner, the reader will hardly benefit by skipping over its pages; for every page is stuffed with a wealth of material the value of which will be missed by a superficial reader. The author has certain very important observations to make, particularly in the concluding chapters of his book. He has a sympathetic understanding of the practical difficulties of administration and he has sedulously avoided being a pedantic

theorist. Withal he does not mince matters. In his plea for a new economic policy, he observes that the departmental system of British India has grown up in a haphazard manner. Time after time the various departments were reorganised especially during the prosperous years early in the century when heavy budget surpluses were common; and reorganisation generally meant large additions to establishment. The importance of law and order must not be underestimated, but there is no doubt that its cost in India is unduly heavy. The system of judicial administration is based on exotic methods and principles and some of the ablest administrators have considered it unsuitable and wasteful. The author exhorts passionately rationalisation in all departments of Government, including the nation-building services. Students of public finance, and politicians interested in finance, should study the book very carefully.

WHITHER WOMAN? By Y. M. Rege, M.A., LL.B.

Published by the Popular Book Depot, Lamington Road, Bombay. Rs. 6. (Available of G. A. Natesan & Co., Madras.)

"Whither Woman" is the revised version of a thesis submitted by Mr. Rege for his M. A. degree of the Bombay University. He has traced the growth of Woman through the ages. Mr. Rege has advanced every sort and line of argument in support of his contentions borrowed from outside sources. That is, indeed, the main defect that mars this book. Mr. Rege has no independent opinion of his own.

Woman is a perpetual theme of interest; and Mr. Rege is to be congratulated in tracing the progress of woman from point to point.

SPEECHES AND ADDRESSES OF SIR JOHN ANDERSON. Edited by B. Roy. Macmillan & Co.

Sir John Anderson was appointed Governor of Bengal to tackle a very difficult situation arising from terrorist activities. He had the reputation of being the "strong man" who had coped with the Irish situation with firmness and courage. Courage and firmness were necessary, indeed, but Sir John displayed tact and statesmanship of a high order in dealing with affairs that required more than mere force. Very soon he was master of the situation without recourse to undue emphasis on the "strong arm". He restored order and re-established the prestige of the administration. Government, recognising his great talents, have now made him Home Secretary in the British War Cabinet—a rare honour for a retired servant of the Crown in India.

The speeches delivered by such a man during his Governorship of Bengal between 1932 and 1937 are well worth reading. In the nature of the case, they deal with diverse topics of interest: politics, economics, administration, reforms, education, and welfare, and Mr. Roy has done well to present them under suitable headings. We endorse the Editor's hope that the speeches herein collected will give the reader "a just appreciation of the qualities of character to which his high achievement is due".

"SIR C. P." By A. Prakash. Published by the Topical Book Co., 769, Triplicane. (Available of G. A. Natesan & Co. As. 6.)

In this small book of ninety pages, Mr. Prakash has succeeded admirably in writing a bright character-sketch and invigorating biography of a brilliant personality—Sachivottama Sir C. P. Ramaswamy Iyer.

BIRTHRIGHT. By the Rt. Hon'ble V. S. Srinivasa Sastrier, D.C. Published by the Kumbakonam Parliament, Kumbakonam.

The Rt. Hon'ble Srinivasa Sastrier, with his long and distinguished record of public service, looks back on fifty years of the life and progress in this country, and while distinctly optimistic, strikes a much needed note of warning in being carried away by shibboleths. Is the word 'birth-right' a slogan or a battle-cry or is it a term which can be used in a philosophical or scientific treatise? Are many of the so-called rights, of life and limb, of property, of justice, of education, of citizenship, and franchise, of work and wage—are they fought for and obtained only recently after great struggle and sacrifice and retained at great peril, or are they 'birthrights'? What are the 'birthrights' of women, Harijans and students? How far is the word 'birthright', a mischief-making word, fraught with great danger to society?

STALEMATE AND REORGANIZATION. By S. Srinivasa Iyengar. Published by the Kumbakonam Parliament, Kumbakonam.

Learned and incisive, Mr. S. Srinivasa Iyengar makes a powerful, if controversial, analysis of the present-day political tendencies in India, expounding in clear language and striking phraseology his ideas on Constituent Assembly, Party Government, and Indian States. In the face of the present stalemate in India and the world tragedy that is being enacted in Europe, he stresses the need for a re-alignment and a reorganization. He pleads for political justice on the basis of a communal settlement and a non-party democracy; for economic justice on the basis of a State socialism and a planned economy.

MARIE ANTOINETTE. By Upton Sinclair.
Publishers T. Werner and Laurie. 7s. 6d.

The story of Marie Antoinette and Count Freisen with the tremendous background of the great French revolution is an extraordinarily satisfying theme for a tragic play. The theme is very popular and historical in its bearing. Mr. Sinclair, in his Preface to the Play, refers to the film of the same name produced by Hollywood with a feeling of intense disappointment at the correctness in non-essentials and incorrectness in the essentials of that film and says that he, therefore, felt free to make an effort of his own to handle the theme.

But unfortunately, though Mr. Sinclair's selection of episodes is excellent, his handling of the theme leaves an equally acute feeling of disappointment. The dialogue is languid, painful, and tame. And structurally, the device of the chorus—to effect continuity and convey the impression of contemporary public opinion, of these tremendous events—is not very adequate. Mr. Sinclair has succeeded nevertheless in conveying the sense of the tragic waste of the whole business. And after all the impression is the play.

THE SUEZ CANAL. By Hugh J. Schonfield.
Penguin Books Ltd.

No single human enterprise during the past century has done more to affect the destinies of nations through a physical, geographical change than the piercing of the Isthmus. More than seventy years ago, Ferdinand de Lesseps brought his dream of a new and speedy means of transit between the East and the West into actual being in the shape of the Suez Canal. Mr. Schonfield gives in the book as much historical, commercial, technical, and political information as possible; and it must be said to the high credit of the author that no previous work has treated the subject from so many different aspects.

DROUPADI. By Dewan Bahadur K. S. Ramaswamy Sastri. Thompson & Co., Madras. Re. One.

This is a drama in five Acts setting out in prose and verse the main incidents of Droupadi's life—from her swayamvara to her death. The incidents are rendered with considerable dramatic feeling. The three passages wherein Lord Krishna, Bhishma, and Droupadi herself expound their philosophy of life and conduct are well worth pondering over.

BOOKS RECEIVED

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LETTERS OF SWAMI VIVEKANANDA. Advaita Ashrama, Mayavati, Almora.

JENGHIZ KHAN. By C. C. Walker. Luzac & Co., London.

SABDAMANIDARPANA, with the Commentary of Lingaradhya. Madras University Kannada Series, No. 5, University of Madras.

A STAGE 'A' Geometry. By L. R. Spensley and E. N. Lawrence. Macmillan & Co., London.

ANNUAL REPORT OF THE IMPERIAL COUNCIL OF AGRICULTURE FOR 1938-39. Manager of Publications, Delhi.

PARLIAMENTARY PROCEDURE: A Study of Principles. By S. Periathambi, B.A. Kalanidi Press, Point Pedro.

THE ESSENTIAL UNITY OF ALL RELIGIONS. Compiled by Dr. Bhagavan Das. The Kashi Vidyapitha, Benares.

SECRETS OF MASTERFUL PERSONALITY. By S. G. Mulji. D. B. Taraporewala Sons & Co., Bombay.

HISTORIC ROOTS OF SOME MODERN CONFLICTS. By T. R. Venkatarama Sastri. (Prof. Sundararaman Memorial Lectures, No 1.) The Kumbakonam Parliament, Kumbakonam.

REPORT ON THE WORK OF THE INDIA STORE DEPARTMENT, LONDON, 1938-39. Office of the High Commissioner for India, London.

BRITAIN AGAINST HITLERISM. Bureau of Public Information, Government of India.

CONGRESS AND WAR; CONSTITUENT ASSEMBLY; INDIA IN FIGURES. By Ram Manohar Lohia. U. P. Congress Committee, Allahabad.

PURATTIRATTU: A Classical Anthology. Edited by Rao Sahib S. Vaiyapuri Pillai, B.A., B.L. University of Madras.

ATTAKKATHA OR KATHAKALI. By P. Krishnan Nayar. Madras University Malayalam Series, Madras.

INDIAN STATES

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Hyderabad

HYDERABAD REFORMS

"Preparations in connexion with the enactments and rules are progressing and the Franchise Committee is busy with the details of the electoral machinery and delimitation. The eventual creation of 16 district boards, 12 jagir and illaqa boards, 100 Municipal and town Committees and 2,000 Panchayats will be provided by this enactment, not to mention the Legislative Assembly itself," so declared the Rt. Hon. Sir Akbar Hydari, President of the Executive Council, addressing a special meeting of the Hyderabad Legislative Council on February 1.

Referring to the war, Sir Akbar said His Exalted Highness had once again as the Faithful Ally of the British Empire offered the resources of his State in the fight against Nazi Germany. Sir Akbar also mentioned that the Nizam had made a lump sum grant of Rs. 16½ lakhs to Britain and promised a monthly donation of Rs. 1,50,000 for the duration of the war.

Striking a note of warning to outside agencies not to interfere with the internal affairs of the State, Sir Akbar said that local people had a right to settle their own problems in their own way.

HYDERABAD CENSUS

A separate department with the control and supervision of all census operations in the Hyderabad State in connection with the 1941 census has been established with Mr. Mazhar Hussain, Director of Statistics as the Census Commissioner.

TRADE UNION ACT

The Hyderabad State Labour Conference at Aurangabad has adopted a resolution requesting H. E. H. Nizam's Government to enact a Trade Union Act.

Mysore

WOMEN'S EDUCATION IN MYSORE

Presiding over the Association Day celebrations of the Maharani's College for Women, Bangalore, on February 5, Sir Mirza M. Ismail, Dewan of Mysore, observed that the women of the country should receive all the benefits of a full education and should take their rightful place in the life of the community.

Continuing, the Dewan observed that many years ago, Swami Vivekananda said there was no chance for the welfare of the world unless the condition of women was improved and that it was not possible for a bird to fly with one wing. Swami Vivekananda was anxious to establish a Mutt for women in India, the aim of which would be to produce Gargis and Maitreyis. It was to be an institution whose function would be to produce women of individuality and culture—women who could hold their own in competition with men.

Sir Mirza was sure that this ideal was a noble one and that on its realisation depended an even development of life in India and much needed diffusion of culture. It must be the function of a woman's college to work for the realisation of that great ideal which Swami Vivekananda placed before the women of India.

CULTIVATION OF RUBBER

In a recent notification, the Government of Mysore have directed that up to and inclusive of the first day of January 1944, no one should plant rubber, save in pursuance of a written permission granted by the Government on the recommendation of the Committee constituted under the Indian Rubber Control Act.

Baroda

NEW CONSTITUTION FOR BARODA

By a Proclamation issued on February 1, His Highness the Maharaja Pratap Singh Gaekwar announced the New Constitution of the State, emphasising the fundamental identity of interests between the Ruler and his subjects. The scheme is outlined in the form of Act published in the State *Gazette* along with the Proclamation.

The Government have not accepted the representations made on behalf of the Minority communities for separate electorates but have assured them that, as an adequate safeguard they have decided to raise the number of nominated seats on the Dhara Sabha by five to sixty.

The main features of the Reforms are:

The executive authority of the State shall vest in the Executive Council consisting of the Dewan and three other members whom His Highness appoints and one of whom will be a non-official member of the Dhara Sabha. The members of the Council will be responsible to the Ruler and will hold office at his pleasure.

The Legislature will consist of one Chamber known as the Dhara Sabha comprising of 23 nominated members, of whom not more than 9 would be officials. There will be 37 elected members thus assuring a non-official majority. The Dewan will be the *ex officio* President and His Highness will appoint the Deputy President for the term of the Sabha, namely, three years. The Deputy President will thereafter be elected by the Sabha.

Measures relating to the Army, Treaty alliances and the Household Department would not be within the powers of the Dhara Sabha. The Ruler will appoint two Parliamentary Secretaries from among non-official members to assist the Dewan and the Executive Council. Measures affecting public debt or revenue or taxes, the religious rights of the subjects or the privileges of the Dhara Sabha members may not be moved except with His Highness's previous sanction. The Dewan has powers of certification in regard to measures which, in his opinion, will affect the peace and tranquillity of the State and may direct that they shall not be proceeded with.

The Constitution is based on the identity of interests among the different classes of people and, therefore, no separate electorate or reservation of seats for special interests has been provided.

Travancore.

STATE GRANT TO RYOTS

The Travancore Government have sanctioned funds to the extent of Rs. 80,000 for the grant of special Punja loans to the ryots of Kuttanad.

In announcing this, the Government state that they consider it necessary to render some help to the ryots of Kuttanad, as otherwise their paddy fields would be left fallow. About Rs. 1,000,000 may be required for repairs of bunds, pumping operations, purchase of seeds, etc. The petitioners have prayed for the grant of special loans for the purpose on the security of crops to be raised.

PRICE CONTROL IN TRAVANCORE

The Travancore Government having come to the conclusion that fixation of prices in regard to cement, hardware, metal and household articles is no longer called for, having terminated the system of control in respect of them for the time being, Government add, however, that they will watch developments and may have to impose control if undue profiteering is resorted to.

PENSION RESTORED

On satisfactory assurances given by Mr. Changanacherry Parameswaran Pillai, retired Judge of the Travancore High Court, whose pension was recently withheld by the Government on the ground that he participated in the political activities directed against the Government, orders have been issued by Government restoring Mr. Parameswaran Pillai's pension.

MALE NURSES FOR HOSPITALS

The Government of Travancore have sanctioned a scheme for the training of suitable young men as Male Nurses or Ward Attendants in the hospitals of the State.

Kashmir

TRADE TREATY WITH BRITAIN

The Kashmir Durbar has agreed to a temporary change in the trade treaty of 1870, signed between the British Government and the Maharaja of Kashmir, with a view to stimulating India's trade with Central Asia.

The treaty of 1870 provided that no Customs duty should be charged by the Kashmir Durbar on goods passing through the Leh Treaty Road between British India and Central Asia.

Central Asian trade has lately received a set-back due to constant trouble in Chinese Turkistan. The value of this trade which amounted to about Rs. 37 lakhs in 1938 dwindled to about Rs. 12 lakhs in 1939.

Last year the Leh Treaty Road was practically abandoned by the traders due to unsettled conditions in the adjoining Chinese territories and special permits were granted by the Kashmir Durbar to traders in individual cases to carry goods free of the State Customs duty *via* Gilgit. The Gilgit route is not included in the treaty for the passage of free trade between Central Asia and British India.

The Durbar has now issued orders sanctioning the transit of goods imported from Central Asia *via* Gilgit into the State for export to the British India and *vice versa* pending restoration of normal conditions in the adjoining Chinese territories on the same conditions as those of the Leh Treaty Road.

It is believed that this concession on the part of the Kashmir Durbar will help in restoring trade between British India and Central Asia.

Dewas

A MAHARAJA'S BUST

The ceremony of unveiling the bust of His late Highness Maharaja Sir Malharrao Babasahib Pawar, K.G.S.I., was performed at Dewas, on February 9, by His Highness Maharaja of Gwalior.

There was a very distinguished gathering from all parts of Central India.

Princess Alaknandabai Sahiba, in her address of welcome, briefly narrated how His late Highness loved his subjects, and the representative institutions he established when the thought of representative and responsible government had not even dawned in India.

H. H. Maharaja Dewas Junior, while requesting the Maharaja of Gwalior to perform the opening ceremony, recounted his memories of the past 17 years which he spent in Gwalior as Home Member.

His Highness the Maharaja of Gwalior made a speech in which he said: "Dewas has lost a great Ruler in His late Highness." His Highness then made a short reference to the reforms in Dewas, making special mention of Village and Town Panchayats, Raj Sabha, Maternity Home, and Vocational School."

Mayurbhanj

MAYURBHANJ REFORM

A reform of considerable significance was effected in Mayurbhanj State from January 1, when the Dewan ceased to function as the Chief Judge of the High Court of Mayurbhanj, and Rai Bahadur M. N. Das, Senior Puisne Judge, assumed the powers of the Chief Judge.

INDIANS OVERSEAS

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South Africa

SEGREGATION OF ASIATICS

The South African Government do not intend to take any immediate action to enforce segregation of Asiatics or prohibit mixed marriages, according to reports received in New Delhi.

Mr. Lawrence, Minister of the Interior, in a statement in the Union Assembly recently said that the Government were not prepared to introduce legislation on these subjects at this stage. They did not want to create ill-feeling over a difficult and contentious matter of this kind. A State war existed and the energies of the State had to be concentrated on ending it.

Reviewing the Indian position, the Minister declared that the Indian Congress had kept its word and that he had great hopes of final success in the scheme of Indian co-operation. He also hoped that all Indians in the Union would come to look on South Africa as their own country and would not seek outside contacts or assistance for furthering their cause.

INDIAN LABOUR IN NATAL

Advices received in India indicate that as a result of the representation made by the South African Railways and Harbours Indian Employees' Union to the Minister for Railways and Harbours, the Administration has agreed on principle to the re-employment of Indian labour in Natal.

It is gathered that the Administration is now exploring the various avenues in which Indians may be employed, and it is hoped that this will be given effect to as early as possible.

Europe

INDIAN TROOPS AT THE FRONT

"Indians seem to pick up French more quickly than British troops here." This statement was made to me by a British Officer of the Indian Army Service Corps when I visited the headquarters of these Indian troops to-day, says *Reuter's* Special Correspondent with the B. E. F. in France. He said his Indian solidiers had settled down well since they arrived in the forward area of the British zone despite the extreme cold. They have suffered the usual colds and coughs, but very few are sick. Fifteen from the whole of the Indian contingent were victims of influenza. These were evacuated to the base hospital in which a section of the Indian General Hospital has been established under a Captain of the Indian Medical Service with an Indian Staff.

A number of Indian mule transport companies have clustered over the forward area. One company is billeted in a village and is on excellent terms with the French villagers and British troops in the neighbourhood.

Indian transport carts have proved valuable in bringing up materials to the British infantry front line when, owing to severe weather, mechanised transport is impossible.

GLOVES FOR INDIAN TROOPS

The Indian Red Cross Society says in a Press Note:—

The Chairman of the Indian Comforts Fund in London has cabled the grateful thanks of his Committee for the generous and timely assistance given by the ladies in India in response to his appeal for more woollen garments needed by our Indian troops in France.

Ceylon

INDIANS IN CEYLON

Mr. A. Aziz, Joint Secretary of the Ceylon Indian Congress, made the following statement during his recent visit to Madras:—

"The present dead-lock between the Governments of India and Ceylon is solely the creation of the present Board of Ministers of Ceylon.

A rumour has been made current that India desires to make use of her advantageous position to have the best out of the bargain. This is untrue. In this respect, Pandit Jawaharlal Nehru, during his visit to Ceylon, not only gave a clear indication of what the opinion in this country (India) was, but also very emphatically stated that India of Congress creation cannot do to Ceylon what she would not like to be done to herself. It is surprising that in spite of this, the Board of Ministers of Ceylon should persist in their policy of refusing to make a change of heart and arrive at a responsible settlement. Very many suggestions—direct and indirect—have been made to those who are in power to-day to call a joint conference to settle the Indian as well as other questions of the minorities, but a gesture from them has been astonishingly absent.

The Indians there are making all attempts to identify themselves with the interests of the country (Ceylon) and become a part of the National Movement there; in fact the independence of Ceylon is one of the important aims of the Ceylon Indian Congress; but how much can you do when you are being persistently classed as an alien and on that account discriminated against?

In the meantime we are busy organising the Indian community of Ceylon under the aegis of the Ceylon Indian Congress. The response from the people is admirably great."

Mr. Aziz, concluding, referred to the "exceptional awakening amongst the Indian labour force" on the estates in Ceylon.

INDEPENDENCE DAY IN CEYLON

The Independence Day (January 26) was celebrated in Colombo by the Indian Seva Sangam. A public meeting was held in Dam Street, Mr. W. Dahanayake, Mayor of Galle, presiding.

Mr. Dahanayake, in his speech, said that it was the happiest day of his life, because he had been able to associate himself with one of the greatest movements the world had seen. Ceylonese throughout the ages had drawn their ideals and inspiration from India. In urging the people of Ceylon to follow the example set by the leaders of India, he said that those leaders had taught them that self-sacrifice should be the basis of all public work. "Our greatest need in Ceylon is sincere and honest leadership. It is a sad thing to admit that the so-called leaders of Ceylon are selfish," said Mr. Dahanayake. He asked his audience to look forward to the day when India and Ceylon, like one big nation with an ancient culture, should take their rightful place amongst the powerful nations in the world.

Speaking of the problems of Indians in Ceylon, Mr. Dahanayake said that those Indians who wanted rights in this country must become Ceylonese. They must become part and parcel of the people amongst whom they lived. They should speak the language of the Ceylonese and not be merely money-lenders and traders,



TOPICS From PERIODICALS



AUTARCHY IN ESSENTIALS

The current number of *Science and Culture* discusses the prospects before India in the event of the war lasting for an indefinite period. During the last war, prices of all commodities gradually soared up and the supply of many essentials of life, for which India depended on foreign countries, was very much disturbed.

If the present war continues for three or four years more, the supplies of essentials, like locomotives and other transport, telegraphic and scientific instruments, etc., may be cut off. What has the Government of India done to meet this situation?

During the Great War, this situation became so acute that the Government of India was forced to address the Secretary of State thus:

After the War, India will consider herself entitled to demand the utmost help which our Government can afford to enable her to take her place, as far as circumstances permit, as a manufacturing country.

The motive behind the resolution was clearly to secure for India autarchy in all essential industrial commodities and on paper it was accepted by the Secretary of State for India. Though nearly twenty years have passed, the amount of autarchy achieved has been negligible.

In spite of successive Commissions, Committees, Advisory Councils and new Departments of Governments, practically nothing has been done to substantially establish industrial autarchy for India.

While all countries after the War began to think of autarchy or self-sufficiency in the production and supply of materials essential for life, India's progress towards these things has been markedly slow.

BRITISH RULE IN INDIA

In an article in the *Har'jan* entitled "fourfold ruin", Mahatma Gandhi justifies the clause in the independence pledge relating to the British rule in India. Gandhiji replies to Mr. James' charge that the clause is against the principle of non-violence advocated by the Mahatma.

Gandhiji first asserts that non-violence does not consist in hiding the truth from oneself or the world; it consists in non-violent conduct towards the wrongdoer in spite of the most vivid knowledge of his misdeeds.

He adds that political subjection is patent. Cultural and spiritual conquest has, at no time in India's history, been so complete as during the British rule. It is none the less galling or degrading because there has been a voluntary surrender. A victim's conquest is complete when he hugs the chains that bind him and begins to imitate the manners and customs of his captor. Gandhiji then goes on to point out facts to illustrate the fourfold subjugation.

Asks the Mahatma: "Should Englishmen take pride in the fact that many educated Indians cannot express themselves sufficiently in their own mother tongues and they should have to transmit their innermost thoughts to their dear ones in English?"

Gandhiji concludes by saying that there are signs that Englishmen have begun to believe that India should come to her own. But their conversion will not be complete if they do not realise the truth of the fourfold ruination of India.

INDIA'S PROBLEM

"It seems anomalous to imagine that the British should wish to keep our sight away from this grand vision of Freedom when we consider that their own history for the last three hundred years or so has been one long continuous pageant of such heroic endeavour," says Rabindranath Tagore in the January Number of the *Modern Review*. Tagore appeals to the magnanimity of true Englishmen for the grant of responsible government to India.

If we take care to remember that it is not the English people known as great who are ruling India, but that we are the subjects of those of them who, steeped from their youth in the acid of bureaucratic tradition, have been corroded into mere official men, reduced for us to the small measure of their special purposes.

The great Englishman has no immediate contact with India. Between him and us intervenes the small Englishman. So we only catch glimpses of the great Englishman in the sky of English literature, while the only sight he gets of us is through the reports of the bureaucratic offices and their books of account; that is to say, India is for him represented by a mass of statistics—figures of exports and imports, income and expenditure, births and deaths, how many policemen there are to keep the peace, how many jails there are for breaches of the peace, the lengths of railway lines, the heights of college buildings. There is no department of the India Office through which the things that are far greater than all these can reach any human creature in England.

In spite of all present appearances to the contrary, I steadfastly cherish the hope and belief that East and West shall meet.

Dr. Tagore concludes his article by advocating Gandhian philosophy of non-violence for the attainment of our goal.

So long as we are small, the Englishman will remain small and try to terrorise us; for in our smallness lies his strength. But the coming age is already upon us, when the unarmed shall dare to stand up to the fully armed. On that day the victory will be not to him who can slay, but to him who can accept death. He who causes sorrow shall go under, and he who can bear suffering shall gain the final glory. Meeting crude force with soul force, man will then proclaim that he is not beast, but has overpassed the limitations of natural selection. The duty and the responsibility has been cast on us to prove these great truths.

POLAND UNDER GERMANY

"What can one say about the notices which require all Poles, of both sexes, to get off the pavement into the road when they see a German in uniform, or even a German wearing a Party badge approaching," asks a writer in the *London Tablet*. A curious perversion of law commands all men to greet Party officials with a respectful raising of the hat. Germans from the Reich and Polish traitors must always be served first, must have the best seats in a Railway carriage or a theatre.

Warsaw and Lodz are treated as if the Poles were intruders and the Germans the legitimate owners newly returned home. In the theatres, German performances are given in honour of visiting German poets—the German Mirko Jelusich has been chief among them; and the Administration has vaunted itself on its moderation in permitting one or two Polish pieces to figure in the season's programme at Cracow. All public notices have to be in German except in the areas under the Governor-General.

The Germans have taken the districts of Poznan, of Pomerania, of Silesia, and a part of Bialystock, which are united to East Prussia, to Upper Silesia, and to the two *Gau*e of Posen and West Prussia, which Hitler has created with capitals at Poznan and Danzig.

Altogether in these conquests now under the sovereignty of the Reich, there lived before the war began a population of five and a half millions, which is 90 per cent. Polish-speaking. But the 8 or 10 per cent. of Germans have been reinforced by three or four millions of their brothers in language and race who have been repatriated in some cases after an absence of seven centuries.

As for the five million Poles, they must expect to be expelled to live under the Governor-General or else to have to submit to rapid and complete denationalization. No Polish association and no use of the Polish language is allowed in the two *Gau*e of Posen and West Prussia, or in Silesia; and the peasant and small artisan, if he is of Polish origin, will only obtain permission to remain at the price of an absolute acceptance of Germanity.

AMERICAN VIEW OF INDIA

Moslem-Hindu religious and social differences top the list of hindrances to Indian independence from British rule, writes the well known American Weekly, *The Time*. Probably the most frequent and most telling answer Great Britain gives to demands for immediate Dominion Status is: "Once freed, India would destroy itself in civil war." The rift, says the paper, divides India as permanently as the Mississippi divides the U. S.

Mohammedanism sets up one God, one Prophet; Hinduism worships a great pantheon gods. Hindus worship images and fill their temples with the *ikons*, which offend Moslems deeply. Their mosques, their beauty, and all decoration is pure geometry. To the Moslem a pig is unclean, and by throwing in a slice of bacon, a Hindu can defile a whole mosque; but a Moslem eats and sacrifices cows, which are sacred to Hindus. Hinduism is passive; Mohammedanism is proselytizing, which perhaps accounts for the fact that in most Moslem-Hindu clashes, Moslems usually seem to be the aggressors.

Socially, Indian Moslems are a solid, self-conscious minority group (just less than one-fourth of India's population); Hindus are a loosely-bound, sect-split, caste-stratified majority (three-fourths).

Hindus are the wealthier group. In general, Hindus are landowners, capitalists, shop-keepers, professionals, employers; Moslems are peasants, artisans, labourers. In Bengal, where Hindus are only 43 per cent. of the population, they pay 85 per cent. of the taxes.

Political leaders of both groups claim that their biggest aim is independence.

The great Hindus, Mohandas K. Gandhi and Pandit Jawaharlal Nehru, obviously work towards an India for Indians; but the leader of the Moslems usually thinks first about independence for Moslems and afterwards about independence for Indians. His name is Mahomed Ali Jinnah, and he is probably the greatest single force for disunity in all disunited India.

Jinnah's own life has been a series of count-turnings. He began his public life as an ardent Nationalist, later developed into a rank communalist (in favour of local elections according to religious majorities). Once a staunch supporter of the Indian National Congress party (for independence), he later became soul and body of the All-India Moslem League (for Moslems) of which he is permanent president. Tall, slim, aquiline of feature and grey of hair, an immaculate dresser, an adroit lawyer, reserved yet with plenty of charm, behind the tap when he chooses to turn it on, he has

the enthusiasm of a youngster at 63, and the air of a queen's courtier in law courts.

Mr. Jinnah claims that he is a patriot. Close to his heart, he says, is Indian freedom from Britain.

And yet his League was the one important political group to endorse the British White Paper of last month deferring Dominion Status until after the war. His reasons are partly political, partly religious. He is a minority leader who wants both to curry favour with Britain and to avoid a "freedom" in which Moslems are bound to be worse enemies than the British.

Recently Mohandas Gandhi showed that he was determined to go ahead in his anti-British campaign without Moslem Jinnah's support. He authorized a statement which even the bitterest Moslem would think reasonable: "If Britain fights for the maintenance of democracy, she must necessarily end imperialism in her own possession and establish full democracy in India."

BRITISH SUPPORT FOR CONGRESS

The Indian people demand freedom and democracy in order to overcome the economic and political backwardness, which 150 years of foreign rule has done little or nothing to alleviate; no formula which does not grant these things can be satisfactory, nor can it produce anything but conflict and disorder, observe Mr. R. R. Pittans and Mr. M. J. C. Hodgert in the *Cambridge Review*.

The Indian National Congress, they point out, proposes to introduce universal adult franchise without discrimination against any race, social class, religion or sex. A Constituent Assembly will determine the constitution of an independent India. No minority in India which genuinely believes in freedom, objects to this and it is a demand with which the British people are in full sympathy.

The Indian people have no cultural, religious or racial ties with Britain and Dominion Status can have no meaning for them. They are prepared on the basis of independence to co-operate with the people of Britain in the maintenance of freedom and peace.

THE JESUITS IN INDIA

This year witnesses the four-hundredth anniversary of the official recognition by the Papacy of the Society of Jesus as a Religious Order of the Catholic Church. And as the Jesuits have, from the very beginning of their history, taken India as a field of activity, Mr. M. Ruthnaswamy, writing in the *New Review*, traces the useful work done by the Jesuits in India. Francis Xavier was representative of much that the Order was to be for India.

Evangelization and education—these were the twin instruments of his work in India. And these have been the canals into which the work of the Jesuits has flowed ever since. Evangelization and education proceeded hand in hand. While evangelization brought in a progressively increasing number of converts to Christianity, the establishment of schools and colleges and other institutions of learning and social welfare has served the cause of civilization and culture in India.

In the South, Cochin was the centre of Jesuit influence from about 1547. Educational work accompanied and followed the evangelical work of the Jesuits. Schools were founded wherever they set foot. The writer points out that besides providing Schools and Colleges for education in India, the Jesuits have rendered other services to Indian culture:

Spinning, weaving, and other cottage industries were encouraged. No less than 15 industrial or technical or agricultural schools have been opened for these people. Lace-making has appropriately enough been established by the Belgian missionary sisters, and 200 lace-workers send their beautiful work all over India and beyond. Through their educational and social work in Chota Nagpur, the Belgian Jesuits have brought these backward peoples who had been allowed to be backward for centuries, into the main stream of civilization and culture.

The first Printing Press to be established in India was erected by the Jesuits at Goa in 1556. The translation of the Four Gospels into Persian was undertaken by them in 1595. Fr. Thomas Stephens wrote the *Christian Purana* in Marathi. De Nobili's proficiency in Sanskrit, Tamil, and Telugu is well known. It was he that introduced Sanskrit language and literature and Hindu philosophy to Europe. Fr. Beschi went farther

than de Nobili; he wrote a classic in Tamil, the *Tembavani*, which has received the freedom of the city in Tamil literature. Fr. Beschi also wrote a Grammar of common as well as of classical Tamil and a Dictionary of the Tamil language in Latin, thus opening the study of the Tamil language and literature to the West. The work of Fr. Beschi for Tamil will not be forgotten in the Tamil Nad.

This work of bringing the learning of the West and of India into fruitful contact with each other has been continued by the Jesuits in modern times, not only in their university colleges, but in a more special manner by the study of Hindu philosophy with a view to its reconciliation with the *philosophia perennis*. . . . Nowhere has the philosophy of Sankara and of Ramanuja been studied with so much sympathy and discernment as in the work of this great Jesuit Indianist.

INDIAN MOVEMENTS AND CHANGES

A striking article in the Silver Jubilee Number of the *Mysore Economic Journal* is the "Survey of Indian Movements and Changes" by Dr. A. J. Saunders. Reviewing the progress of the country during the last quarter of a century, Dr. Saunders writes of "three significant movements: all related giving numerous opportunities to Indians and foreigners alike to express the urge towards something like a fuller national life, which is the outstanding characteristic of India." They are:

The rise of a genuine and deep-seated sense of national self-consciousness, the need of and opportunity for improving the economic well-being of the people and the remoulding of the cultural and religious aspects of this national awakening so as to meet the challenge of the new world.

Movements, institutions and personalities are the raw material out of which history is made.

It has been an interesting experience of my living in India during these years of developing national consciousness to observe and study the movement at close range. The sowing of the seed, the growth of an idea, and the manifestations of a movement have tremendous attraction to one who is socially inclined. One can see all these forces at work in India and it has been wonderful in our eyes. The dry bones of Indian tradition and caste and complacency are coming together; flesh and sinews are covering them, withal and the breath of modern life is galvanizing them into living bodies of men—a mighty host with a programme and a future. Indian national self-consciousness is no weak and passing whim of the moment: it has been gathering strength for half a century until today it is a huge movement, which must be recognised in any attempt to understand modern India.

BIG AND SMALL INDUSTRIES

In the current issue of the *Visva Bharathi Quarterly*, Pandit Jawaharlal Nehru draws pointed attention to the development of the Large Scale and Cottage Industries. He says that there are certain inherent dangers in big industry and the big machine. There is a tendency to concentrate power, and one is not quite sure that this can be wholly eliminated. But he cannot conceive of the world or of any progressive country doing away with the big machine.

Even if this was possible, this would result in lowering production tremendously and in thus reducing standards of life greatly. For a country to try to do away with industrialization would lead to that country falling a prey, economically and otherwise, to other more industrialized countries which would exploit it. For the development of cottage industries on a wide-spread scale, it is obvious that political and economic power is necessary. It is unlikely that a country entirely devoted to cottage industries will ever get this political or economic power and so in effect it will not even be able to push cottage industries as it wants to.

I feel, therefore, that it is inevitable and desirable to encourage the use and development of the big machine and thus to industrialise India. I am convinced at the same time that no amount of industrialization in this way will do away with the necessity of developing cottage industries on a large scale in India and this not merely as feeders but as independent units.

As regards to the policy of the Congress towards industries, he says:

With considerable experience of Congress policies during the last 20 years, I can say with confidence that they have been of great economic and social advantage to India. It is perfectly true that the Congress proceeded on the assumption that large scale industries were strong enough to look after themselves and therefore more attention should be given to cottage industries. This must be considered in a proper context. We were a non-official organization and the economic structure of the State was entirely outside our control. Encouraging large scale industries under these circumstances meant encouraging private vested interests, often foreign vested interests. Our objective was not only to increase production by utilising the wasted man power of India as well as the wasted time of large number of people, but also to create self-reliance among the masses of India. The Congress achieved a great measure of success in this.

DICTATORSHIP OR LIBERTY?

"Dictatorship or Liberty?" is the subject of an article which appeared in the *Revue des Deux Mondes* of Paris and which is reproduced in a condensed form in the latest Number of the *Magazine Digest*. A comparison of the Totalitarian and Democratic State is made in the following words with clear analysis:—

In direct contrast to the Totalitarian State, the Democratic State is not the master of its citizens but their deputy. Its decrees are imposed not by virtue of its own strength, but by virtue of the authority vested in it by the individuals themselves.

It teaches its children to command as well as to obey and develop a critical sense in them rather than a respect for slogans. Individual morality is encouraged rather than obedience to administrative regulations. The cult of right and wrong is taught; not merely a respect for force. In leaving the child free to build up his own doctrine and form his own opinions, the Democratic State consciously renounces the preparation of supporters for its own policy. Thus, contrary to what is seen in totalitarian countries, in democratic ones we frequently find youth in opposition. But life rectifies immature errors of judgment and the mature man is then an element of stability, because the convictions he has acquired have been inspired by his own experiences and are founded on facts and not on ideologies.

It is with regard to liberty, individual and collective, says the writer, that the Democracy marks its superiority over the Totalitarian State. He continues:

Among individual liberties is political liberty, the right of speaking, writing and voting freely; religious liberty; the liberty of the press, and liberty for the worker inasmuch as he is free to choose where and for whom he will work.

Collective liberty includes the right to hold meetings and form associations, the right to strike and to join trades unions.

The Democratic State does not impose on its citizens the will of one person or party; it draws its power, or rather its authority from the will of all the people.

It is not the form of its government which definitely characterizes a democracy. England, Belgium, Sweden and Norway are absolutely democratic kingdoms. The U. S. S. R. and Germany are absolutely anti-democratic republics. What actually characterizes a democracy is the equality of all its citizens in the eyes of the law and their right of access to all employments according to their merits. In short, as Aristotle proclaimed, "Liberty is the end towards which every democracy aspires."

THE MOSLEM ATTITUDE

In a review of the last quarter, a writer in the *Round Table* refers to the leading political events in India following the outbreak of the war and India's reaction to the Viceroy's appeal. Of the Moslem attitude, he writes:

The resolution adopted by the League clearly showed the suspicion felt by Moslems towards the growing power and prestige of the Congress. While the League stood for the freedom of India, it asked an assurance from His Majesty's Government that no declaration regarding constitutional advance for India should be made without the consent and approval of the League, and that no constitution should be framed and approved without that consent. This was a direct challenge to the Congress demand for a declaration from the British authorities.

Moreover, the resolution showed the anxiety felt by Moslems as to their future under the 1935 Act. The League contended that

real and solid Moslem co-operation could not be secured successfully if the British authorities were unable to obtain justice and fair play for Moslems in the Congress-governed Provinces. The Moslems have asserted that under provincial autonomy their "liberty, person, property and honour are in danger, and even their elementary rights are trampled upon". The League urged the British to use their special powers to secure better treatment for Moslems under Congress rule.

The Moslem attitude has been roundly condemned by the entire nationalist press, particularly its claim to speak for all Moslems, though it is well known that all the large numbers of Congress Moslems and others do not see eye to eye with the League on many questions. Commenting on the League's suspicion of Congress rule, the writer goes on to observe:

The Moslem suspicion of Hindu domination at the Centre is now so strong that Moslem leaders have even become suspicious of the democratic principle as the basis of Indian Government. There is, indeed, a tendency for Moslems to exercise a right to veto any constitution that may be devised. While Congress still aims at a unified India, which will associate British India with the Indian States, the Moslems are moving more and more towards separatism and the creation of a Moslem Ulster in the country as a means of protecting Moslem interests and culture.

CONSTITUTION OF IRAN

Prof Ramesh Ch. Ghosh discusses the Constitution of Iran in the *New Asia*. The beautiful plateau of 628,000 sq. miles is inhabited by a most ancient race of predominantly Aryan strain—15,000,000 souls—more than 90 per cent. of whom belong to the Shia sect of Islam.

He says that the Persian Constitution is one of the most wonderful political documents in the world. The Constitutional Law of Persia provides for the King, the Cabinet, the Legislature and the Judiciary. At the head of the Constitution stands the King to whom all the executive power belongs in theory. The constitutional monarchy is vested by the people "through the intermediary of the Constituent Assembly in the person of His Majesty Reza Shah Pehlavi and his male heirs, generation after generation".

The Ministers are appointed and dismissed by the Royal Decree of the King (Art. 45. S. C. L.). Nobody can be a Minister who is not a Mussalman by religion, Persian by birth. The Cabinet consists of 12 Ministers including the Prime Minister, and these Ministers are responsible to the Legislature. At present the Persian Legislature is Unicameral, but Article 43 (C. L.) definitely says that "there shall be constituted another Assembly entitled the Senate, consisting of sixty members, the sessions of which, after its constitution, shall be complementary to the sessions of the National Consultative Assembly".

The Judicial system of Iran, says the writer, is based on the Law of 1912, entitled "The Principles of the Organization of Justice", formed essentially on the French model and on the foundations of Articles 71-89 of the S. C. L. of 1907.

By this law, the Courts of Iran are classified into two classes: general and special, the latter dealing with special questions: commercial, military, religious, etc. The general courts of the lowest degree are the district courts, presided over by Justices of the Peace and dealing with claims up to 400 *tomans*. The next higher courts are those of the First Instance, which are also, since 1928, presided over by a single judge, established mostly in towns and having jurisdiction over several district courts. Above these stand Courts of Appeal in Teheran, Tabriz, Shiraz, Kermanshah, Isfahan, Meshed, Kerman and Ahwaz. These courts are composed of three or four judges. The highest court of Iran is the Court of Cassation (Art. 75, S. C. L.) which "shall not deal with any case of first instance, except in cases in which Ministers are concerned". A special section of the Court of Cassation hears complaints against judges.

THE MINORITIES PROBLEM

In the *Twentieth Century* for February, Mr. K. R. R. Sastry, discussing the Minorities problem in India, draws attention to the League method of dealing with the question. Who are the minorities entitled to special protection? According to M. de Mello Franco (Brazil) the *rapporteur* on the minorities question:

The mere co-existence of groups of persons forming collective entities, racially different in the territory and under the jurisdiction of a State is not sufficient to create the obligation to recognize the existence in that state, side by side with the majority of its population, of a minority requiring a protection entrusted to the League of Nations. In order that a minority, according to the meaning of the present treaties, should exist, it must be the product of struggles, going back for centuries or perhaps for shorter periods, between certain nationalities, and of the transference of certain territories from one sovereignty to another through successive historical phases.

So far as India is concerned, the League method can have application only when there are special Statutory Treaties, Conventions or Declarations. Judged by M. de Mello's test, the Muslims may just qualify for it.

To quote the parallel of the League method to the distressingly dismal minority problems of India with the demand of special electorates and weightage in certain provinces is not of much real value.

In view of the failure of Indian statesmanship to solve the minority problems unaided by outside agency, an agreed reference to the League of Nations

by the Government of India for arbitration may be another way of restoring to the good offices of the League. That the difficult and delicate problems referred to the League Council are being solved in a spirit of conciliation and pacification is indeed full of lessons to many Indians who are inclined to overstress their particularistic views.

There is in India a well grounded suspicion, says the writer, that the minorities are pitted against the forces of progress by the foreigner. When the true history of the origin of some of the mushroom so-called minorities falls to be written, the truth of this element would stand confirmed or rebutted. That some of the minorities have exploited this factor is a hard fact:

There is, viewed from an all-India test, only one minority, the Muslim community. Judged from the point of provinces in British India—in Punjab, Bengal, N.W. F. Province, Sind and Baluchistan, the Hindus are minorities, in other provinces the Muslims are minorities. There is thus loose-thinking when we read of other minorities.

How far the weightage given to the Muslims under the Lucknow Pact in provinces where they are in a minority has conduced to growth of common citizenship is a serious problem. How far again the fateful special representation with special electorates started in 1929 for the Muslims has led to present difficulties, will always remind students of Indian politics of a fatal false step taken under wrong advice.

INDIA IN PERIODICALS

THE INDIAN CIVIL SERVICE: ITS ORIGIN AND DEVELOPMENT. By Dr. E. Asirvatham. [The New Review, February 1940.]

SOCIETY AND STATE IN ANCIENT INDIA. By V. R. Ramachandra Dikshitar. [The Aryan Path, February 1940.]

FINANCIAL PLANNING AND BUSINESS ENTERPRISE IN INDIA. By J. P. Niyogi. [Current Thought, January-March 1940.]

DEMOCRATIC THEORY IN ITS APPLICATION TO INDIAN POLITICS. By Prof. B. N. Banerjee, M.A. [The Modern Review, February 1940.]

THE PRESENT IMPASSE. By Dr. C. R. Reddy, [The Twentieth Century, February 1940.]

PREHISTORIC STUDIES IN INDIA. By Dhananidhar Sen, M.A., [Naw Asia, January 1940.]

THE BENGAL REVOLUTION OF 1757. By Prof. S. H. Askari, M.A., B.L. [Journal of Indian History, December 1939.]

CONSTITUENT ASSEMBLY

The idea of a Constituent Assembly has been criticised on the ground of its unwieldy size and the consequent difficulties both in convening it and in holding orderly deliberations. But, says Mr. Bimal Ghose in the last issue of *Current Thought*, "the real objection to it, or to any similar machinery, on the part of the minorities is a genuine fear of being swamped by the majority."

The alternatives which have been suggested to the Congress proposal are an *ad hoc* body to be elected by the provincial legislatures on the basis of proportional representation, sponsored by Mr. N. R. Sarker, and a conference composed of a small number of delegates advocated by Sir Maurice Gwyer. It is interesting to observe that no minority has outlined any proposal of its own and for obvious reasons. For, whatever machinery the minorities might suggest, they could not by any conjuring trick convert the majority into a minority, or resist a majority decision at least on matters not affecting their fundamental rights.

The basic idea behind the Congress proposal is sound, says Mr. Ghose, although some modification with a view to obtain a smaller personnel, which is the main objective of the alternative proposals, would be desirable.

An assembly which is to be invested with final authority to draft the fundamental laws of a country should derive its powers directly from the people. The Congress proposal satisfies this condition; so also does Mr. Sarker's alternative suggestion. But Sir Maurice's proposal fails to meet this requirement. One shortcoming of Mr. Sarker's proposal is that the provincial legislatures, which together are to function as the National Convention, may be elected on various extraneous and even provincial issues. But members who would ultimately form the National Convention should be elected only for the purpose of evolving the future constitutional framework of the country, and the issues on which the elections would be fought should be relevant only to this end. The constitution of the machinery, which is to be entrusted with the duty of drawing up a constitution for India, may be suggested on the following lines: Elections should be held in each province solely on issues involving the future constitutional framework of India and on the basis of adult franchise to choose delegates to a provincial electoral college. In the present temper of the people of the country, it would probably be desirable, however unsatisfactory it may appear to be, to hold the elections on the basis of the

Communal Award. Each provincial electoral college should elect a certain number of delegates to form a small body, which will draft the constitution, while all the provincial electoral colleges will constitute the National Convention with final authority to ratify the constitution with, if necessary, such alterations and amendments as it may like to introduce.

The writer then discusses the prospects of such a National Convention, which is possible only if the British Government are prepared to agree to meet the substance of the Congress demand. Can we predicate success to the work of even a National Convention? By no means, says the writer, unless certain conditions are fulfilled.

Conditions will have to be created, under which the combatant parties or forces will have to develop sobriety, understanding, tolerance, mutual respect and adjustment. The prime requirement is an assurance on the part of Great Britain for the application to India immediately after the War of those principles for the upholding of which she has joined issues with Hitler. Not only should she agree to a treaty of equal partnership with India which will embody the terms of a settlement in regard to such matters as Public Debt, Defence, Commercial Discrimination and the Services, but, further, she must withdraw herself completely from the position of a meddlesome arbiter in Indian politics.

All parties and all leaders of Indian opinion are agreed that adequate safeguards for minority rights should be provided. To concede this is, however, not to agree to invest the minorities with a power to veto all political progress. This would involve a complete violation of all democratic principles. Hence the writer suggests that a special juridical body, consisting of eminent persons, both Indians and, if necessary, foreigners, will be set up to finally enumerate the items in respect of which special protection should be afforded to the minorities. Let it also be conceded that this protection in regard to these items will be provided to the satisfaction of the minorities and the terms embodied in the constitution. The rest of the constitution should be framed on the basis of the largest common measure of agreement prevailing in the National Convention. And the Moslems should realise, and they will realise it the moment all authority is vested in the National Convention, that they cannot have their own way on all matters, nor can they convert a large majority into the position of a virtual minority. The scheme detailed above provides a solution of the present impasse.

MULTUM IN PARVO

NEWS * DEPARTMENTAL * NOTES

Questions of Importance

GANDHI-VICEROY TALKS

Soon after Mahatma Gandhi's interview with His Excellency the Viceroy on February 5, the following *communiqué* was issued:—

"In response to an invitation from His Excellency, Mr. Gandhi to-day came to see the Viceroy. A prolonged and very friendly discussion took place, in which the whole position was exhaustively examined.

Mr. Gandhi made it clear at the outset of the conversation that he had no mandate from the Congress Working Committee, that he was not empowered to commit it in any way, and that he could speak on behalf of himself only.

His Excellency set out in some detail the intentions and the proposals of His Majesty's Government. He emphasised, in the first place, their earnest desire that India should attain Dominion Status at the earliest possible moment and to facilitate the achievement of that status by all means in their power. He drew attention to the complexity and difficulty of certain of the issues that called for disposal in that connection, in particular the issue of defence in a Dominion position. He made it clear that His Majesty's Government were only too ready to examine the whole of the field in consultation with representatives of all parties and interests in India when the time came. He made clear also the anxiety of His Majesty's Government to shorten the transitional period and to bridge it as effectively as possible. His Excellency drew attention to the fact that, as he recently repeated at Baroda, the federal scheme of the Act, while at

present in suspense, afforded the swiftest stepping-stone to Dominion Status, and that its adoption, with the consent of all concerned, would facilitate the solution of many of the problems that had to be faced in that connection.

He added that the offer put forward by him, in November last, of an expansion of the Governor-General's Executive Council on the lines and on the basis then indicated remained open and that His Majesty's Government were prepared to give immediate effect to that offer. Subject to the consent of the parties affected, His Majesty's Government would be prepared also to re-open the federal scheme so as to expedite the achievement of Dominion Status and to facilitate the settlement, after the war, of the issues to which it gave rise.

Mr. Gandhi expressed appreciation of the spirit in which these proposals were put forward, but made it clear that they did not, in his view, at this stage meet the full demand of the Congress Party. He suggested, and the Viceroy agreed, that in the circumstances it would be preferable to defer for the present further discussions with the object of a solution of the difficulties which had arisen."

BRITAIN AND INDIA

"We are having at least as much luck as we deserve. Even the recent failure of the Viceroy and Gandhiji to achieve an agreement has left the latter strongly opposed to passive or active resistance to British Rule," writes Mr. Vernon Bartlett in the *News Chronicle*.

India is determined to win her independence on her own terms as the Irish Free State won hers. And the people who argue we dare not allow the Congress hot-heads to have their way should ask themselves whether, had we made concessions to the Irish Free State a little sooner, that country would now be 'independent' in a war she would hate to see us lose.

Utterances of the Day

MR. EDEN ON THE BRITISH COMMONWEALTH

The Dominions Secretary, Mr. Anthony Eden, speaking at the National Savings meeting at Stratford-on-Avon, on February 8, refuted the gibes of Goebbels and the taunts of Hitler that the British Empire was a crumbling institution and asserted that the Third Reich was a sealed tomb as far as progress was concerned. This was no war of aggrandisement, he continued:

We seek neither wealth nor territory. This is no clash of dynasties. It is a struggle for international decency. What is at stake is the right of all people, small and great, to lead their own lives, to think as they will, to worship as they will, to cultivate the arts in freedom and at peace and the right to be free. At the Dominions Office, I have had an opportunity to watch the association of free peoples at work. There is no shadow of constraint in their character. The great Dominions overseas typify the right to be free. . .

Our great strength lies in our greater freedom. All the confident predictions of our enemies, the gibes of Goebbels, the taunts of Hitler, the assertions that the British Empire was a crumbling institution and that in the hour of trial it would dissolve away, all these have been utterly falsified. It is not, perhaps, surprising that Nazi leaders do not understand the true character of the British Commonwealth. If they did, they would not be Nazis. We are not fighting to maintain our outworn system. No assertion could be more false. We are fighting for the possibility of true progress in freedom of mind and spirit. Of such progress, the British Commonwealth is a living example. The Third Reich is a sealed tomb. We must keep this contrast in methods and in aims constantly before our eyes.

THE PEACE WE SEEK

Sir Thomas Holland, Principal of Edinburgh University, in an address to the students, said:—

Some are asking: 'What kind of peace terms shall we dictate?' and others: 'What are we going to get out of the victory?'

Our hope is that we shall not make the mistake of 1919 and dictate revengeful terms. Our hope is that the world will be made fit for the smaller nations to live in without repeated fears and terrors and with an opportunity of following their own religions, the political systems which they wish to follow, their own customs and languages, their own right to self-government.

MR. MUNSHI ON INDIA'S DEMAND

"The imperialistic ambitions of Great Powers must be replaced by interdependence among nations freely accepted," said Mr. K. M. Munshi, addressing a meeting at Bombay on February, 1.

In seeking independence, India does not seek the will-o'-the-wisp of unfettered sovereignty which is at the root of the present plight of Europe. Her independence implies, first her right to acute inter-dependence with Britain on terms which are mutually beneficial; secondly, the unrestricted right to refuse any terms prejudicial to her interests. It means liberty to establish relations with Britain on the basis of a law accepted freely by both contracting parties. It must involve the recognition by Britain of the international personality of India.

India, therefore, must possess an organ of the State representing its people and equipped with powers sufficient to exercise these rights and accept the law governing her relations with Britain. That is why a Constituent Assembly is essential to secure India's political freedom. Whatever its name and composition, this Assembly must be the mouthpiece of India, not directly or indirectly of Britain.

As the world goes at present, national sovereignties are being voluntarily surrendered to create a world group of nations with a view to eliminating internal violence and countering external force. A free India allied to other countries in a super-federation of democratic nations with a common policy of defence and foreign affairs would be the greatest stabilising force in Asia. It would also break the chasm that exists between the civilisations of Europe and India and lead in the end to the elimination of organised violence in international affairs.

SIR SHANMUKHAM CHETTY ON THE SITUATION

Addressing the students of the Loyola College, Madras, Sir R. K. Shanmukham Chetty, Dewan of Cochin, discussed at some length the Communal problem and observed:

If twenty years ago disunity was a negative factor in Indian politics, to-day it has become a positive factor and a positive danger. Twenty years ago we were disunited in the sense that we could not join for a common purpose. To-day we are disunited owing to a desire to prevent other people from doing anything. It must fill the heart of every Indian with sadness that our political situation should have deteriorated to this extent. It looks as if in the matter of our political evolution we have to begin all over again. It looks as if we have to make up our mind in 1940 as to what is the form of government which we should have for our country.

STATES AND THE CROWN

In a communication to the *Hindu*, Professor Berriedale Keith writes:

* Sir Akbar Hydari has once more formally insisted, not merely that the ties which bind Hyderabad to the Crown are indissoluble, but that any Constitution for India, if it involved even a partial transfer of those relations to any other authority, must necessarily require the assent of the Nizam. Further if a radical change with regard to defence took place, it also could not be considered as applicable to the State without the State's consent.

Sir Akbar Hydari has conveniently forgotten the vital words of the Viceroy, speaking with the authority of the King-Emperor and his Government, on March 27, 1926: "The sovereignty of the British Crown is supreme in India, and therefore no Ruler of an Indian State can justifiably claim to negotiate with the British Government on an equal footing. Its supremacy is not based only upon treaties and engagements, but exists independently of them, and, quite apart from its prerogative in matters relating to foreign powers and policies, it is the right and duty of the British Government, while scrupulously respecting all treaties and engagements with the Indian States, to preserve peace and good order throughout India."

The sovereignty of the British Crown means the sovereignty of the Crown in Parliament, and that sovereignty neither Hyderabad nor any other State has any legal or moral right to question. All that they can demand is that sovereignty shall be exercised on principles of justice and equity in the interests of the people of India as opposed to the selfish claims of individuals.

The Crown long maintained a system of autocratic rule in India on the ground that such a form of rule was best adapted to further the progress and ensure the happiness of the people. It has wisely decided that, as a result of the gradual assimilation by India of Western political principles, the time has come to entrust in as large a measure as possible government to the elected representatives of the people. It is impossible for the Crown's advisers to contend that the peoples of the States shall be denied the rights of Indians in the provinces, and it is their clear duty to advise the King-Emperor to use his authority to secure that the princes of India shall enter upon constitutional reforms, which will result at no distant date in securing responsible government therein. No federation can be deemed in the interests of India if in it the representatives of the people of the provinces are compelled to sit with the nominees of irresponsible rulers, sent to the legislature in order to thwart the passing of liberal legislation and to maintain in office a reactionary oligarchy. There is in fact no answer to Mahatma Gandhi's claim

that the princes are bound to follow the Crown in its transfer of authority to the people.

The Moslem League has now shown itself as a determined opponent of responsible government and democracy. It denies the right of majorities to rule, even when the offer is made of far reaching safeguards for minorities, and it clearly is delighted in the disappearance of responsible government in the provinces. There is not the slightest evidence that proper securities for minorities cannot be secured, and there is every reason, to suppose that on this head Congress would prove reasonable.

For Britain, of course, the easy course is to point to the attitude of the princes, of the Moslem League, and of various other minorities as well as questions of defence, as defeating her genuine desire to extend the limits of Indian freedom. It is permissible also to point to the difficulty of dealing with a leader who asserts that an unarmed and peaceful India would rely on the goodwill of the whole world.* But this negative attitude is hardly worthy of a great nation. It could at least make it clear that the doctrine of majority rule was accepted by Parliament as proper for India, and insist that it was the duty of the Moslem League to recognise that principle and to seek to establish safeguards which would allow them to co-operate in the development of Indian welfare, secure that their religion was safe. At the same time the princes should be reminded that the days of personal power are obsolete, and that they should be active in bringing their territories to a position of equality with the provinces of British India. That Congress might not regard such action as enough may be admitted. But principles which are sound should be steadfastly pursued, even if such action does not at once receive due appreciation.

THE LEAGUE'S CREDENTIALS

"Mr. Jinnah's demand for an independent Muslim State merits condemnation by the Mussalmans of India, to whichever political party they may belong," says Mr. Mahomedbhoy I. M. Rowjee, ex-Sheriff of Bombay, and President of the Aga Khan's Supreme Council for Bombay in the course of a Press statement. Even a cursory examination of this scheme, Mr. Rowjee adds,

will show its absurdity. For example, is the so-called Muslim State going to be a Shia or Sunni State? Is it possible for the Muslims, who have got very extensive vested interests in other parts of India, to exchange their present interests in British India for the right of being called nationals of the Muslim State? Will the Mussalmans of India be prepared to forego their rights in the Muslim State of Mr. Jinnah's imagination and will they be prepared to live as a perpetual minority in the scheme of the Central Government that is going to come?

HINDI IN MADRAS SCHOOLS

The Government of Madras have issued the following Press *communiqué* :

The Government have for some time been examining the question of the substitution of optional for compulsory Hindi in the schools under their control in which the compulsory system was introduced. They are well aware that the policy of compulsion has aroused opposition and resentment amongst a considerable section of the public and they are satisfied that the compulsory teaching of Hindi in Forms I to III only without any examination being subsequently held in the subject is not likely to result in any satisfactory knowledge of this language being retained by the students.

The Government, nevertheless, consider that the teaching of Hindi as an optional subject should not only be retained, but its extension in Forms IV to VI of secondary schools as an optional language for the Secondary School Leaving Certificate Examination should be encouraged and that in such Forms it should be made an examination subject in all the schools in which it is adopted.

The Government hold the view that a knowledge of this language will certainly be of great assistance to the inhabitants of the Madras Presidency in facilitating intercourse with those areas in India where Hindi is spoken. Orders will be issued at once to those schools in which Hindi is now being taught compulsorily, that the attendance at these classes to be optional and not compulsory. The grants now being given to these schools will not be discontinued during the present school year and those schools in which

the teaching in I to III Forms is retained on a voluntary basis will continue to be given grants for the Hindi teachers, provided the number of pupils in the classes is sufficiently large to justify such a grant.

As regards Hindi classes in IV to VI Forms, instead of the existing grant-in-aid of half cost made under the educational rules, the Government propose to make a larger grant. Provision will be made in the Budget for these proposed grants.

The Government are satisfied that the decisions announced above are best calculated to further a practical knowledge of the Hindi language amongst the students in this Presidency.

ALLAHABAD STUDENTS' CONFERENCE

At the Allahabad District Students' Conference, the main resolution affecting the student community directly was the one appealing to the Provincial Government, the Municipal Board and other educational authorities to fulfil the under-mentioned demands of the students, failing which, it was declared, the students would start an agitation to secure their fulfilment :—

1. The detention rule should be abolished.
2. The cycle-tax should be abolished.
3. Education should be made cheaper.
4. The number of research scholarships in the University should be increased.
5. The municipal school students should be given milk.
6. The existing compartmental examination rule should be changed by the U. P. Education Board and the compartmental candidates should be examined after four months and at the same time they should be allowed to attend higher classes from the very beginning of the session.

On the motion of Miss Anna Mumtaz, the following resolution was passed with regard to girls' education :—

This Conference demand equal facilities for study for boys and girls and while acknowledging, in view of the present social conditions, the necessity of having separate institutions for girls, this Conference further demands that in the absence of these, provisions must be made for girl students to utilise existing institutions reserved for men.

JURISDICTION OF FEDERAL COURT

A Press correspondent observes that the possibility of extending the jurisdiction of the Federal Court is now being seriously examined by the Government of India and there is every likelihood of the necessary legislation being brought up during the forthcoming Session of the Legislative Assembly. It is explained that on account of the war, litigants find it extremely difficult to take cases to the Privy Council, and Government are anxious to make available to them the legal machinery which is now existing in the country.

Under the Government of India Act, it is laid down that "the Federal legislature may by Act provide that in such civil cases as may be specified in the Act, appeal shall lie to the Federal Court for judgment, decree, or final order of a high court in British India without any certificate, but no appeal shall lie under any such Act unless the amount or value of the subject-matter of the dispute in the Court is not less than Rs. 50,000".

The Federal Legislature is also authorised to abolish wholly or in part direct appeals in civil cases from high courts in British India to the Privy Council with or without special leave.

PRIVY COUNCIL & FEDERAL COURT

The Judicial Committee of the Privy Council has refused Dr. Hari Ram Singh (a Sub-Assistant Surgeon in the Punjab Provincial Medical Service) leave to appeal against a judgment of the Federal Court of India, as the case introduced no constitutional issue.

This is the first application filed before the Privy Council for leave to appeal against a decision of the Federal Court of India.

RIGHT TO PETITION THE CROWN

The right of the English subject to petition the Crown or either House of Parliament appears to have been held from very early times—a radical principle of the political constitution; but in the struggle during the 17th century between the Crown and Commons, indirect endeavors to check the practice were made on both sides. Thus the first Parliament, after the Restoration remembering those tumultuous assemblages which had overawed their predecessors in 1641, passed a law against disorderly petitions. It provided that no petition should be presented for alteration of any law affecting the Church or the State without the order of three justices of the county, or that of the majority of the grand jury, and that no petition should be presented by a gathering of more than ten persons. A scheme for compelling the Crown, in the reign of Charles II, to assemble Parliament, by pouring in petitions from all parts of the kingdom, was thwarted by that monarch in an artfully drawn up proclamation, in which, without controverting the principle of right, he shows his dislike to the practice and encourages magistrates to suppress it. Since the Revolution of 1688, however, there has been no attempt to interfere with the subject's right of petition. It must, however, be exercised with decorum and respectfully. The petition requires to be endorsed and presented either by a member of the House to which it is addressed, or by an important municipal corporation. Petitions to the House of Commons are usually referred to a Committee, who report regarding them. There are some cases in which a petition will be considered by the House of Commons only on the recommendation of the Crown. These arise chiefly when the petition regards public revenue

INSURANCE ACT AT WORK

A meeting of the Federation of Indian Insurance Companies was held at the Offices of the Sterling Insurance Co., Ltd., New Delhi, on February 8, when representatives from member companies from various parts of India were present.

A deputation consisting of seven members of the Federation waited upon the Superintendent of Insurance and represented the views of the younger Life offices regarding the working of the Insurance Act, 1938, and made suggestions for its amendment. The Federation resolved that further representations be made to the Commerce Member and to the Law Member, so that any Bill to amend the Insurance Act should contain provisions to afford protection to the younger Indian Life offices during the first ten years of their life, in accordance with the principle accepted in the Insurance Act, 1938. In its absence, it was felt that the actions of the Department of Insurance will have a very harmful effect in general upon the infant insurance industry of this country.

INVESTMENTS IN U. S. A.

One of the functions of investment of insurance monies is to fertilise industry, and many of the big enterprises in United States are financed by insurance companies with this object in view. Recently nine life offices in the U. S. have joined together in taking at a private sale an entire issue of \$75,000,000 refunding mortgage bonds of the New York Telephone Co. The bonds mature in 25 years and bear interest at $9\frac{3}{8}$ per cent. and were sold to the companies at 99 $\frac{1}{2}$.

INSURANCE IN TRAVANCORE

With regard to Travancore, the Government are the pioneers in Insurance, for as early as 1897, they had started a scheme of Insurance solely for persons in their service and made it compulsory with a view to encourage thrift and provide means for guaranteed family provision. The premiums charged are very low being primarily non-profit rates. As in the Government of India Postal Insurance Fund, the Insurance premium is recovered from the pay of the Government employee by short drawal. Medical examination is conducted by doctors in the State service and no fee is payable to them. Government bears major portion of the management expenses. These facts combined with the low mortality, usually experienced by the class of people whose means are above wants, has been responsible for the huge accumulation of surpluses in the Fund, which are distributed to policyholders at quinquennial valuations in the form of bonus on these policies though they were issued at non-profit rates.

PARROTS INSURED FOR LIFE

One of the strangest of insurance claims has just now been settled.

The life assured was none other than a performing parrot belonging to Mr. Davies of Chester, which had appeared with its owner on the stage and at charity shows. She was insured for £100 and when her death was reported, the insurance company suggested a post-mortem to ascertain the cause of death.

A veterinary surgeon certified that death was due to enlargement of the liver and dropsey and the claim was paid.

DR. GREGORY'S MEMORANDUM

Dr. Gregory, Economic adviser to the Government of India, has prepared a memorandum setting out his conclusions on rise in prices. He says that with regard to exportable produce, it is not in general desirable to interpose obstacles to a rise in prices subject to two general qualifications, viz., that the rise of prices should be halted if thereby social discontent can be avoided and when it cannot be avoided, even the interest of the cultivator must give way to the paramount interest of the State in the successful prosecution of war.

Dr. Gregory welcomes the increase in the prices of exportable produce at the present moment and his view is reported to be supported by the Government of India. The reason for this is not far to seek, because with the increased prices cultivator's margin of free cash resources expands, it becomes easier to collect land revenue and other dues.

FEDERATION OF INDIAN CHAMBERS

The Southern India Chamber of Commerce, Madras, has nominated the following gentlemen as delegates to the forthcoming annual session of the Federation of Indian Chambers. The Hon. Mr. M. Ct. M. Chidambaram Chettiar, Kumararaja Muthiah Chettiar and Messrs. T. T. Krishnamachari and Manian Natesan who has recently been elected to represent the Chamber on the M. & S. M. Railway Advisory Board. The Federation will meet on the 30th and 31st March at New Delhi.

SAVINGS OF WAGE EARNERS

The issue of new savings certificates and small denomination bonds for national defence in Britain has been favourably received in London, where satisfaction is expressed that the issues are designed to attract the savings of wage-earners.

A FINANCIAL COUNCIL

The Indian Market of Bombay suggests that our bankers, insurance executives and underwriters come together and evolve a bold plan to promote or support new industries and businesses and the country's commerce? Let them form an expert body which will investigate propositions, evaluate their promoters and advise the step to be taken. Such tested enterprises can and will absorb the excess capital which is now idle and create more of it.

A bit of imagination, a little courage and a will to organize will make of our financial institutions a national asset which they should be as in other advanced countries. They should help to consolidate the nation's rising industries and business which are now in the process of becoming modernized.

BRITISH TRADE IN 1939

The British Board of Trade announces that imports declined by £88'6 million or 4 per cent. in 1939, as compared with 1938, and exports £31'9 million or 7 per cent. But both imports and exports in December increased as compared with November, 1939, and December, 1938. The year ended with a small increase in the adverse balance, namely, £401 million against £387 million. The December imports were £86'6 million, which are the greatest in any month since December, 1938. The increases compared with November are mostly in food, grain flour increasing by £2½ million, meat £1'7 million, and dairy produce £2'7 million. Exports in December were £40'2 million, which is a rise of £2'8 million as compared with November. The rise was mainly in manufactured goods.

EQUALITY FOR WOMEN

The Rt. Hon. V. S. Srinivasa Sastri, Vice-Chancellor, Annamalai University, emphasised the need and right for equal education for women in the course of Dr. U. Abhayambal Memorial lecture delivered before a large and distinguished gathering in Mysore on January 29. Rajakaryapravina N. S. Subba Rao, Vice-Chancellor, Mysore University, occupied the chair. Mr. Sastrier observed:

"I am one of those who think that barring certain optional courses of study for which women have special aptitude and even necessity, and barring certain alternative courses of study, the general curricula of man's and woman's education should run on identical lines; that man and woman must be educated to the same standard so as to form the same pattern; for they have a common task to discharge, common aims to fulfil and common destiny to achieve."

Touching the question of franchise for women, Mr. Sastrier said that in India, women were given franchise with apparent readiness and, perhaps, they thought it was a necessary adjunct to democratic policy.

It was claimed generally that woman on all public matters had a special view of her own contrasted with that of man, and for the first time such claim was made in the women suffragist movement in Britain. The claim was made on the ground that the welfare of women and children could only be promoted by the intimate knowledge of women by their representatives and for that purpose they claimed representation in Parliament. That women alone could advance certain theories in a certain way was a claim not allowed

by a very considerable body of women themselves.

I should think, the lecturer continued, "that the establishment of women's franchise, however, in this country is a definite step in advance in public polity. As we move further and further in this direction and establish greater equality between the sexes in the matter of entry into the legislatures and their voting power is brought to bear upon our elections, I think the conditions in our country will improve fairly and we may look forward to the happy time when, in the councils of the country, all the available and trained wisdom will be brought to bear upon public matters resulting in real benefit to the succeeding generations."

WOMEN'S CONFERENCE

Begum Hamid Ali, in her presidential address delivered at the opening of the fourteenth session of the All-India Women's Conference at Allahabad, on January 27, observed:

Women have consistently supported all progressive bills and enactments in Legislatures and suggested amendments and modifications whenever necessary. In spite of these efforts, the rights of womanhood in India are still a *minus* quantity. When will the men of India realize that it is of no use asking a third party to play fair when they themselves are willing to close their eyes to all the wrongs women suffer and have mental reservations when freedom is proposed for womanhood?

Begum Hamid Ali added: We have suffered from many Hitlers in the home in each generation. Let us pray devoutly that Hitlerism in every shape or form may be banished from the world for ever. Every daughter and wife, she suggested, should get her due share in an honest community, and judged by modern standards the son's share would be half of what it is at present. Every woman will be a free agent to earn her living, to live her own life, in short, to be mistress of her own destiny.

SHAW BANNED IN BERLIN

Translations of works by British authors are, it is announced in Berlin, to be banned by Dr. Goebbels. Among the British authors who may fall under



Mr. BERNARD SHAW

this ban is Mr. George Bernard Shaw, whose play "Pygmalion" has been running in the German capital.

The most noted of Mr. Shaw's recent political plays is "Geneva", dealing with European dictators called before the International Court of Justice at The Hague, and "The Applecart", which dealt with an imaginary constitutional crisis in Great Britain.

THE FINEST POETRY

"If I were asked to choose the finest piece of poetry, not only in English but in any language," writes Dr. W. R. Inge, ex-Dean of St. Paul's in the *Evening Standard*, "I should name without hesitation the first fifty-six lines of the third book of Milton's *Paradise Lost*, beginning 'Hail, holy light'. He does not extenuate his loss:

Not to me returns
Day, or the sweet approach of even a morn,
Or sight of vernal bloom, or summer's rose,
Or flocks or herds or human face divine.

and 'wisdom at one entrance quite shut out'. But at once he ends:

'So much the rather thou celestial Light
Shine inward, and the mind through all her
[powers:
Irradiate, there plant eyes, all mist from
[thence

Purge and disperse, that I may see and tell
Of things invisible to mortal sight.

The sublime dignity of these lines almost quenches pity."

MAULANA AZAD

Maulana Abul Kalam Azad succeeds Babu Rajendra Prasad, as President of the Indian National Congress defeating Mr. M. N. Roy. The election in all Congress Provinces in India, except Bengal and Delhi, where according to the Working Committee's decision votes were not recorded, took place on the 15th February. In every place Maulana Azad has obtained a sweeping majority.

MR. SUMNER WELLES

Mr. Sumner Welles, Under-Secretary of State for the United States, has left for Europe for a study of the situation.

President Roosevelt's decision to send Mr. Sumner Welles to Europe to observe and report on the international situation is welcomed in England and on the Continent.

THE LATE MR. V. N. MEHTA, I.C.S.

In the sudden death of Mr. V. N. Mehta, writes Prof. R. A. Misra in the *Leader*, we have lost not only an Indian Civilian of exceptional administrative ability and acumen but also an erudite scholar and, above all, a finished gentleman. Of most of the members of the Indian Civil Service, it may be said not without some truth, that they live in a world of their own, a world of official routine, Shikar, and Club life. They dwell apart but their influence does not inspire beneficially the average man. Mr. V. N. Mehta was an exception in this respect. He was not unlike E. M. Forster's Civilian in a *Passage to India*.

MADRAS SERVICE COMMISSION

The Madras Government have reconstituted the Madras Service Commission with effect from April 1, when the term of office of the present members will expire. The new members will be Sir John Hall, Chairman, Mr. M. Rathnaswami and Rao Bahadur T. Ananthachariar.

SIR AZIZUDDIN AHMAD

Sir Azizuddin Ahmad, Chief Adviser and ex-Chief Minister, Datia State, died of heart failure at Lucknow on February 18. Sir Azizuddin, who was aged about 79, was suffering from heart trouble for a long time,

AGRICULTURE TO COMBAT DISEASE

"A better agriculture in close connection with a neighbouring city will do far more towards abolishing the disease of tuberculosis than any of the well-known methods adopted under the guidance of sanatorium experts. An anti-tuberculosis campaign based on agriculture would do untold good in this country," observed Dr. G. T. Wrench in the course of a lecture in Karachi on "healthy soil and healthy people". His Excellency the Governor of Bombay presiding.

Dr. Wrench quoted the testimony of 30 doctors of Cheshire to prove his thesis. He stated that there were 27,000 acres of land lying waste in the neighbourhood of Karachi which could be converted into healthy soil. He informed the audience that he had been able to start making a compost at the Municipal Farm and invited agriculturists to learn his method at the farm.

H. E. the Governor, thanking the lecturer, said: "The furrows of Sind are inexhaustible. Nature is a gold mine whether in the form of mines, oil wells or agriculture. If they do their best towards Nature, she would do her best in return. Some of them had votes and they could return those candidates during the forthcoming Municipal and general elections who promised to take a lively interest in agricultural problems."

AYURVEDIC EXHIBITION

The inestimable service which Ayurveda renders to India's indigent millions was referred to by Sir Nripendra Nath Sircar, when at the "Jabakusum House", Chittaranjan Avenue, Calcutta, he performed the opening of an Ayurvedic Museum, the first of its kind in India, recently.

Plants and herbs, drugs and chemicals, acids and alkalis, charts, maps and models and appliances and instruments, used many hundred years ago, are some among the rare objects of interest that have been displayed in this unique Museum.

"I do hope," observed Sir Nripendra Nath, "the exhibition will be of some service in making Ayurveda popular. It is every brick that matters in the erection of a building."

EFFICACY OF PINE-APPLE JUICE

Fresh pine-apple juice has an important medicinal value according to two research scientists of Wisconsin University, U. S.

The juice, according to tests, contains a substance called bromelain which is not poisonous to man but can destroy certain types of parasitic, disease-causing worms. Classified as a type of enzyme, a complex substance that may produce changes in other substances without changing itself, the bromelain, after test-tube experiments, gave promise as an effective worm medicine. Directions for use of the new remedy have not yet been announced.

SWEETER BREAD

Sweeter and lighter bread, it is reported, is being made from a perennial wheat grown in Georgia, U. S. S. R., by the Botanical Institute of Tbilisi. The new grain has been produced by crossing cultivated varieties of wheat with couch grass. Experiments have been made with both winter and spring wheats on the lines laid down by the Russian scientist, N. V. Tsitsin, and it is thought that the results are likely to benefit farmers all over the world.

TO MINIMISE EYE-STRAIN

An ingenious method to minimise eye strain while reading has been demonstrated by American doctors at a national convention of the Optometric Association. Instead of being jerked back at the end of each line to start a new one, the eyes would swing first from left to right and then from right to left. Alternate lines would be printed backwards. The doctors believe that with a little practice we should soon get accustomed to swinging our reading.

WATER AND MILK

Drinking plenty of water every day is one method of gaining weight though the progress will be slow.

Condensed milk and dry milk in the diet will result in a good gain in weight. Best results are noticed if two cupfuls of condensed milk are taken daily along with beverages and vegetables. Dried milk may also be used in many other ways and it is a good body builder,

INDIAN CURRENCY PROBLEM

"Indian Currency Problems in the last Decade 1926-36" is the subject of a course of lectures delivered by Mr. J. C. Sinha in February 1937, at the Delhi University. The first five lectures deal with what Mr. Sinha calls the periods of adjustment (April 1926 to March 1927) and of comparative stability (April 1927 to March 1929), the sixth with the period of strain and crisis (April to September 1929). The next two lectures deal with the course and phases of the depression and the currency events during this period (October 1929 to December 1932); the ninth brings us up to 1936 and the last contains some general reflections on monetary policy.

Mr. Sinha maintains (1) that all the factors affecting our currency were in better adjustment during 1927-28 and 1928-29 than they were at any period during or after the war; (2) that the Hilton Young ratio of 1sh. 6d. which was adopted in 1927 was not an over-valuation of the rupee; (3) that the Government did the right thing in linking the rupee to sterling at 1sh. 6d. in September 1931; (4) that India has done well in exporting her dead-stock gold after 1931; (5) that India has shared in the world recovery after 1932; and (6) that there is no case for devaluing the rupee. Mr. Sinha also believes that the defective organisation of currency and the inadequate control in India, and the fact that she is a debtor country, make *exchange stability* the only possible objective in India He has tried to base his conclusions on abundant statistics.

Most of the above conclusions are likely to be challenged. His conclusion that "the exchange rate was not put at an unduly high level by the Hilton Young Commission can hardly be accepted. He calculates the proper rate of exchange for 1925-1926 according to the purchasing power parity theory" on the assumption of there being normal condition during the years 1927-1928 and 1928-29. This is wrong because conditions in 1927-1928 and 1928-29 had to adjust themselves to the new ratio of 1sh. 6d. which had been fixed by the Currency Act of 1927 and maintained "by severe and coercive methods" of deflation.

THE RAILWAY BUDGET

Railway estimates, presented by Sir Andrew Clow, Communications Member, in the Central Legislative Assembly, on February 16, forecast for 1939-40 a surplus of Rs. 8'61 crores against a surplus of about Rs. 2'18 crores originally estimated, and for 1940-41, a surplus of Rs. 8'29 crores.

The revised estimate of the surplus on railways for 1939-40 is more than the actual surplus of last year by about Rs. 2½ crores. The increase is due mainly to increase in traffic receipts. Total traffic receipts of State-owned lines are expected to reach Rs. 97'30 crores, about Rs. 2½ crores more than last year and about Rs. 2½ crores more than the original estimate.

Total working expenses, including Rs. 12½ crores for depreciation, are a little over Rs. 65½ crores, or about Rs. 1½ crores more than last year.

The surplus of Rs. 8'61 crores will be paid to general revenues. It will fall short of the full contribution due by about Rs. 90 lakhs. The balance in the depreciation fund will stand at Rs. 80½ crores.

The Budget estimate for 1940-41 assumes traffic receipts of Rs. 108 crores, Rs. 5'7 crores more than in the current year. Total working expenses will amount to Rs. 66½ crores and will be Rs. 1½ crores more than in the current year.

Out of the surplus expected of Rs. 8'29 crores, over Rs. 5½ crores will be paid to general revenues on account of contribution due under the existing convention and about Rs. 8 crores will be paid into the railway reserve.

By far the most notable feature in the Budget is his proposals to raise railway fares and freight. The increase is to be almost all round, applicable not only to goods but also to parcels and passengers. In the case of goods and parcels, the rate of increase is two annas in the rupee or 12½ per cent., while in the case of passenger fares, the rate of increase will be one anna in the rupee, that is, 6½ per cent. There has been considerable opposition to this increase in fares.

BHARATA NATYA

South Indian classical dancing in its best form was witnessed at the Bharata Natya recital given by Mrs. Rukmini Arundale at the Theosophical Society's headquarters at Adyar. The development of perfection of the *tala* (time-measure) schemes in the Nritta pieces was an outstanding feature. She confined herself strictly to the orthodox model but invested it with fresh colour, rhythm and vitality.

Her dance to the hymn, *Thiruvadi Charanam*, though it consisted of simple movements, was full of expression. The play of Sri Krishna was the theme of another dance and it was danced to a delightful tune in Ananda Bhairavi. The principal attraction of the programme was the interpretation of *Ramayana Kirtanas*, depicting episodes from the Puranas. It was charming, elegant and dramatic dancing. Free from the exaggeration and redundancy common to similar dances, it lacked none of their important embellishments.

Songs for the dances were sung by Papanasam Sivan and there were suitable instrumental accompaniments.

PORTRAIT OF A GREAT COMPOSER

A portrait of the late Swathi Tirunal Maharaja of Travancore, a great scholar and music composer, was unveiled at Jagannatha Baktha Sabha, Egmore, on February 10, by Sir Alladi Krishnaswami Ayyar, Advocate-General. The portrait is a gift by H. H. the Maharaja of Travancore, and was presented through his Dewan, Sir C. P. Ramaswami Ayyar.

RANI LAXMI BAI OF JHANSI

Recently the All-India Women's Conference passed a resolution at Allahabad that a fitting memorial should be erected at Jhansi in memory of Rani Laxmi Bai, the brave Queen in Indian History. Attempts are being made, it is stated, to secure her palace at Jhansi (now used as a Kotwali) and erect an equestrian statue of hers in the city. The present Vyayam Mandal, it is also suggested, should be converted into a military school.

SPORT IN CENTENARY CELEBRATIONS

The Athletic sports of the Madras Presidency College held in connexion with the centenary celebrations, took place on February 7, on the Marina ground, Chempauk. Sir C. P. Ramaswami Ayyar presided and distributed the prizes.

The programme consisted of events for present as well as past students, both men and women. Competition was keen. D. Mahadevan won the individual Championship for present students.

Sports over, Mr. H. C. Papworth, the Principal, reviewed the activities of the college during the past year. He was proud of the achievements of their cricket team. He would hesitate to be the Principal of the College during the year when the Duncan Memorial Cup would go out of its walls.

Sir C. P. Ramaswami said that very few would remember that as a student of the Presidency College he had won the high jump and in two successive years he secured the Singles and Doubles titles of the College Tennis Tournaments. Sir Ramaswami then congratulated the students on their excellent performances and hoped that in their future career they would live up to the spirit and tradition of the Presidency College.

GRANT GOVAN

Dr. P. Subbaroyan, President of the Board of Control for Cricket in India, has issued the following statement regarding the death of Mr. R. E. Grant Govan:

"In the death of Mr. Grant Govan, Indian Cricket has lost a friend who was responsible for the organisation attaining its present state. It was Mr. Grant Govan who first organised the Board of Control for Cricket in India and any credit the Board has for organising Indian cricket is entirely due to his efforts.

He continued to give his advice and aid to every President of the Board of Control for Cricket in India, and I remember with gratitude the help he has given me during the last two years."

BRITISH SCIENTISTS AND WAR

Lord Chatfield, Minister of Co-ordination of Defence, dealing in the House of Lords with the work of scientists in relation to war, said that scientific research which Britain had before was entirely different from the magnificent organisations of the present day, including as they did either in a working or an advisory capacity many leading scientists of the country.

Lord Chatfield said that he could not deal with examples of the very secret work being carried out this moment, but there was nothing that had happened in the war so far—no surprises, no partial surprises—which in his opinion and in the Government's opinion were not being fully resolved with the greatest rapidity by methods Britain had at the present time.

Lord Chatfield declared that Britain's scientific talent was fully mobilised to the best and fullest advantage. These scientists numbered thousands. The defence departments were not only alive to the vital importance of the scientific side of war, but were also well-equipped to deal with it.

MUD RESEARCH

The Syndicate of the Calcutta University have accepted the offer of £2,500 by the Directors of Messrs. Burmah Oil Co. and will utilise the sum for carrying on work in connection with mud research problems. The Company has made this offer in appreciation of the help rendered in the field by Dr. J. N. Mukherjee Ghose, Professor of Chemistry of the University and the assistance given by the University.

ARTIFICIAL LIFE

Addressing the London Science Academy, New York's consulting chemist, Jerome Alexander, revealed that 'artificial life' would no longer be a conjuring trick.

A cell may be defined, he said, as a minute collection of chemical substances which under suitable conditions will keep up a continuous chemical change. "Find the catalysts which govern cell functions, and you have solved abiogenesis-spontaneous generation."

DEVELOPMENT OF FILM INDUSTRY

Inaugurating "Krishnakumar", a Tamil talkie, to be produced by Sadhana Films, Salem, and Pravin and Company, Madras, at Pravin Studios in Kilpauk, on January 29, Mr. G. A. Natesan referred to the disabilities under which Indian films had to be produced and suggested ways in which they could be improved.

Mr. Natesan said that the Indian films should not be judged by comparing them with the best of English and American films. In India, the industry was still in infancy. It had no facilities for learning the technique and had not had the active support of the Government as in England and other European countries. Further, the patronage of the public had been limited. Having said that much, he was, however, bound to state that there was an impression which was not quite ill-founded, that some of the producers of films in our country cared more for profits, and most of them were in feverish haste to release their pictures in a haphazard manner. A little more thought and time spent in the preparation of the scenario, and scrupulous care bestowed in the selection of proper artistes, would certainly make the productions more attractive. It was high time a very serious effort was made by film producers to shorten the time of the presentation of the pictures. There was a great deal of irrelevant matter introduced in some pictures. It was, of course, necessary to make the story as popular as possible, but it should not be at the expense of good taste and morals.

SRI SANKARACHARYA

Sri Sankaracharya, a Tamil talkie, based on the life of the great South Indian reformer and founder of the Advaita system of philosophy, was screened at the Wellington Talkies, Madras, early last month. This film produced by the Aurora Film Corporation is a great improvement on similar productions. Some noteworthy incidents in the life of the great Hindu saint form the main theme of the picture. Master Rajagopal (Sankara) and V. N. Sundaram lead the cast. The acting is good and songs are plentiful.

FIRESTONE FACTORY

An entirely stream-lined modern factory has been built in Sewree, Bombay, for the production of Firestone Tyres. At the opening ceremony recently, leaders of the, automobile industry including Mr. H. M. Halstead, Jr., Managing Director of General Motors India Ltd., and Mr. B. O. Stevenson, Managing Director of the Ford Motor Company of India Ltd., met the Firestone Factory staff to witness the building of the first tyre put through in an entirely stream-lined modern factory capable of producing 1,000 tyres a day, and the manufacturing process was followed with close interest.

The party saw the raw rubber and other materials enter at one end of the long building in which the plant is housed and on the other side of the building they saw the fabric of which the tyre's body is built pass through the famous gum-dipping process. From those preliminary stages, the party followed the developments of the first tyre made in Western India through the milling of the rubber, the coating of the fabric, the extruding of the tread, and all the intermediate mixing and binding processes until fabric and rubber, which so far had travelled along separate lines, met in the tyre building section.

SAFETY IN CAR DRIVING

Here is a way you can help prevent accidents to others. The Safety First Association suggests that you park your car off the street whenever possible.

Although they may have been told not to run into the street in the middle of the block, children often forget and do just that. Your car, parked at the kerb, may obscure the children from the view of other drivers and thus be a contributory cause to a tragic accident.

Believe it or not, a car overtaking another at 50 m.p.h. requires 1,000 ft. and 10 seconds. Average drivers need 1,000 feet of road distance and 10 seconds in time to pass a car ahead, travelling at 50 miles per hour. At thirty, cars require 400 to 650 feet.

AIR FORCE RESERVE

Authority has now been given and conditions of service have been approved for the creation of an Indian Air Force Volunteer Reserve, says a Press Note.

At the outset, the Volunteer Reserve will consist of five independent flights located in Karachi, Bombay, Madras, Calcutta, and Delhi. The flights will be primarily for coast defence duties in India. The establishment of these flights is a permanent, and not an emergency measure.

It is intended that each flight should contain a nucleus of regular Royal Air Force and Indian Air Force personnel to ensure continuity in maintenance of aircraft in the flights.

The flights themselves will be composed of Indian Volunteer Reserve personnel who, in peace, wish to belong to one of these flights and carry out training in Air Force work and maintenance in their spare time. In war, these flights will be embodied for regular service.

Thus the Volunteer Reserve personnel will be selected from applicants normally domiciled in the centres in which the flights are located. Pay during embodiment will be the same as that for the regular Indian Air Force personnel. In time of peace, a small annual retaining fee will be paid, augmented by full pay during any period of intensive training.

THE TROPOSPHERE

If aerial research continues at its present pace, huge goods and passengers' planes will climb into the troposphere and fly under perfect conditions from one continent to another. Since 1934, conditions in this layer of the atmosphere have been studied and a number of experimental flights already made. Flying above 20,000 ft. planes will be sealed and carry their own air; for above this altitude the atmosphere is so rare that cigarettes go out through lack of oxygen.

But well above the clouds the atmosphere is nearly always fine, and owing to the lighter quality of the air there is less drag or friction. Because of this, planes will travel at least 25 per cent. faster.

INDUSTRIAL RESEARCH BUREAU

The Government of India have decided that during the period of the war, the Industrial Research Bureau should focus its attention on industrial research and development in connexion with the prosecution of the war.

During this period, the Director of the Bureau is being stationed at Calcutta, where he is also in general charge of the Government Test House. The functions of the Secretary to the Industrial Research Council will, for the present, continue to be discharged by the Director of the Bureau to the extent that other calls upon his time permit.

IRON ORE IN BIHAR

Huge deposits of magnetic iron ore (magnetite) have been discovered by Mr. K. K. Sen Gupta at Gore and other places near Daltonganj, Bihar.

The find is of considerable significance on account of the demand for iron and steel at the present moment.

Electric smelting of this ore directly to steel, according to Mr. Sen Gupta, is a feasible proposition, avoiding thereby the cumbersome intermediate process of conversion into pig iron in the ordinary blast furnace before finally turning it into steel. It will thus be much cheaper, especially as magnetite ore is more amenable to electric treatment and consumes less current than hematite which is used in the existing iron and steel works in India.

MANUFACTURE OF TELEPHONE POSTS

Measures to improve the present design of telephone equipment in India are being sought for in the Government Telegraph and Telephone Workshops at Calcutta, where nearly all the important component parts of telephones are being manufactured. The bodies of the instruments which are being manufactured at present are of cast aluminium. The next stage is to introduce moulded bakelite and the Department is investigating the possibilities. A bakelite press has been ordered; when received it will enable the Department to increase the number of locally manufactured parts.

AGRICULTURAL MARKETING IN INDIA

In his book on Agricultural Marketing in India (Thacker Spink, Calcutta, Rs. 4-8), Mr. B. B. Mukerjee, M.A., presents a mass of scattered information and has succeeded in giving a correct picture of the situation both in regard to the general principles and in respect of many of the important kinds of produce. The elaborate marketing surveys now in progress, in relation to many of which the final reports have already been issued, have been subsequent to this publication and will naturally be fuller and more up-to-date; but in the main, the data and their bearing on the various aspects cannot much differ. From the point of view, moreover, of the general reader, and the agricultural student seeking a connected account of the subject both in India, and compared with other countries by way of illustration, Mr. Mukerjee's volume has a value of its own and will be found to serve this purpose satisfactorily. All the well-known features of the situation existing at present are described accurately and supported and stressed with a mass of numerical data, such as the details of the marketing methods in the important trade centres in the various provinces, the middleman's role and his much-commented malpractices, the diversity of weights and measures and the difficulties of unifying them, adulteration of various kinds, transport difficulties and charges, marketing finance, co-operative marketing of produce, scope for State action and so on.

POST-GRADUATE IN ANIMAL HUSBANDRY

A post-graduate training course in animal husbandry and dairying was instituted at the Imperial Dairy Institute, Bangalore, in 1923, in order to enable selected candidates to qualify for higher appointments in that special branch of agricultural science in India. The question of according formal recognition to that course has been considered and the Government of India have decided that those who have in the past satisfactorily completed the course, or who may do so in future, should be designated as Associates of the Imperial Dairy Institute. The title will be denoted by the abbreviation 'Assoc. I.D.I.' which the successful post-graduate students will be entitled to affix to their names.

LABOUR LEGISLATION

A concrete result of the two-day session of the Labour Conference in Delhi is the general agreement that the Central Government should draft legislation on four important subjects in the light of the discussion on them and send the draft to the Provincial Governments for their views thereon, so that the next Labour Conference, to be called in January 1941, would have before it definite data to decide whether the Government of India could proceed with legislation.

The Draft Bills relate to industrial disputes, holidays with pay, collection of industrial statistics and amendment of the Payment of Wages Act.

The Conference also generally agreed that Provincial and State Governments should examine other subjects like sickness insurance and extension of legislation to workers in commercial establishments and shops and make definite suggestions regarding the line of future action on them.

Regarding the prevention and settlement of industrial disputes, the main question was whether any advance was desirable for the country as a whole on the Industrial Disputes Act of 1929 passed by the Central Legislature.

That Act provided, *inter alia*, for the appointment of Courts of Inquiry and Boards of Conciliation for the investigation and settlement of strikes, for the levy of penalties for sudden strikes and lock-outs in public utility services, and for illegal strikes and lock-outs, and for the appointment of Conciliation Officers to mediate in or promote the settlement of industrial disputes.

The Conference agreed that an advance by the country as a whole was desirable on the Central Act and such advance should be undertaken by Central legislation, so that Provincial Governments and Indian States might follow that model and advance on lines suited to local conditions.

MISTAKES OF LIFE

The greatest mistakes of life, according to Ramkin Ray in the *Parade*, are:—

To expect to set up your own standard of right and wrong and expect everybody to conform to it.

To try to judge the amusement of others by your own.

To expect uniformity of opinion in this world.

Not to yield to unimportant trifles.

To look for perfection in our own actions.

To worry ourselves and others about what cannot be remedied.

Not to help, if we can, all that needs help.

Not to make allowance for the weaknesses of others.

To consider anything impossible that we cannot ourselves perform.

To believe only what our finite minds can grasp.

To live as if the moment, the time, the day were so important that it would last for ever.

To estimate people by some outside quality, for it is that within which makes the man.

DEMOCRACY

Democracy, like Christianity, is something to be realised, writes Ordway Tead in the *Case for Democracy*.

Democracy also is a non-violent method of reconciling interests under a deeper purpose.

Democracy assumes a purpose to be realised in living, a purpose to be rallied to as central and supremely commanding.

Democracy implies methods of associated relationship in all walks of life, which are distinctive and indispensable because of the unique end in view.

Democracy finally is able to rise above the aspiring claims of one people to a finer way of life and embrace in its vision a commonwealth of democratic peoples,

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THE PHILOSOPHY OF THE UPANISHADS

BY PROF. M. HIRIYANNA

DURING the past few years, Mr. G. A. Natesan has brought out abridged editions of the two great epics, the *Ramayana* and the *Mahabharata*, and of the most popular of the Puranas, the *Bhagavata*. With laudable enterprise, he is now following them up with a companion volume containing selections from the Upanishads.* The need for this publication was, if anything, greater because the Upanishads are the very foundation of all Indian thought, and a knowledge of them is essential to a correct understanding of the Indian view of life. If the three previous volumes give us an insight into the ideal of practical life, the present one reveals to us its philosophic basis. But the importance of the Upanishads does not depend merely upon the place they occupy in the development of Indian thought; their intrinsic value also is very great. Without entering into details, it may be stated that they possess excellences, both of form and content, which have proved fascinating even to foreigners. Thus Schopenhauer, it is said, always had a version of the Upanishads on his table and 'was in the habit, before going to bed, of

performing his devotions from its pages'. As a collection compiled from such a source, this handy volume deserves to be widely read.

The number of the Upanishads, as commonly reckoned, is very large; but only about a dozen of them are genuine portions of the Veda. The rest are all later and are relatively of inferior value, though even they are not without their distinctive appeal. Selections from both the groups are included here, the former being classed as 'major' and the latter as 'minor' Upanishads. Two or three short Upanishads, belonging to the first group, appear in full, while the others are represented by passages which have been selected with a good deal of care. The extracts from the second group are naturally fewer. As in the volumes already published, the passages are accompanied by English renderings which are both simple and faithful. Prefixed to the selections from each Upanishad is a short note which sums up its teaching, and indicates all that is noteworthy about it. There are also brief comments to link together the selected passages where they are not continuous. The utility of an anthology provided with such aids is obvious, particularly to those who, for one reason or another, cannot make use of the original text itself.

*THE UPANISHADS. Selections from the 108 Upanishads. Text in Sanskrit Devanagari. English translation by Dr. T. M. P. Mahadevan, M.A., Ph.D. With a Foreword by Prof. M. Hiriyanna, M.A. Re. 1-4. To Subs. of the "Indian Review", Re. 1. G. A. Natesan & Co., Eplandale, G. T., Madras.

The term *upanishad* literally means 'sitting down near by'; and, at first, it signified 'secret teaching', i.e., the teaching which was 'jealously guarded' from the unworthy and was imparted only to disciples whose fitness to receive it had been properly tested. The word has since come to be applied to the treatises which embody such teaching. The older or classical Upanishads, as being part of the Veda, all belong to the pre-Buddhistic period, and are therefore prior to 500 B.C. Their farther limit cannot be determined with any definiteness; but it is clear that it must be, at least, a couple of centuries earlier. Several of the doctrines, for which the Upanishads stand, are associated with the names of renowned sages, like Sandilya and Yajnavalkya; and it may not be wrong to look upon those early exponents as the authors of the respective doctrines. But we must not understand from this that the Upanishads, in their present form, are their handiwork. The doctrines, as at first taught, were in all probability epitomised in pithy formulas like *Tat tvam asi* which, when communicated to tried disciples, were accompanied by oral explanations. The explanations came, in course of time, to be more or less fixed; and out of them have developed the texts as they are now known to us. Hence in one sense, they are not ascribable to any specific authors at all. That is evidently what should be meant by the common description of the Upanishads as *sruti* or 'revelation'.

There are some ideas that dominate the teaching of all the Upanishads. The most important of them are two: (1) that of the value of *jnana* or knowledge of the ultimate reality, and (2) that of the need for *vairagya* or complete detachment. The

whole of the Upanishadic doctrine may, indeed, be said to hinge on these two conceptions of *jnana* and *vairagya*; and a later Vedantic work represents them as 'the two wings that are indispensable for the soul, if it should soar unrestricted to its eternal home of freedom and peace'.* To indicate the central teaching of the Upanishads, it will suffice to explain the significance of these conceptions. To take up the latter first:

(1) *Detachment*.—No matter what Upanishad we take, we are sure to find that it emphasises the need for absolute detachment. But it should not be thought that the emphasis implies that social duties are ignored and that the teaching is therefore negative, for this attitude of detachment cannot, and is not intended to be, cultivated in the abstract. *Samnyasa*, which symbolises it, is only the fourth and last *asrama*; and fitness for it presupposes the strenuous discipline of the other three stages, particularly that of the householder with its multifarious social duties. Thus *vairagya*, being the final outcome of such training, cannot be characterised as unsocial or purely negative. The training, indeed, aims at the annihilation of desire, but only as the result of service whole-heartedly rendered to others.

It may be thought that whatever be the nature of the steps leading to it, *samnyasa* in itself is negative, since it means a curtailment, if not a total abandonment, of social activities. It may appear so from some passages found in the Upanishads; but there are others, which enjoin the continuance of such activities throughout life. A well-known passage of the latter kind occurs in the *Isa Upanishad*. In its first verse,

* *Viveka-cudamani*, st. 376.

the Upanishad inculcates complete renunciation but qualifies it in the very next one by adding that incessant activity also is necessary. The natural inference to be drawn from it is that man should live amidst others all his life, discharging his obligations to them, but only that he should never think of reaping any personal benefit by doing so. Thus *samnyasa* stands for much more than self-denial. That is only one aspect of it; and there is another aspect, not less important, *viz.*, devotion to the service of others. To state the same otherwise, it signifies self-renunciation and not world-renunciation. It is this teaching of absolutely disinterested work, as is now well known, that was amplified later in the Gita, definitely shifting the emphasis from the form of *samnyasa* to its spirit.

(2) *Knowledge*.—The cultivation of detachment is recommended not as an end in itself, but as a means to the pursuit of Truth or the knowledge of ultimate reality which, to be successful, should necessarily be disinterested. This reality is sometimes represented objectively as the all-pervading principle or Brahman and, at other times, subjectively as the inmost soul of the individual or Atman. But the distinction is not meant to be taken as final. What the Upanishads signify by both is the same, *viz.*, a spiritual reality which is in and beyond all particular facts and which explains all that is in the universe, including the individual self. It is thus neither Brahman nor Atman, in one sense; but both in another.

This reality is often spoken of as unknowable, but we should not conclude from it that the teaching of the Upanishads is agnostic. It only means

that the ultimate reality cannot be made the object of any ordinary mode of apprehension—a view which is quite intelligible, since it is, by hypothesis, all-comprehensive and therefore not other than the apprehending subject. While thus denying the possibility of cognising it in the familiar way, the Upanishads unequivocally declare that it can be realised in one's own experience. That is, though we cannot know Brahman we can, as it is said, be it. Yoga or meditation is the necessary aid to this realisation; and, if steadfastly practised, it will transform such indirect knowledge of the ultimate reality as may be gained by a study of the Upanishads, into direct experience. It is this direct or immediate experience of it that is finally meant by *jnana*.

When knowledge in this deeper sense dawns upon a person, he attains *moksha* or deliverance. On the negative side, it is described as free from all sorrow and pain; and, on the positive side, it is sometimes characterised as one of joy but, at other times, as transcending it. It means that the joy of deliverance is not of the precarious kind with which we are familiar, but is transcendental, such as is meant by the saying of a much later age: *Sukham dukkha-sukhatyayah*. Rather it is not joy at all but abiding peace, or repose that ever is the same. Further, the state of *moksha* is conceived not as attainable elsewhere but here and now, if one so wills. The *Katha Upanishad*, for example, says: 'When all desires dwelling in the heart vanish, then a man becomes immortal; and (even) here reaches the goal (vi. 14). Such a person is called a *jivan-mukta*, or 'one that is free while still alive'. This view, on account of its recognition of the possibility of perfecting

oneself in the present life, marks a great advance on the earlier Vedic belief that the final ideal of man is to attain the bliss of heaven hereafter. Socrates is stated to have brought philosophy down from heaven to earth; the seers of the Upanishads, we may say, discovered that that heaven itself is on this earth, could one but realise it. Perfection does not mean, according to them, a change of time, place and circumstance. It is rather rising above them all, or overcoming every form of narrowness, through knowledge and self-discipline.

What is the attitude towards life and the world of one that has become a *jivanmukta*? He no longer seeks the true, for the spiritual unity of all that exists is now a matter of personal experience to him; and he is so much saturated with that experience that, under no circumstances, does he grow oblivious of it. He never loses 'the touch of the one in the play of the many'. Equally striking is the change in his devotion to the good of others. The ultimate unity of everything that exists having been

realised, all desire vanishes of itself. Hence his selflessness ceases to be the result of conscious effort; and his service to others, if those terms can still be used in reference to him, becomes spontaneous—the natural and necessary expression of the universal love which complete knowledge begets. In other words, he loves others not as such but as himself, because he feels his identity with them. That the knowledge of Upanishadic truth connotes such perfect love is beautifully shown by what (according to Suresvara) Yajñavalkya says to his wife, Maitreyi, in his joy at finding her eager to know that truth from him: 'Impelled by her great love for Siva, Parvati has wrought herself into half of his frame; but you (with far greater love) are yearning to mingle with the whole of my being'.

अतिस्नेहापकृष्टो मा देहार्थं शूलिनः श्रिता ।

त्वं तु सर्वात्मनात्मानं कृत्स्नं मामात्मभिर्दृष्टिः ॥

Varttika on Brihadaranyaka Upanishad, II. iv. 69.

LITERATURE AND WORLD PEACE

By DR. P. GOPALA KRISHNAYYA

(New York City, U. S. A.)

AFTER the collapse of the Stock Market in 1929, the United States was plunged in the worst depression till about 1933 and while it was at its peak, Mr. John Maynard Keynes, the British Economist, paid a visit to this country. The first reporter who met at the docks put a leading and significant question:

"Can you tell us, Mr. Keynes, from your very great knowledge of history,

whether there has ever been a parallel to the present depression, and if so, how long it lasted?"

Mr. Keynes reflected for a moment, and then replied: "Yes, there was one. It was called the Dark Ages, and it lasted for five hundred years."

To many of us, the present moment seems nearer to a new Dark Age than the lowest point of the depression. With

the second world war just begun and the Neutral nations including the United States arming to the teeth and expecting to be drawn into the foray any time, it is not astonishing to find the hearts of all but the very young "failing them for fear".

In a confused world full of bewildered individuals looking desperately around for salvation, one source of hope should lie in the writers and thinkers whose business it is to stand above contemporary conflicts and keep sane when others lose their heads. Needless to say, it is not an infallible source. Twelve years ago the French critic, M. Julien Benda, complained in his diatribe "*La Trahisons des Clercs*" that many modern authors pander to the grossest weakness of the public mind by "adopting political passions", by going down into the arena and taking sides instead of remaining objective and detached.

When civilization has developed to a stage in which its very purpose and existence is threatened by the type of warfare it produces, the literary partisan plays a suicidal role. In the long centuries of slow rebuilding which followed the downfall of the Roman Empire, literature and art were forced to take refuge in the monasteries. It is doubtful whether the unutterable chaos likely to be produced by the second world war would permit the survival of any such cultural oases. The grave possibility of complete annihilation seems to suggest that the task of modern literature, if only in the interests of its own existence, is to emphasise and develop any tendency or philosophy which creates an atmosphere of peace.

Although this function of literature was never so urgent in the past as it

has become to-day; it has been carried out, consciously or unconsciously, by some of the greatest writers of all the ages. Among the earliest were those who, like the Hebrew prophets, drew for their readers the picture of an ideal civilization in which the passions of war had been eliminated by the arts of peace. One of the noblest contributions ever made to the idea of international unity was the conception of a Messiah who, as the Prince of Peace, "shall judge between the nations and shall reprove many peoples; and they shall beat their swords into ploughshares and their spears into pruning-hooks. Nations shall not lift up sword against nation; neither shall they learn war any more".

The ideal of one rule, of unity in one God, of "the promise of an active and splendid peace and happiness in human affairs", has at least remained within the intellectual consciousness of mankind, even though this unhappy present seems further removed from its realisation than the warring "nations" of Isaiah's circumscribed universe. St. Augustine, in his "*Civitate Dei*", provided a starting-point for all medieval speculation on the world-state, and nearly a thousand years later Dante, in his "*De Monarchia*" laid upon some ideal emperor of the future the duty of acting as supreme peace-maker. Yet another six hundred years onwards Tennyson's remarkable prophecy in "Locksley Hall" of "the Parliament of Man, the Federation of the World," showed that the ideal of organised world peace still lived to provide a persistent, if constantly defeated, opposition to the schemes of war mongers.

Never before in the world's history has there been so universal a condemnation of war proclaimed by the leading writers of many countries in so great a variety of literary categories. Whether the author is a grim and ruthless realist like Henry Barbusse, Erich Maria Remarque, Richard Arlington, William March, or Humphrey Cobb; a poignant and tragic realist like R. C. Sheriff, Siegfried Sassoon, or the Zweigs; an epic realist in the grand manner of T. E. Lawrence; or a "debunker" such as C. E. Montague and

Brigadier-General Crozier in "Disenchantment" and "A Brass Hat in No Man's Land" respectively; he and too infrequently she uncompromisingly denounces the suffering, waste, grief and stupidity of war.

With the recurrent crises of the past nine years and with a war now in progress with all indications of surpassing any that was fought before, has come a new interest in the literature produced by war experience. Confronted with a menace even more appalling than the tragedy of 1914-18, its future function is suggested by some words quoted by Julien Benda from Malebranche's "Meditations Chetiennes": "There are a few just men who prevent me from sleeping." Benda himself indicates the purpose of this galvanizing process: "Peace . . . will not be the abstaining from an act, but the coming of a state of mind."

If the primary task of modern writers is to create that state of mind, they can still learn from the masters of historical literature the three main methods by which this saving obligation may be fulfilled. Like the author of "The Trojan Woman", they can tell the

stark truth about war—whether in Abyssinia, Spain, China, France, Germany, England, Finland, Japan, or Russia—so that those who experienced shall never forget and those who have never known may understand. Like the authors of "War and Peace" and "The Dynasts", they can seek to act as interpreters between conflicting groups—between nation and nation, capital and labor, the old and the young—which without some intermediary find it difficult to understand one another. Or they can try to present like the Hebrew prophets, the planners of peace and the architects of God, some constructive picture of a finer civilization, a new Jerusalem, a better England, France, Germany, Russia or India, in which men and women will no longer be dominated by ancient slogans and old traditions, but will at last become capable of understanding facts and looking truth in the face.

If the literature of to-morrow can reinterpret for a perilous age these major functions of the past, there remains at least the possibility that it will not be our civilization which will go down in ruins, but war itself that will pass away.

THE LATE GLYN BARLOW

BY MR. G. A. NATESAN

IT was with deep regret that I read in the *Madras Mail* of the 30th March the following paragraph:—

News has been received of the death in Manchester, towards the close of February, at the age of 83, of Mr. Glyn Barlow, who was a popular educationist in Madras and for a short period Editor of *The Madras Times* (later incorporated with *The Mail*).

Mr. Glyn Barlow was my journalistic guru. I well remember peeping in at the office of *The Madras Times* of which he was Editor, in December 1897, and making the audacious request that he should take me as an apprentice in his office. *The Times* was an Anglo-Indian paper, and as Anglo-Indianism was understood in those days, it was Anglo-Indian in proprietorship, in its policy, and in its attitude towards Indian aspirations. Mr. Barlow, during his editorship of the paper, had tried his best to espouse the Indian cause.

If he could not wholly support our view, he would honestly endeavour to present our view-point. The paper under his regime was popular and being a morning paper was in great demand. I had presumed on my acquaintance with him as Secretary of the Presidency College Literary Society and earnestly requested him to give me a chance to learn journalism under him. Those were days when no Indian could find a place on the Editorial Staff of any Anglo-Indian paper. The Managers of the papers were all Europeans and even the Chief Reporters were Europeans. My request to be taken on the Staff was very strongly urged on the Proprietors (Messrs. Arbuthnot & Co.) by Mr. Barlow and their assent obtained. I still remember vividly the morning when Mr. Barlow sent for me to convey their decision to have me on the Staff. I recollect his addressing me words to the following effect:—"My dear

young man. I have had considerable difficulty in getting sanction for your appointment on the Staff. This is an Anglo-Indian paper. We get a lot of official news in secret and many English officials write to us often leading articles and you must be very careful to preserve the secrets of the office." "You may trust me to do that, Sir," was all that

far-away England I wish you everything that you could wish for yourself. You have done great things for India, and I know that as long as you are blest with health and strength you will never tire of well-doing. To me you have always been a true friend; I can call to mind occasions when you proved the reality of your friendship, and I always remember you with affection. May you live for many years more, an honour to yourself and to those whom you love and to your native land."

How generous and affectionate these words!

Indeed, he was ever generous in his appreciation of my work. He gave practical proof of his confidence in my judgment in the perfect freedom I enjoyed in the comments I made on men and things in my Indian Notes—a feature of *The Times* of which he used to speak with particular pride. For he used to tell me it unfolded the Indian mind to the exclusive European and I "was very helpful as his adviser on Indian matters". My apprenticeship was for a period of ten months only and after that I launched on my career as an independent journalist. During that time he taught me the art in all its details and treated me with the affection which a teacher shows to his favourite pupil.

Mr. Barlow was a generous-hearted Irishman, full of enthusiasm for his work but more than everything, full of the milk of human kindness. Money and position as such never appealed to him. He resolutely refrained from joining the Madras Club, or any other exclusive European Institution as he thought that daily social intercourse and discussion of Indian affairs with them would prejudice his view. He often condemned the bureaucracy of those days and their doings, and I know many an Englishman had nasty things to say of him. But in no way daunted and with the high ideal set before him, he discharged his task with an integrity and fair-mindedness not often found in Anglo-Indian journalists of those days.

My brother to some extent was responsible for the choice of my career. It was Mr. Glyn Barlow who gave me the opportunity to start life as a journalist and, after these 48 years, I wonder if I could have chosen better.



Mr. BARLOW AND Mr. NATESAN

taken on the occasion of the Silver Jubilee of the *Indian Review*—January 1925.

I said unhesitatingly; and I am sure Mr. Barlow had no occasion to regret his choice. On the other hand, I was the recipient of the most eulogistic references to my work. And this he did publicly in his contribution to the Silver Jubilee number of *The Indian Review* and later as my good fortune had it, in his felicitations on my 61st birthday.

And now, as an old man in his seventy-eighth year—but, thank God, still hale and hearty—I am going to say a few words to my friend:

"Natesan, I wish that I could be in Madras on your sixtieth birthday, to take your hand and give you my hearty congratulations, but here in

LANGUAGE AND REALITY

By THE RT. REV. DR. E. H. M. WALLER

(Bishop of Madras)

THIS is one of the volumes* of the "Library of Philosophy" whose General Editor is Professor J. H. Muirhead, who has himself contributed to the long series of works included in this 'Library' two volumes on "Contemporary British Philosophy", a volume on "Coleridge as Philosopher" and one on "The Platonic Tradition in Anglo-Saxon Philosophy" and is also co-worker with Professor S. Radhakrishnan in the volume on "Contemporary Indian Philosophy". The series in fact ranges over a very wide field and includes writers from many different countries.

Professor Urban, the writer, of the volume under discussion, has contributed to it "Valuation: the theory of value" and "The intelligible world: metaphysics and value", and now has produced this further study which supplements his previous work. Holding as he does that problems of language are basal for science and philosophy, he has ranged over a very wide field. But he is justified when he points out that many fundamental issues are erroneous, wholly or in part, because the nature of language and its relation to reality have not been properly understood.

To begin to understand the problems, a simple illustration will suffice. Consider the enormous difficulties which face any one who attempts to translate a treatise on Religion into another language. He has to find not only the etymologically correct equivalent in the new language, but he has to study the meaning of the word in the original language and its use and intention there, and he has to understand also its use and intention in the new language into which he is trying to render it. He has also to consider the mind and habit of thought of those to whom he is trying to communicate the intention of the original.

Problems of psychology are an important element in his decision; and the easier and more common the word, the more intricate will become the question. One might almost say that the simpler the word, the more intricate will become the problem. Perhaps, a very simple illustration will indicate the beginning of the difficulty. Let us take the word "Faith". Does it mean correct intellectual belief or does it mean human trust or hope? To translate a simple word like that necessitates a continual range over thought and fashions of speech and will probably require decisions which range on a vast number of problems and involve a study of history, of language, of symbolism and many more. That is a very simple instance and an elementary problem; yet its solution will justify the very wide study to which this book introduces us; and before it is solved, we shall have discovered that we have had to ponder on, not only the actual philosophy of words but the meaning of communication of ideas. That will take us into a study of symbolism and the language of poetry. That will involve probably a study of the connection of poetry with religion and then we shall have to advance into a consideration of metaphysics and so on to the Human mind.

There is ample room here for a study of these subjects and once we have embarked on the problem there is practically no limit to the range of thought which we shall have to explore.

It is not possible to review in detail the various subjects to which this study has introduced us. The book must be studied by students who have begun to consider these questions and it will be worth their study, if only to convince them that to say anything which conveys in plain language a simple thought which will be at once understood by the hearer or reader is by no means the easy thing we imagine. It is no bad introduction to the vital subjects which are now occupying so much of the thought of India.

*LANGUAGE AND REALITY. By Wilbur Marshall Urban of Yale University. Published by George Allen & Unwin. Price 21 Shillings.

PARAMOUNTCY AND STATES

BY

MR. V. P. K. NAMBIAR, M.A., B.L.

(Advocate, Madras.)

PARAMOUNTCY with reference to Indian States has of late been looming large in Indian politics. The outbreak of war in Europe, when almost all Indian Princes offered their help to the Paramount Power, placing their army and resources at the disposal of the Crown for use in war, events leading up to the resignation of the Congress ministries in provinces where they were in power, the utterances of official spokesmen both before and after, in England and India, have further pushed to the forefront the question of the Indian States. What is the future of the Indian States? Will Paramountcy come to stay in future India?

The answers to the above questions are inextricably mixed up with the constitutional position of the Indian States. The constitutional theory put forward by the States is that they are in relation with the Crown, whether the treaties are with the East India Company or the British Crown or whether they have been entered into since 1858 with the Government of India. Prior to 1858, the East India Company exercised sovereign rights under powers delegated by the Crown and since then, by the Government of India and the Secretary of State. Section 192 of the Government of India Act 1919 provided that all treaties made by the East India Company are, so far as they are in force at the commencement of the Act, binding on His Majesty. That was a repetition of Section 67 of the Government of India Act of 1858 where it was obviously required by reason of the transfer, which that effected, of all rights and obligations of the East India Company to the Crown. It was re-enacted in the Government of India Act 1915, because that Act consolidated the existing Statutes relating to India, and not because it was thought necessary to reaffirm obligations which the Crown had already assumed. The interpretation of treaties, the enforcement of obligations flowing from them, have been

till 1928, with the Governor-General, and since then, following the recommendation of the Butler Committee, transferred to the Viceroy. The Secretary of State has an appellate jurisdiction over the Viceroy in such matters, but the States being neither British territory nor subject to the authority of Parliament, no Indian Prince can take a matter over the head of the Viceroy or the Secretary of State to the Crown, which is only another term for the King in his Imperial capacity or King-in-Parliament.

The Indian States have no status in International Law. In the Manipur case, the Government of India unequivocally repudiated the application of International law to the Indian States. The subjects of the States are recognised in International law not as British subjects but as protected British subjects. If a foreign Government desired to extradite a criminal from an Indian State, it cannot proceed in accordance with the extradition treaty concluded by that Government with the British Crown. The enemies and friends of the British Government are enemies and friends of the States too. War, foreign relations, diplomacy and defence have been surrendered by the States to the Paramount Power, which in turn ensures protection of the States against external aggression, guarantees peace and internal security forestalls private war between States and establishes strategic lines of communication in them. The extension of trunk roads, telegraph wires and telephone communications and postal arrangements running through their territories have also to be allowed by the Rulers. Emigration to foreign countries, passports, navigation regulations and internal air navigation have been surrendered to the Paramount Power. As Allies of British Government, they are entitled to be consulted in war, but the right of decision rests exclusively with the Crown.

Moreover, a large volume of usage, practice and convention have grown up,

which in effect hide the operation of written agreements with the Princes. The application of Foreign Jurisdiction Act of 1890 and the Indian Foreign Jurisdiction Act XXI of 1879 has only tended to extend the domain of the Government of India in the States. The change of years has in many cases modified the agreements, until in some they have almost whittled down to discriminatory limitations on the British Crown. In such modifications the Rulers have either voluntarily acquiesced or consented due to circumstances. The claim put forward by the Princes that the treaties with them are contracted in character, as being obligations undertaken for consideration, was rejected by the Secretary of State for India (Sir Samuel Hoare) on March 14, 1935, when in his despatch replying to the Princes' Memorandum for amendment of certain clauses of the India Bill, while accepting the proposed change, he stated that "His Majesty's Government must make it clear that they do not hereby accept the claim which appears to be implied in Para 10 of the Prince's Note above referred to, namely, that the Crown's present relations with the States have a purely contractual basis".

Lord Reading who may be reckoned as the prophet and high priest of Paramountcy, in his letter to the Nizam on March 27, 1926, stated the constitutional position thus:

(a) the sovereignty of the British Crown is supreme in India and no State can hope to negotiate on terms of equality with the Paramount Power;

(b) its sovereignty arises not only from treaty rights but exists independently of them;

(c) the internal no less than external security enjoyed by the Ruling Princes is ultimately due to the protecting power of the British Crown;

(d) it is the duty and the right of the Paramount Power with whom the ultimate responsibility lies, while respecting treaties and obligations, to take action where imperial interests are concerned, or the general welfare of the subjects of the State is seriously and grievously affected.

The Indian States Committee with Sir Harcourt Butler as its chairman, which reported in 1928 whole-heartedly, endorsed the position propounded by the Viceroy. They declared: "Intervention may take place for the benefit of the Prince, of the State and of India as a whole." The Committee went further and held that the Paramount Power will be entitled to intervene in case of popular agitation for change of government. The most important finding was that it was impossible to define Paramountcy which should remain paramount.

In his dispatch of March 1935 referred to above, the Secretary of State dealing with the question of Paramountcy stated:

Their Highnesses put forward a request that the various claims advanced by the Princes in relation to the exercise of Paramountcy should be settled as a condition precedent to the accession of States to the Federation. . . . I desire at once to make it plain that though His Majesty's Government recognise the advantage of further clarifying the practice governing the exercise of Paramountcy, such issues cannot be determined by consideration of whether the States do or do not federate. Still less can the settlement of any outstanding claims of individual States referred to in paragraph 26 of the note accompanying their Highnesses' letter of February 27 be based on any such consideration.

Reading together these pronouncements, it would be in evidence that Paramountcy is a vague and indefinite term of a highly flexible character. Its application in recent years has made many an Indian Prince restive who maintained that under its guise several inroads have been made in the internal administration of the States, which wholly cut across the inviolability of the treaty rights. Some of the leading cases of intervention by the Paramount Power may be noticed to understand the elastic nature of the doctrine which was invoked to cover a variety of grounds and its extended application:—

(a) In 1922, Maharaja Ripudaman Singh of Nabha was deposed because of his intervention in the affairs of Patiala and his complicity in the continued abuse of the judiciary of his State.

(b) In 1925, reckless extravagance led to an empty treasury which resulted in complete paralysis of the State administration in Bharatpur. There was no failure to meet the obligations to the Government of

India. Nevertheless the Paramount Power intervened and the Maharaja abdicated.

(c) Maladministration in Udaipur attracted the intervention of the Paramount Power and the powers of the Maharaja were curtailed and limited.

(d) In 1926, Lord Reading demanded an enquiry to adjudicate the culpability of Maharaja Tukoji Rao Holkar of Indore in the Bawla Murder case, wherein a commercial magnate of Bombay had been murdered in the city streets by some Indore officials. The demand was not without precedent, for in an earlier case in 1875, the Gaekwar of Baroda had been tried, found guilty and deposed for an attempt to poison the Resident. The proposed enquiry was also in agreement with the procedure prescribed by the Resolution of the Government of India, dated October 29, 1920, in such matters. However, the Maharaja acting presumably under expert legal advice, abdicated in favour of his son.

(e) In the same year, Lord Reading intervened in the affairs of Hyderabad, on the ground of Imperial interests. The heads of charge against the administration which forced the intervention of the Paramount Power have not been made available to the public.

(f) In Alwar, the intervention which commenced with the delimitation of the powers of the Ruler in 1930 during the regime of Lord Irwin, culminated in his compulsory exile from State in 1933 during the viceroyalty of Lord Willingdon, originally for a period of three years, which was later extended indefinitely, and the assumption of administration by the Paramount Power.

(g) Gross misrule led to financial crash of the State of Dewas (Senior) in 1933. The Ruler thereafter went on a pilgrimage to South India. Lord Willingdon intervened and refused permission for the Ruler to return to his State. The administration was taken over by the Paramount Power, and the Prince died an exile in Pondicherry a few years later.

Over and above this, the Paramount Power has also claimed and exercised the right of installing Princes on the *gadis*.

Until recently, on the death of a Ruler, an interregnum followed, till his successor was recognised by the Government of India. In the matter of disputed succession, the right of decision rests with the Paramount Power. During the minority of a Ruler, the regency administration has been under the direct and complete control of the Government of India, in many cases, the Minority Administrators being European officers.

Sir Leslie Scott, a distinguished constitutional lawyer, who was engaged by some North Indian Princes to present their case before the Butler Committee, summed up the constitutional position of the States in the *Law Quarterly Review* (July 1928) as follows:—

(1) The fundamental tie is consent and its recognition by Britain is unequivocal. (2) Those contracts are between sovereigns—the Prince and the Crown—not the Company or the Government of India. (3) The relationship is wholly legal—a nexus of mutual rights and obligations. It is in no sense arbitrary. (4) The Princes in making these contracts gave their confidence to the British Crown and the Crown cannot assign the contracts to any third party. (5) The Crown can normally choose its agents but an agent cannot act when his interest may conflict with his duty. In all matters of common concern with the States—customs, railways, posts etc., there is always the possibility that the interest of British India may not be identical with the interest of a particular State. The Crown's duty is, or may be, to safeguard the interest of the State—particularly in case of a minority administration.

It is not necessary at this length of time to examine critically the conclusions of the eminent counsel arrived at twelve years ago, which have been subjected to scathing scrutiny when they appeared, by leading constitutional authorities in India. Suffice it to note in passing, that an examination of the constitutional position in the light of the specific instances of intervention enumerated earlier, somewhat blurs the conclusions set forth by Sir Leslie. There is a debatable borderland as to whether (2) and (8) are really as Sir Leslie has stated. The Crown is only an expression interchangeable and synonymous with the King-in-Parliament, which delegated its functions and powers to the Government of India who replaced the East India Company when the administration was taken over in 1858. The contractual nature of the relationship

between the States and the Crown having been repudiated in unmistakable terms by the Secretary of State in March 1935 as we saw already, (2) and (8) fall beside the mark. Nor is the nexus wholly legal as alleged, but appears to be governed, more by a political practice as a matter of expediency, rather than based upon legal rights and duties which would flow from a contract pure and simple. It would seem to be in the nature of a subservient alliance, the varying degrees of internal sovereignty which the Rulers enjoy being subject to the exercise of responsibility by the Paramount Power for safeguarding imperial interests, or the welfare of the subjects or the solvency of a State, as is demonstrably borne out from the intervention in Hyderabad, Alwar and Dewas (senior). In the fourth proposition, Sir Leslie suggests a go-by to the fact, that all along it is the Government of India alone who have dealt with the Princes. Even after the Butler Committee Report and the inauguration of provincial autonomy, the Political Department is under the Political Adviser who is directly under the Viceroy and not a member of his Executive Council. In (5) the author presupposes that the interests of the States will invariably conflict with that of British India, an assumption which would jeopardise the consummation of India's political goal as a free nation and would end it in a smudge.

Dr. J. H. Morgan, K.C., who delivered the Tagore Law Lectures on "Federation with particular reference to India," under the auspices of the Calcutta University in March 1939, was of opinion that, relationship of the Rulers to the Crown at present may be regarded as something in the nature of an alliance of a very peculiar kind inasmuch as the Rulers have no power whatsoever unlike the case of an alliance in International Law and diplomacy to terminate the alliance. Indeed, it is rather significant of the views of the Imperial Crown and the Imperial Parliament as to the exclusion of the relationship between the Crown and the States from the domain of International Law, that the term 'alliance' as descriptive of that relationship, although of frequent occurrence in the earlier Acts of Parliament, relating to India, has now disappeared from the Statute-book.

If then the Princes are in alliance with the Crown, and there are treaties and obligations binding them with it, is

it within their competence to transfer them to their subjects by increasing association in the administration? The Dewan of Travancore (Sir C. P. Ramaswami Iyer) held out the treaties as insuperable barriers against responsible government. But that dictum was given its quietus on February 21, 1938, in the House of Commons, when speaking on behalf of His Majesty's Government, Lord Winterton stated the position of the Paramount Power:

It is not the policy of the Paramount Power in ordinary circumstances to intervene in the internal administration of full powered States. In particular, I can assure my hon. and gallant friend, that the Paramount Power would certainly not obstruct proposals for constitutional advance initiated by the Ruler. The consent of the Paramount Power has not been required before such advances are approved by various Princes, nor am I aware, has it been sought in such matters. The Paramount Power would in the ordinary circumstances confine itself to tendering advice when consulted.

Later in the year on December 16, 1938, the Under-Secretary of State for India, in a written reply in the House of Commons to a question from a member, said:

His Majesty's Government adhere fully to the statement made by my noble friend, the Member for Horsham (Earl Winterton) in his reply on February 21 last on the subject. The Paramount Power will not obstruct proposals for constitutional advance initiated by the Rulers. But His Majesty's Government have no intention of bringing any form of pressure to bear upon them to initiate constitutional changes. It rests entirely with the Rulers themselves to decide what form of government they should adopt in the diverse condition of the Indian States.

While it was announced that the Paramount Power will not be a block in the grant of reforms by the Rulers, its supreme attitude, leaving the Princes themselves to move in the matter, has encouraged them to ignore their subjects' demands in that direction. The Home Government further strengthened their position against taking initiative, on the alleged statement of Mahatma Gandhi at the Second Round Table Conference in 1931, wherein he said, that "we had no right in my humble opinion to say to the States what they stood for, and what they should not do". Much water has flown under the bridge since that statement was made. The nine years since then have witnessed

pulsations of new life all around. The stream of national life in many States has gradually swelled and gathered strength, till what was but a small rivulet has become a mighty ocean. The reforms in the neighbouring British Indian provinces have given an orientation to the national call in the States which almost obscures the declaration of the Mahatma. Moreover, the original declarant himself does not seem to adhere to it. Time and again he has been advising the Princes to read the handwriting on the wall. Apart from it, while His Majesty's Government concede the duty of the Paramount Power to protect the Rulers against violence and aggression, it seems to be a hair-splitting argument to advance that, "remedying the legitimate grievances of subjects," does not comprehend their demand for constitutional advance.

In his address to the Chamber of Princes in March 1939, Lord Linlithgow hit the nail on the head when the Viceroy declared :

.... He who would be father of his people must satisfy himself that all classes of his subjects are given a fair share in the benefits of his rule, and that an undue proportion of the revenue of his State is not reserved for his own.

The reply of the Chancellor was disappointing. While averring that the Princes are not averse to progress in their States, they would stoutly disclaim the right of any party outside to coerce them in regard to constitutional matters in their States. The Conference of the Ministers of the States, which met in June 1939 at Bombay with Sir Akbar Hydari as Chairman, rejected the Federation embodied in the Government of India Act 1935, not so much because of its inherent defects which met with universal condemnation, but that the States were nervous that the Act does not sufficiently safeguard their integrity. Now that the proposed Federation itself has been suspended pending the conclusion of the war, the reasons for the Princes' stand at Bombay which was later on diluted, are of academic interest. But the discussions so far as they saw limelight betrayed that the participants were so obsessed with their own rights and privileges, that the tree had so completely outgrown as to obscure the woods.

Professor Berriedale Keith, replying to Sir Akbar Hydari, who maintained that any Constitution for India if it involved even a partial transfer of Hyderabad's relations with the Crown to any other authority must necessarily require the assent of the Nizam, and a radical change with regard to defence would be inapplicable to the State without the consent of the State, stated :

The sovereignty of the British Crown means the sovereignty of the Crown in Parliament and that sovereignty, neither Hyderabad nor any other State has any moral or legal right to question. All that they can demand is that that sovereignty shall be exercised on principles of justice and equity as opposed to selfish claims of individuals. It is impossible for the Crown's advisers to contend that the peoples of the State shall be denied the rights of Indians in the provinces, and it is their clear duty to advise the King-Emperor to use his authority to secure that the Princes of India shall enter upon constitutional reforms which will result at no distant date in securing responsible Government therein. No federation can be deemed in the interests of India, if in it the representatives of the people of the provinces are compelled to sit with the nominees of irresponsible rulers, sent to the Legislature to thwart the passing of liberal legislation and to maintain in office a reactionary oligarchy.

The position would, therefore, seem to be, that it is possible for the Ruler of a State to transfer his powers to his subjects, retaining in his hands only so much and no more than is necessary to carry out his obligations with the Paramount Power, which, on the popular Minister refusing to carry out, the Ruler himself can execute. The magnitude of the restriction on such transference of power on a Ruler cannot go beyond that.

Subsequent to the Winterton Declaration, while some States have remained static, in others constitutional progress suspended due to war raging in Europe, a few have introduced new reforms associating the subjects in closer administration. The most notable is that of Mysore, where under the new scheme, two members of the Executive Council out of four and the Diwan shall be non-official members of the Representative Assembly and the Legislative Council, eligible to hold any portfolio of the administration, with no restriction regarding the subjects that may be allotted to them. In Cochin, where the new reforms

came prior to the Winterton Declaration, a system of dyarchy was introduced under which important nation-building subjects are* transferred to the control of a Minister, commanding a majority in the House, elected and responsible to the Legislative Council. In Hyderabad, communal representation has been replaced by functional representation, the Hindus and Muslims in the Council each getting 50 per cent. seats. Reforms have also been introduced in Kashmir, Baroda, Benares, Jodpur and Cooch-Bihar and other States. In Aundh, the Ruler devised a unique constitution with the largest measure of association of his subjects in the administration and control of the purse, which experiment is to be reviewed at the end of five years in the light of experience gained. To him Paramountcy was no barrier.

But Paramountcy is bound to disappear when India obtains freedom or even if only Dominion Status is granted to her. In the latter case the head of the Dominion will be a Constitutional Governor-General as in Canada or Australia. If we assume that the States will join an All-India Federation, then the Governor-General will be bound by the advice of the Federal Ministers. The directions to the Ruler of a federated State who defaults to fulfil the terms of the Act or to ensure the execution of the Federal authority in his State will be those of the Ministers and not of the Governor-General. If on the other hand the States do not federate, then the Governor-General will have a dual role, as Crown Representative in addition. But when, within the Dominion he becomes entirely bound to act on the advice of his Ministers, it will be more and more difficult to ignore the advice and act independently outside it on behalf of the States, especially when their interests clash with that of the Dominion, which is not unlikely with several States politically still in the nineteenth century. The Rajkot episode of March 1939, and the extradition of Palchar refugees, both of which nearly precipitated two first-class ministerial crises—Bombay and Orissa—but for the tactful intervention of the Viceroy, are clear indices to which way the wind is blowing.

The only alternative for the Princes would, therefore, appear to be, to set their houses in order* as constitutional rulers, and join a Federal India as autonomous units. The smaller States with limited resources might well join their neighbours in the matter of administrative services and amalgamate with them as political units in an Indian Federation. The Indian National Congress is not opposed to Federation as such, but only as embodied in the Government of India Act 1935. Nor is the Congress a hostile critic of the Princely Order. There can be no federation if it is merely an association in which British India on the one hand, and Indian States on the other, would do no more than act in concert in matters of common concern. A Federation is a union of a number of free political communities for certain common purposes, and every such union necessarily involves, that some of the powers of the federating community shall thereafter be exercised with its assent, by a central authority on behalf of all the federating units. It is this organic union between the federal units themselves, and between each of them and central authority which distinguishes a federation from a mere alliance or confederacy. If the Rulers keep abreast of times, carry out the new experiments to their legitimate goal with no delay and visualise India as an organic whole, wherein the Princes do hang up their hats with the British Indian provinces in an All-India Federation, then Paramountcy will pale into a shadow, the ghost of the once majestic Indian Empire, sitting crowned on its grave, and the States flourishing as shining limbs of the New Federation that is born.

* As a foot-note to this article, we may add the Viceroy's latest pronouncement in opening the meeting of the Chamber of Princes in Delhi on March 11. His Excellency observed:

"When we last met, I spoke very frankly and very directly to Your Highnesses on the subject of setting the houses of the States in order. I do not wish to repeat all that I said then. My view of the profound importance of action on the lines which I then indicated remains unchanged. Indeed, if anything, I regard it, in the light of developments over the last twelve months, as of greater importance now than I did when I addressed you in March 1939."

Ed. I. R.

THE HINDU-MUSLIM SITUATION

BY MR. YAKUB HASAN

[In view of the endless controversy over minority rights in this country, particularly the storm raised by the Muslim League in defence of its extravagant claims, the views of a well known Muslim nationalist who held office in the Congress Government are of special interest at this time. In the following paper read at the Ranade Hall, Madras, and re-written for the *Indian Review*, Mr. Yakub Hasan, ex-Minister for Development, dissects Mr. Jinnah's new fangled theory of two nations and declares it as a "hopeless case". He disposes of "the grossly exaggerated apprehensions in the minds of the Muslims that in a self-governing India Hindus might play havoc with the rights of the Muslims", by observing that "obsessed minds could not see what is so transparent to other clearer sights". He concludes with an appeal to his co-religionists to stand by the aspirations of the Nationalist India at all times.—Ed. I. R.]

DOMINION Government can only mean one thing—the government of the people by the people for the people, without any foreign interference or overlordship, common allegiance to the constitutional British monarch being the only relationship between India and Britain.

No amount of tinkering can make the Government of India Act of 1935 a dominion constitution and it has to be scratched not only because the Congress and the Muslim League want it to be set aside, but because Britain herself cannot impose it on India consistent with the institution of dominion status in India.

India believes, and her faith in this respect is heartily endorsed by all nations except Germany and Russia in their present mood, that all disputes on matters of vital importance between any two nations can and should be settled in a non-violent manner by means of mutual conference or by arbitration of a group of other nations, and India cannot but agree to a conference between herself and Great Britain about matters in which Britain claims to be interested. But Congress insists that the representatives of India for any such conference shall not be selected by the Secretary of State for India, nor shall they be nominated by party organizations of India, however strong the claim of a few particular organizations might be about their representative character and capacity. Congress wants that India's representatives shall be elected by the people of India on as broad a franchise as may be found practicable. Congress also wants that the subject-matter of discussion at the Indo-British Conference should arise out of the constitution that the same representatives of

Indian people shall have prepared in their own assembly without any outside interference. Britain can plead at the said Indo-British Conference for the interests she claims to have acquired in India during the period she enjoyed the hospitality of India. The transitory period at the termination of which Britain should withdraw from India can also be fixed by mutual agreement at the same Conference.

It is quite obvious that the self-governing India cannot have an independent existence apart from Indian States, the latter forming so many separate entities or being combined together under the suzerainty of the British Crown. Federation of Provinces and States is the only form in which India as a whole can have any status either of independence or of dominion. A way will have, therefore, to be found at the Indo-British Conference for the Indian States to come into the Federal legislature as constituted by the Constituent Assembly. A time limit can also be agreed upon at the Indo-British Conference for the rulers of the states to transfer the power to the Federal legislature from their own nominees to the representatives chosen by the people of the states. This time limit may or may not concur with the transitory period to be fixed for the withdrawal of the British from India. Independence or Dominion Status need not confuse the issues. The real bone of contention at the present moment between the Congress and Britain, and between various Indian parties is the acceptance or non-acceptance of the principle of Constituent Assembly. The claim of the Congress that it is the only political organization that represents India is not based merely on the number

of its four anna members but it is based on the fact that an overwhelming majority of the 86 millions of her enfranchised people have returned Congress men and women to the Provincial Legislatures, and have installed Congress Ministries in the two-thirds of India. Does the Justice Party in the Madras Assembly consisting of 16 members of whom 6 are Muslims and two Christians represent the non-Brahmin communities and the Dravidian race of the Madras Presidency or the Congress Party, with 75 per cent. majority in the Assembly? And yet their party leaders would claim a seat at the Secretary of State's Round Table Conference as spokesman of the non-Brahmin conglomeration and will deny that right to the Congress Party, one of the reasons being that the non-Brahmin voters have chosen to send to the Assembly 49 Brahmins instead of only 7 Brahmins to which number according to Sir Kurma Reddy the Brahmin community was entitled.

Now let us examine the representative capacity of the Muslim League. 482 seats are provided for Muslims in all the eleven Provincial Assemblies, but only 110 Muslims were returned on the Muslim League ticket, i.e., less than one-fourth. Not a single Muslim Leaguer was returned in Bihar out of 89, and none was returned in Orissa and the Central Provinces. In the provinces where Muslims are in the majority, not a single Muslim Leaguer could secure the membership of the North-West Frontier Province Assembly. Only 2 out of 84 Muslims in the Punjab, 8 out of 98 Muslims in Sind, and 89 out of 117 in Bengal were holders of the Muslim League ticket at the election. From this I infer that the Muslim voters in the Muslim majority provinces rightly recognised the fact that no democratic government can be possible with parties formed on communal basis and they deliberately withheld their support from those who sought their suffrage on communal ticket.

The verdict of the Muslim electorates in the Muslim majority provinces was therefore quite clear. In spite of this, Mr. Jinnah asked the Congress to recognise the Muslim League as the sole representative organisation of the Muslims. He even went further and told the Secretary of

State that no settlement made with the Congress would be acceptable to Muslims unless the Muslim League is previously consulted and its consent and approval obtained.

I do not see why Muslim League or any other party should fight shy of the Constituent Assembly. Thirty-six millions of people who have in the last election elected members of the 11 Provincial Assemblies can without any difficulty be called upon to elect members of the Constituent Assembly, and the Congress is agreeable to Muslim members being returned by separate Muslim Constituencies. It is quite possible that the campaign of hatred against Hindus is general and against the Congress in particular that the Muslim League has been carrying on in the last three years has so far unbalanced the Muslim mind that it could be expected that an overwhelming majority of the Muslim Leaguers would be returned to the Constituent Assembly, if elections are held in the present atmosphere and Mr. Jinnah's novel and ingenious proposal of two-nation democracy may not go by default for want of sufficient advocacy. From Mr. Jinnah's opposition to the reasonable and legitimate demand of the Congress in respect of the Constituent Assembly, it is clear that Mr. Jinnah is not quite sure of his ground and he, perhaps, suspects that reason and good sense will prevail at the last moment with the majority of Muslim voters. They may refuse to be cheated out of their birthright of independence when they realise that the only other alternative to the democratic independence was the perpetual subjugation to the British rule.

Mr. Jinnah has unconsciously paid a tribute to the popularity of the Congress and its hold on the masses when he said that Congress will dominate the Constituent Assembly and the Congress views and ideals will prevail in the Assembly. Even Dr. Paranjpye, President of the National Liberal Federation, has succumbed to the feelings of distrusting the Congress' and he has allowed himself to make an observation that "democracy in Congress eyes apparently meant subservience to the High Command and ultimately to Gandhiji". The leader of the Justice

Party is emphatic that "until the Dravidians were able to stand on their own legs" after a separate province for the Tamils has been created, "and they had advanced in all departments as the other communities, Britain would be failing in her duty and the sacred trust imposed on her, were she to come to an agreement with the Congress in derogation of the rights and privileges" not only "of the minorities" but also those of the Hindu majority of the Tamil Nad!

If those leaders of the various parties correctly represent the view-point of the members of their respective parties, one would be forced to the conclusion that people outside the Congress circle have not yet become sufficiently democratic-minded to give due regard to the ballot box.

There is no doubt genuine, though grossly exaggerated, apprehension in the mind of Muslims that in a self-governing India, Hindus may play havoc with the rights and interests of Muslims in the provinces where Muslims are in a minority. It is also realised that in the two major provinces—the Punjab and Bengal—where Muslims are in a majority, difference in population is hardly enough to enable Muslims to hold their own against the powerful and resourceful Hindu minority. Even granting for argument's sake that Hindus are enemies of Muslims and they are, as openly asserted by the Muslim League, bent upon destroying Muslim culture, religion and Urdu language and they would even go the length of injuring Muslim economic life and existence, the kind of constitution that Mr. Jinnah has apparently in view is not calculated to make the Muslim position in a free India safe and secure. On the other hand, if the party in power in the majority of Provincial Assemblies and in the Central Legislature were to consist only of Hindus elected by purely Hindu Constituencies, and the Muslim element were to be ostracized from the main body politic and relegated to a back seat as insignificant and impotent minority group, the *swaraj* will surely turn into a *Hinduraj* of a more virulent type than the Hindu Mahasabha could have ever envisaged or dreamed. Truly, obsessed

minds cannot see what is so transparent to other clearer sights!

In a democratic country, a vote is a great power in the hands of citizens, and by its judicious exercise, a group of citizens can obtain great advantages more effectively through it than by any other means. No candidate can afford to neglect the votes of any section of a Constituency and candidates go to any length in making promises to the electors to secure more votes than their rivals. No member of a legislature can ever hope to retain his seat, if by any indiscretion on his part he forfeits the goodwill and confidence of any section or community. A political party that aspires for power or is in power cannot also neglect the interests of the communities whose representatives it counts amongst its ranks.

In the present Constitution, Muslim voters have no hand in the election and control of Hindu legislators and nothing can prevent Hindu legislators, who do not owe their seats to Muslim voters to an appreciable extent to openly denounce and attack Muslim community and rough ride over its interests. It will thus be seen that what little imaginary advantage that the Muslim community may have gained in having Muslim legislators elected by Muslim votes only, has been many times counterbalanced by the loss of the great power that they would have otherwise wielded if there was a system of joint electorate with reservation of seats for Muslims. In the interest of Muslims themselves, it is essential that the legislature is not divided into communal groups but parties are formed on political basis only. It should also be possible for a minority party to attract to itself members from other parties by the soundness of its policy and programme and to convert itself into a majority party. Recently one or two eminent men have expressed an opinion that party system is not suited to India and democratic government need not necessarily be a party ministry. In advocating that representatives of important communities and classes chosen respectively, by them should find seats in the cabinet, they have suggested a form of government which is worse than party

system, for it presupposes the division of the legislature into groups on communal and sectional lines instead of on political and national lines.

Mr. Jinnah wants only two groups in the legislature—Muslims and non-Muslims. With that object in view, he asked the Congress not to set up Muslim candidates on the Congress ticket. He recognises the Congress as the sole representative organization of Hindus and non-Muslims, and he has told Gandhiji that he is satisfied that Mahatmaji as the virtual head of the Congress is in a position to deliver the goods on behalf of the Hindus. He at the same bargained for the recognition of the Muslim League as the sole representative association of the Muslims.

If the Congress had been short-sighted enough to agree to the proposed arrangement, the Congress-League cabinets would have been today ruling over all the 11 provinces to the chagrin of all other parties and the discomfiture of the British. The two-nation formula that has been propounded lately would not have come before the public as a pet theory of Mr. Jinnah, for it would have already become an accomplished fact and thereby a legitimate demand would have been created for the inclusion of the two-nation principle in the new constitution of India.

The well-meaning friends who were finding fault with Gandhiji and the Working Committee for not coming to a settlement with Mr. Jinnah did not undoubtedly realize to what a disaster their advice would have driven the Congress, had it been acted upon by the Working Committee. There is no other ground on which Mr. Jinnah is prepared to discuss the terms of mutual agreement with the Congress Committee. He does not want that Muslim interests and rights should be safeguarded merely by provisions in the constitution but he wants them to be perpetually looked after by Muslims themselves, who are to be installed in provincial and federal legislatures as representatives of a separate Muslim nation, the co-partner of the Hindu nation in dual government of India. I suppose interference of the British Parliament in the case of disagreement between the two so-called Indian nations

in a legislative or administrative matter will be required to be provided in the constitution. Mr. Jinnah is no doubt convinced in his mind that his proposition is quite consistent with the independence of India that is the objective of the Muslim League and with the claim of the Muslim Leaguers that they are the vanguard and flag-bearers of Muslim traditions.

The Viceroy in his last communique has discreetly avoided reference to the desirability of Gandhiji and Mr. Jinnah coming to an agreement. This was because common sense as well as parliamentary traditions will not allow the British Government to countenance Mr. Jinnah's scheme that involves divided responsibility. Mr. Jinnah's latest announcement is that he has a scheme ready with him which he will produce before the British Government when a proper occasion arises. To my mind people's tribunal is the proper and the most competent body to consider all such schemes. Therefore the proper course should be to let the election to the Constituent Assembly be contested by Muslim candidates on the issue of Mr. Jinnah's scheme.

The whole question, therefore, hinges on the Constituent Assembly. It is the main issue for settlement between the Congress and the Muslim League, between India and Britain. If Britain is sincere in her profession that she is prepared to give India immediately on the conclusion of the war the status of a dominion as defined in the Statute of Westminster she should implement her undertaking by agreeing to the constitution of a Constituent Assembly and showing her preparedness to confer with the proposed Assembly and with any Chamber that the Rulers of Indian States may set up for the purpose on the question of the transitory period, defence of India, and the protection of any British interests that may be proved to be genuine and legitimate. The position of the Indian States in the Federation may also be determined in the Conference.

MODERN WARFARE

By, MR. T. K. VENKATARAMAN, M.A., L.T.

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THIS "strange war"! It will no longer be 'strange' if it breaks out in real earnest, as it must, when Hitler decides to risk all in a gambler's throw. History has taught us that a Dictator can keep up his ascendancy in his country only by dazzling the popular mind with his brilliant achievements, and he cannot afford to allow this hypnotic illusion to evaporate.

The first modern war in History was the Austro-Prussian War of 1866 which was the first war in which there was the use of railways to transport soldiers, the telegraph was used to direct operations, and new weapons were used. The Prussian army was a conscript force, carefully drilled and disciplined, and Moltke, the organiser of the force, had armed his soldiers with a new type of breech-loading rifle which could fire far more rapidly than the old type. The war was hardly begun before it was over. In seven weeks, Austria lay crushed.

Compared to the wars of the present, even this war seems antedeluvian. The Great War of 1914-18 saw millions of men fighting in about 600 miles of trenches from the Swiss frontier to the coasts of Belgium. As there was continuous bombardment, all forms of artillery were multiplied. There was no battle in the old sense, but continuous fighting in the trenches day and night. The Germans first perfected huge siege howitzers and in 1918 were able to shell Paris from a distance of 70 miles. The machine-gun and barbed-wire entanglements made offensives appallingly destructive. New engines were used for discharging giant shells and explosive bullets. The English invented the tank—huge, armoured cars, having no wheels, but endless belts gripping the ground, and whose sides could not be penetrated by ordinary cannon, and whose tanks, moving remorselessly all over the country like giant caterpillars, made short work of obstacles of any description. This war also saw the organisation of

the air force as a vital element in war. The aviators "were the eyes of the Army and mapped out the whole system of every defences by aerial photographs. These airships were also equipped for fighting, and before the war ended, they had proved their usefulness in this sphere also. The automobile was never before used to such an extent as now. Fleets of motor cars not only helped to move millions of fighters, but served to feed and equip them. In the sea, the submarine (first launched by the French, but seriously adopted only by Germany) came into the limelight. The German U Boats (as they were called) did fearful damage to allied shipping. Another device extensively used at sea was the Floating mine which, when a ship struck it, exploded with sufficient force to sink the vessel. Enemy offensive weapon leads to the production of a defensive device. Submarines were countered by Destroyers which fired torpedoes at them. The answer to the Mine was the minesweeper which was fitted with an apparatus for gathering up the mines and putting them out of action.

Chemical warfare, in its real sense, begins now. Poison gas was first used by the Germans and was adopted by the Allies also. This was countered by the use of gas-masks worn over the face, and the construction of gas-proof shelters. Lord Haldane, in his 'Callimachus', defends this chemical warfare and calls it more humane than mechanical warfare, but the terrible possibilities of this new weapon are yet to be exploited.

This war also abolished the old distinction between the army and the nation. Behind the trenches, the whole energy of the people was enlisted in the service of the war. Almost all lines of civilian activity were diverted to war purposes and women were extensively employed in all occupations hitherto monopolised by men. This development is particularly ominous, as the special

immunity which the civilians formerly enjoyed is bound to disappear under these conditions and warfare would become more ruthless. The blockade set up by the Allies against Germany had been stigmatised as a war against women and children, but so are the devastating raids by airplanes on the country-sides of the belligerent powers.

One of the lessons of the War of 1914 was that man-power is no longer enough, but there must also be elaborate organisation of industry for war. War is now totalitarian, in this sense that it absorbs the whole energy and entire resources of the combatant country.

It remains to survey the developments so far observable in the present war which began in 1938. One prominent tendency is the important place occupied by propaganda, which was greatly facilitated by the development of the radio. One lesson learnt from the last war—that where there is a vast system of permanent, heavily fortified line, the country has the best means of checking aggression—has been applied in the construction of the Maginot line in France and the Siegfried line in Germany. This prevents the possibility of any "lightning war" except in the case of small Powers like Poland, which were unable to afford such costly and enormous defences. Another lesson learnt from the last war is the enormous advantage of 'mechanised' forces—forces moving simply in motor cars and cycles, supported by armoured divisions and bombing airplanes, which could disorganise all resistance before the country could mobilise its defences.

While Napoleon's cannon had only a range of 600 yards, some modern cannon have a range of 75 miles and the variety of shells fired by them is also enormous. These form only developments of what took place in the last war. But in close fighting, there is an increasing tendency for the automatic pistol to displace the rifle and the bayonet.

Aerial warfare is now very important. They could drop huge explosive bombs which could shatter concrete and steel structures or incendiary bombs, which

could destroy cities by conflagration. They could also spray poison gas or drop gas-bombs and destroy or maim human beings and animals. The atrocious possibilities of this deadly weapon are imaginable, though happily not so far put into effect. Defensive equipment devised to counteract this peril from the air includes the "black-out", because of which most of the localities in the combatant countries are involved in permanent darkness at night, balloon barrages over cities in which raiding airships could get entangled and become wrecked, and bomb-proof shelters built in almost all cities in the West to afford refuge to the people during the periods of raids by hostile airplanes. Anti-aircraft guns, and chaser planes also play a useful part in defence.

Submarines would now be located by airplanes, even when they proceed on their murderous expeditions under the sea. The "Asdic" method (use of a special apparatus to detect submarines by sound) also enables destroyers to hurry to the locality and destroy them. With the adoption of improved systems of carrying merchantships with escorts of warships and airplanes, it may be anticipated that the submarine peril, which was very serious during the last war, is now countered.

Unhappily, the other danger—that from mines—still remains and the Germans have invented a more deadly species—the Magnetic Mines—which are drawn to a ship by magnetic attraction and destroy it. minesweepers are engaged in their valiant and dangerous task to rid the seas of this peril, and they are helped by the useful device of Paravane which helps to catch and detach the mines without danger.

The conscription of the economic resources of the country by the State, and the privations due to rationing of essential supplies, shows that modern war has become a matter of vital concern for the whole community and dangerously dislocates the entire mechanism of the society. There is not merely the risk of extensive destruction of life and property, but the fear of maiming the life of the community for generations to come. Such is the price of modern war.

RELIGIONS OF CHINA AND JAPAN

BY PROF. PRITAM SINGH, M.A.

I. CONFUCIANISM

CONFUCIUS was born in 551 B.C. in the little state of Lu (China) in the province of Shan-tung. Of his early life nothing is known. But he began teaching at the age of 22 and many pupils gathered round him. He studied history, literature and ancient customs. While young, he visited the capital of China and there had the opportunity of seeing the great sacrifices to Heaven and Earth being performed. He saw the court and the Emperor and had access to the archives and thus came into touch with the ancient literature of China. At the age of fifty, he was made a magistrate and put the principles of administration into practice and made the city a model town. He was then raised to the office of the Minister of Justice and became an adviser to the duke or the governor. He resigned his office and took to wandering from court to court giving advice to princes and rulers. He died in 478 B.C. at the age of 78. He was, as a matter of fact, a contemporary of Buddha and little knew at the time that Buddhism will hold sway in his country.

It must be clearly understood that Confucius does not stand to this religion in the same relation as Buddha does to Buddhism or Mohammad to Mohammadianism. He was not the founder of a religion and not even a reformer in the ordinary sense of the word. For twenty centuries in China, however, he has been a great authority in religion, ethics and politics and the whole education of China has been through the literature given by Confucius. He was not a speculative thinker, discussing problems like the origin of the universe, the nature of being, the one and the many, which exercised the minds of the philosophers of Greece and India. His common-sense philosophy dealt exclusively with the practical questions of ethics and politics. "To him God was essentially the moral order of the world—an order energising in the phenomena of nature as well as in the course of history and the destiny of individual lives." This corresponds to

the idea expressed by Keshub Chander Sen, who says that we can see God's hand working in nature, in human history and in the heart of man.

In the ethics of Confucius, virtues like filial piety occupy a high place. A son is required to obey his father, while he lives and to respect him when he is dead. Filial piety and fraternal love are the root of benevolence according to Confucius. Benevolence must not, however, transgress the limits of equity. 'Requite injury with justice and kindness with kindness' was the teaching of Confucius. 'Men should deal with men as Heaven', said he, 'deals with them according to their desert.'

A fundamental doctrine of Confucian ethics is, that the nature of man is good. It is through faulty education and bad example that man deteriorates. He must by his own effort develop a stable good character and to achieve this, he must have a strong will and a true ideal. The object of Confucius was to produce the "superior man", the man who knew the right thing and did it—a man of faultless virtues.

Conflicting theories of ethics were enunciated by the contemporaries of Confucius, some advocating pessimism and others radical altruism. In the end Confucius got a supporter in Mencius, a disciple who earned a place next in honour to the Master. He passed from city to city, teaching his disciples, including the princes, the enlightened principles of government on which the prosperity of states depended, and giving sound advice on the ethics of private life and on conduct of affairs like the wandering Sophists among the Greeks. His works surpass even Confucius in logical acumen and in systematic presentation, and he followed the method of Socrates when he employed the dialogue form. A Chinese scholar, who compares Mencius with Confucius, says: "Confucius spoke only of benevolence, but as soon as Mencius opens his mouth we hear of benevolence and righteousness. Confucius spoke of the will or mind, but Mencius enlarged also on the cultivation of emotions."

II. TAOISM

The Confucian orthodoxy prevailed for many centuries in China and the religion of China became stagnant. Its supremacy was challenged by Taoism, founded by Lao-tse, an older contemporary of Confucius. Tao in the Chinese language literally means the 'way'. In the Confucian literature the word is used for the "Way of Heaven". The Taoist scripture is known as *Tao-teh-king*. The book is divided into two parts, the first part being predominantly metaphysical and the second ethical and political. Lao-tse was the first great thinker of China who tried to penetrate into the ultimate reality behind the world of appearance, the one behind the many. His discoveries correspond to the teachings of the Upanishads among the Hindus. According to the teachings of this great sage, the Absolute in itself is unknowable, but its operations in the phenomenal world are within men's knowledge. Lao-tse says that intelligent observation discovers in these operations a constant characteristic, a way or method in which we can discern a Being unnamable and for the sake of convenience we call Him Tao or the Way.

This method or norm of the universe is to serve as pattern for man's conduct. The cosmic principle comes to be the ethical principle of (virtue). Then man not only knows the Tao, who is transcendent, but has it in himself. The wise man is he who does not meddle with the established order of the world, nor does he impede it. Taoism advocates quietism and cultivates inaction, passivity and gentleness. Lao-tse says: "The wise man does not accumulate. The more he expends for others, the more does he possess his own; the more he gives to others, the more does he have himself." Again he says: "As gentleness overcomes force and weakness strength, so evil is overcome by good." Unlike Confucius, he holds that injury should be recompensed with kindness. He thought that China suffered from over-government and so he said that the best government was that which governed the least. He regarded war as a great calamity and was opposed to capital punishment. He was for a return to the state of nature, in which

lay the salvation of the state as well as the individual according to him. In short, Taoism was a way to obtain perfect blessedness. When universal law is the law of one's being, he is one with the universe. There is a glow of mystic emotion noticeable in the teachings of Lao-tse.

Such philosophy, however, did not make much appeal to the masses of men. Many speculative thinkers and mystically-minded people or contemplative recluses accepted Taoism at the time and are even now following that faith. The Taoist holy men took to a hermit life and on the top of it came the Buddhist example, which accentuated monasticism among the Chinese. The Taoist monasteries and nunneries were modelled after the Buddhist pattern. These monasteries have, however, now disappeared. There was a time when the Taoists had their pontiff or pope who had not much authority.

III. BUDDHISM IN CHINA

Three foreign religions have in different ages established themselves in China: Buddhism, Mohammadanism and Christianity. The last two have remained foreign and have exerted very little influence on Chinese thought, but Buddhism has been so naturalised that it is considered one of the three religions of the country and has contributed much to her composite faith.

The Chinese came into contact with the Buddhists in the second century B.C. During the next three centuries, Buddhism made gradual progress in China till in the fourth century A.D. many monasteries were erected. The Buddhist literature was translated into Chinese by Indian scholars, and the Chinese began to visit the places sacred to Buddha and studied the religion in the place of its birth. The most famous of these pilgrims was Fah-hien who travelled all over India for 14 years.

Chinese temperament had very little affinity with the doctrine of Buddha which was based on profound pessimism, while the people of China had a practical turn of mind. Buddha himself had put aside the metaphysical questions and gave the way of individual salvation. The followers were not satisfied and they filled the void by adoration of the

Buddhas and the holy ones and popular gods of India and of the regions beyond, whither the religion spread. Even the superstitions of the masses found their way into the new faith and a back door was opened for the entrance of magic into Buddhism. Buddhism denied everything worth having—life, wealth, children; it offered in exchange deliverance from world-misery of which the Chinese people, simple as they were, were quite unaware. They could not understand its metaphysics, and the idle, unsocial and uncivil life of the monks had no appeal for them. The Chinese had been worshipping the spirits of their ancestors and the Buddhist missionaries described in detail the state of departed spirits, the blessedness of the good in heaven and the torments of hell. This attracted them, and the temples, monasteries and ceremonial attracted those who had an emotional or æsthetic disposition. Then Buddhism was very accommodating in admitting the native gods and it awakened the soul of the people in a manner that the old religion could not. Buddhism spread and spread till it put into shade both Confucianism and Taoism. But a reaction set in and there was terrible persecution on the part of the state officials and the followers of the original faiths of China. It is strange to think that Lamaism which entered into China from Tibet met a similar fate.

The religion of the masses is, however, different. The common people go to temples where images of gods made of wood or pottery are set up. Lighted sticks of incense are set up and there are vases of flowers and a table for offering. The gods are also worshipped in the home of the people. Pilgrimages, processions, festivals and ceremonies are resorted to. Images, pictures on the walls and tablets of ancestors are worshipped in shrines as well as in homes. People are ignorant and superstitious and have faith in magic and charms. The masses are leavened with Buddhist ideas, but Taoism and Confucianism wield a strong influence. The worship of ancestors has lost none of its importance in China. The religion of the Chinese people is primitive, and is not based on the Chinese classics. Christian missionaries meet with

great difficulties, when they give them Christianity.

IV. ANCIENT RELIGION OF JAPAN.

The old State religion of Japan is known as Shintoism. Its palmy days extended from the seventh to the twelfth century A.D. Shinto literally means the "Way of the Gods". The gods in the Shinto faith are of two kinds: (1) Nature-gods and (2) Man-gods, the first being the result of personification and the second of deification. The Shinto gods belong mostly to the second category and according to some Shintoism is mere ancestor worship; but nature worship was common among the ancient Japanese. We find such deities as Sun, Moon, Earth, Sea, Rain-storm, Fire and Thunder, etc., corresponding to Vedic gods. Both categories of deities, Man and Nature, have again three sub-divisions as they are the deities of individuals, classes or qualities. All these are exemplified in the Shinto faith. The Sun, which by the way is a goddess, represents an individual object. The god of Trees represents a class and there is the god of Growth which is an abstract quality.

The Nature-gods are personified, which means that material objects or phenomena of nature are regarded as persons exactly in the same way that Vedic gods are believed to have a spirit. Shintoism is, therefore, a highly polytheistic faith and numbers its deities by hundreds, but it has no idols. The two kinds of gods Nature-gods and Man-gods are merged under the one term *Kami*, which means a god in the Japanese language. Almost any *Kami* or god may send rain, bestow prosperity in trade, cure sickness, etc., without much discrimination of function. So the Shinto gods are beneficent gods.

The Japanese mythology resembles the mythology of other countries, which shows that human mind works almost in the same way everywhere. The Japanese believe that the inanimate universe is instinct with sentient life. To them the Sun and the Wind and the Sea were gods, who could hear and answer prayers and exercise a providential care over mankind. But the synthesis of these and other aspects of nature into one divine whole is wanting. This only the writers of the

Upanishads could do among the Hindus. The second idea, which dominates the myths of Japan is, the principle of the divine right of kings. This survives even to-day in Japan, although Europe gave it up long ago. The Mikados or the Japanese Emperors derive their authority from their ancestor the Sun-goddess which has been deified. The Imperial dynasty is also supposed to be descended from the Storm-god which accounts for the development of Japan as a great naval power.

The Sun-goddess is the most prominent member of the Shinto Pantheon and is described as the Ruler of Heaven and is unrivalled in dignity.

Earth is also worshipped in Japan as it is in China. Even at the present day when a new building is erected or new rice-land brought under cultivation, the propitiation of earth takes place in the form of some ceremony. Many mountains have their gods, but they do not take a high place in the Shinto Pantheon. Then there are the sea-gods and river-gods, etc.

In ancient Japan, the sacred and the secular were not clearly differentiated. The Department of Religion was like a Government Bureau. The shrine and the palace have the same word in the Japanese language, and so the word for Shinto festival corresponds to the word for government. The Mikado or the Emperor is both the high priest as well as the sovereign of the nation. All Shinto priests are appointed by the Government and they need not be celibates, nor need they wear any special sacerdotal costume. They only read the litanies and see to the repair of the shrines.

Ancestor worship is in no way to be confused with divine worship. It is only a sign of respect and reverence for the dead, which is a common feature of all religions. It does not involve any superstitious belief in a supernatural power exercised by dead forefathers or heroes. In the Shinto religion, bowing is the common form of respect. It is the custom to bow twice before and after making an offering. The Japanese do not prostrate themselves before a shrine. Offerings

made are also a token of respect and are not supposed to be eaten or worn by the deity. The object is to propitiate the god or to expiate for sins. The shrines are tiny structures easily transportable in a cart or in a wheel-barrow. There are thousands of such shrines in Japan.

In Shintoism they have no individual private prayers. There are liturgies or official prayers known as *norito* addressed by Mikado to various gods. These prayers take the form of petitions for rain in time of drought, good harvests, preservation from fire, flood and earthquake. In short, all prayers are for material blessings only. Pilgrimages are also made to certain shrines. There is an elaborate ceremonial at certain times of the year when the Emperor makes offerings to the gods. In many private houses there is a god-shelf where a piece of wood from a big shrine like the Ise and tickets with the names of any gods whom the household worships are kept.

Buddhism was introduced into Japan in the sixth century, but it had very little influence on the native religion. Two centuries later, the Buddhist missionaries did with Japan what they had done with China. The true Shinto faith of ancient Japan was gradually absorbed by Buddhism. The Emperors also became Buddhists and the Shinto ceremonies were either abandoned or performed by Buddhist monks, who took possession of the Shinto Shrines and celebrated Buddhist rites in them. Attempts have been made to revive the ancient Shinto faith but without any marked success. The reason is that higher religions and moral ideas of India and China and from civilised Europe of to-day have come to stay in Japan. In the absence of a code of morals and an efficient ecclesiastical organisation and with little aid from the arts of painting, sculpture and architecture and without a sacred literature, no religion can flourish in our times, much less can a purely national religion survive the onslaughts of faiths which have the elements of universality. Shintoism in Japan is, therefore, doomed to extinction.

INDIA'S SACRED SHRINES AND CITIES.*

SWAMI VIVEKANANDA used to say that wherever a European found a spot of more than usual beauty or magnificence he at once built a hotel at the place to attract tourists, while a Hindu would erect a temple on the top of mountains and at the confluence of rivers to invite pilgrims. That is typical of the Hindu as distinguished from the European way. The Hindu mind is habitually turned to the ways of religion and worship, and the whole of this beautiful land of Bharata is studded with temples and places of worship. Every attractive spot in India is dedicated to God in one form or another and a temple is erected in memory of some Saint or Sadhu. Nor are dreary and deserted regions neglected, as the blessings of Providence are all the more imperative in such places. Thus the whole country from Cape Comorin to the Himalayas, and from the Indus to the Brahmaputra, is a vast treasure-house of sacred shrines and cities.

Most of these sacred shrines and cities date from prehistoric times, and the legends associated with their origin are an imperishable tradition with the Hindus. They form the subject-matter of songs and sacred literature and they are writ large in the very stones that endure to this day after centuries of vicissitudes. It is remarkable that neither wave after wave of foreign conquest, nor the vandalism of iconoclasts, could impair the vitality of the ancient heritage of the Hindus. The arts and architecture, which enshrine the rich traditions of culture and religion in India, have survived the onslaughts of thousands of years. Western ideas have,

of late, disturbed our beliefs and habits of life, but the old tradition still goes its way, free-flowing like the mighty Ganges which,

with its unruffled tide
Seems like its genius typified,—
Its strength, its grace,
Its lucid gleam, its sober pride,
Its tranquil pace.

An attempt is made in this book to cover the important cities and sacred shrines all over India—the British Provinces and the Indian States—which, in regard to matters of culture and civilisation, has remained through the ages one and indivisible. Neither wars nor conquests, diversities of occupation or allegiance, nor all the accidents of history through vast spaces and immemorial times could obliterate this fundamental unity of India.

But this is no mere guide book for the tourist. It is literature of a novel kind, making available to the English-reading public the rich treasures of the *sthala purana*, with copious descriptions of places and temple architecture. For temple architecture in India attained the highest standard of excellence since the Buddhistic Ages, and the student of comparative architecture will find in it ample material for study and interest.

It is with this view that every effort has been made to furnish illustrations of as many temples as possible. An index of contents showing the cities described, and an index of portraits of temples for easy reference, are also furnished for the convenience of readers.

To help the pilgrim in his progress from temple to temple, every attempt is made to give practical advice on the routes and the convenient methods of transport available. The Railway lines and the stations nearest the pilgrim centres are duly marked for the benefit of the traveller.

It is hoped that a book of this unique character will be welcomed, not only by pilgrims and tourists, but by students and others interested in the history and architecture of many significant places in this land of sacred shrines and cities.

*INDIA'S SACRED SHRINES AND CITIES. With 86 Illustrations Rs. 3. To Subscribers of this Review, Rs. 2-8. G. A. Natesan & Co., Madras.

INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

The Ramgarh Congress

THE main task before the Ramgarh Congress was to register the Patna Resolution of the Working Committee declaring India's goal as complete independence and emphasizing the country's right to frame her own constitution through a Constituent Assembly and give it the imprimatur of the plenary session. So the Congress confined itself to the only Resolution before the House, which was discussed threadbare at the Subjects Committee and adopted unanimously by the open session—all the amendments having been either withdrawn or rejected with a view to give strength to the united voice of the Congress.

The President's address was remarkable alike for its clarity and brevity. Maulana Abul Kalam Azad confined himself to the two outstanding issues before the country—India's demand for independence (incidentally clarifying its attitude to the war) and the problem of the Minorities, particularly the claims of the Muslim League. On either of these points the President spoke with uncompromising authority. India's case was crystal clear, he said.

We do not wish to see British Imperialism triumphant and stronger and thus lengthen the period of our own subjection to it. We absolutely refuse to do so. Our way lies patiently in the opposite direction.

On the question of the Muslims, he declined to consider them as a Minority community and maintained that Muslims need not have the least doubt or fear about their future. If they are in a minority in seven provinces, they are in

a majority in five. 'This being so, there is absolutely no reason why they should be oppressed by the feeling of being a minority.

He wound up with an appeal for unity, discipline and full confidence in the leadership of Mahatma Gandhi.

The glorious past record of our movement was due to his great leadership and it is only under his leadership that we can look forward to a future of successful achievement. The time of our trial is upon us. We have already focussed the world's attention. Let us endeavour to prove ourselves worthy.

The Ramgarh session was also noteworthy for the fact that for the first time after secession from the Congress, Mahatma Gandhi participated in the discussions and spoke both in the Subjects Committee and in the Open session. He made it clear that he would not in any way be hustled into hasty action. The country, according to him, is not yet prepared to face the ordeal. His conditions must be fulfilled if he was to lead them; and then as a General, he had the right to choose his own time and method of work. Nor was he in a hurry for direct action. He would try every effort to come to a settlement with the Government. He would, if necessary, visit the Viceroy fifty times, he said, if thereby an honourable settlement could be arrived at. Thus, Mahatma Gandhi stood forth as the moderating force at the Congress and his voice prevailed. Indeed, the outstanding result of the Ramgarh Session was to invest the Mahatma with supreme authority to deal with the situation according to his lights and reaffirm its faith in his continued leadership.

The Late Mr. Yakub Hasan

It is with profound regret that we record the death of Maulana Yakub Hasan Sait, the veteran Muslim leader and member of the former Congress Ministry in Madras. The sad event took place at his residence in Nungambakkam



YAKUB HASAN

the day after his return from the Ramgarh Congress. It was as sudden as it was unexpected, as Mr. Yakub Hasan was apparently in the best of health till he succumbed to a sudden attack of pain in the chest.

It is melancholy to think that only on the eve of his departure to Ramgarh, Mr. Yakub Hasan gave us the copy of his excellent discourse on the Hindu-Muslim situation published elsewhere in this issue which is probably his last effort in the direction of Hindu-Muslim unity, which he championed so eloquently and with such devotion for over quarter of a century. The Maulana was a fine type of scholar and patriot who has suffered for the cause with cheerful fortitude. A true son of Islam, Yakub

was a patriot to the very marrow of his bones. His genial temper and natural kindness of disposition won him many friends, who retained their regard for him in spite of political or temperamental differences. He had passed through many vicissitudes in his public career. He suffered incarceration twice for political reasons which, in the whirligig of time led him on for preference in the Congress Ministry. Yakub was singularly free from bitterness or rancour, and he always used the soft answer which turneth away wrath. He leaves us the memory of one who, in the apt words of an Anglo-Indian contemporary, "was soft in speech, kindly in intention, courteous in behaviour and a gentleman in the true sense of the word". In him the Editor of this *Review* has lost a valued friend of forty years' standing. We offer our sincere condolences to the bereaved family.

Indian Seamen

The President of the All-India Seamen's Federation has issued a statement on the *Domala* incident in which 81 Indian seamen lost their lives. Referring to the German methods, he says that he was shocked but not surprised, for nothing better could have been expected. As for the Indian seamen's reactions to the outrage, he says:

Probably, Hitler and his gang think that this will scare away the seamen. But let me make it plain for one and all that so far as the Indian seamen are concerned, this method won't do. German bombs or mines shall not scare us away. Neither their propaganda nor that of their newly-found allies—I mean the so-called communists—shall deter us in doing our little bit in fighting Hitler and his method of brute force.

That is answer worthy of a brave people.

The Caxton Hall Outrage

India has condemned with one voice the murder of Sir Michael O'Dwyer and the attempt on the lives of Lord Zetland, Lord Lamington and Sir Louis Dane at the Caxton Hall meeting in London. That the assailant happened to be an Indian need have no political significance. For India, as is well known, has completely abjured violence and no party in the country has any faith in such revolutionary methods. It is mad and meaningless to kill a retired old gentleman of 75, who is far removed from any contact with affairs Indian.

"I regard this act as one of insanity," said Gandhiji. "Such acts have been proved to be injurious to the causes for which they are committed. I hope this will not be allowed to affect political judgment."

The Congress Working Committee which met at Ramgarh, lost no time in adopting the following resolution:—

The Working Committee has learnt with deep regret of the assassination of Sir Michael O'Dwyer and the wounding of the Marquess of Zetland and others by a person said to be an Indian. The Committee does not attach any political significance to this unfortunate act of violence. Nevertheless it wishes to reiterate its conviction that all such acts are injurious to the national cause.

Drawing attention to the unanimity of all classes and parties in India who have condemned the crime, the *News Chronicle* pertinently adds:—

Terrorism is no longer the weapon of Indian campaign for independence. The people of this country know that and will not allow one individual's act of madness to prejudice the Indian case.

And Lord Zetland, the Secretary of State for India, did well to reiterate in the House of Lords,

that this act of an isolated fanatic could not conceivably have the smallest influence upon the judgment of His Majesty's Government one way or the other upon the affairs of India.

Judicial Pronouncement

It is right that 'the judiciary in the country should be immune from public criticism but Judges have a reciprocal responsibility. They should not take advantage of their position to indulge in offensive *obiter dicta* on men and things. Two Judges of the Allahabad High Court are reported to have observed in the course of their judgment on a criminal appeal:

The case is unsatisfactory because we have no less than five persons who were in effect, if their evidence can be relied upon, eye-witnesses and yet, *having regard to the slight value placed upon truth in this country*, we have seriously to apply our minds as to whether they can be believed.

"I do not know the method of drawing up an indictment on a whole nation," said Burke, but apparently their Lordships had no such qualms. They may not remember that one in greater authority than themselves—the late Lord Curzon, while Viceroy of India—was the butt of a stinging exposure at the hands of a famous Indian journalist for a wholly unwarranted and indiscreet utterance of his at the Calcutta University for a similar offence. *Obiter dicta* of this kind deserve to be ignored, but one could sympathise with a body like the Executive Council of the U. P. Provincial Congress Committee, which has thought fit to pass a resolution protesting against this unwarranted attack on the character of Indians. The Resolution says:

This is a serious aspersion on our national character and the Council takes strong exception to these unwarranted remarks and condemns the unfair advantage taken by these gentlemen of their official position to make an observation of such a defamatory nature about the Indian people in a serious judicial pronouncement. The Council also feels that such remarks coming from such a source are calculated seriously to prejudice the administration of justice in the country.

Prof. K. V. Rangaswami Iyengar

It was a pretty function that was got up at the Senate House, Madras, the other day, to do honour to a great scholar and teacher, Prof. K. V. Rangaswami Iyengar, on the occasion of his 61st birthday. A portrait of his was presented to the University by his many friends and admirers and it is but fitting that so distinguished an alumni of the University should be honoured in this fashion.

Another manner of honouring such learned men has of late come into vogue—the Commemoration Volume presented to him on the occasion is an appropriate tribute to his talents and interests. We commend it as a scholarly production well worth the occasion and the purpose. It contains no less than 82 articles of scholarly interest including reminiscences and appreciations from his pupils and friends.

End of the Ceylon Crisis

It will be remembered that following differences between the Ministers and the Governor, the Ceylon Cabinet resigned last month. The dispute concerned the constitutional propriety of action taken by Sir Baron Jayatilaka, the Home Minister, to give effect to a resolution of the Council of State calling for suspension of the Mooloya shooting cases at present pending in the Kandy court. Also raised by the Ministers was the question of the independence under the Donoughmore Constitution, of departmental heads from control by Ministers.

Thanks to the spirit of goodwill and tact displayed alike by the Governor and the Ministers, the crisis has been re-solved to mutual satisfaction. The settlement is creditable to all concerned. It has

been decided that the State Council shall appoint a Select Committee to decide what decisions of Executive Committees require the prior approval of the State Council and ratification by the Governor, and that in the meanwhile, Ministers shall continue to issue instructions to departments as in the past, but consult the Governor in cases where, in their opinion, the constitution requires them to do so. Thus what seemed likely to be a prolonged and difficult dispute has been ended by tactful management on either side. But it only reveals the inherent defects of a constitution in which there is considerable scope for improvement.

The Pakistan Scheme

So far the strongest opposition to Mr. Jinnah's scheme of dividing the country into Hindu India and Muslim India has come from the Muslim leaders themselves. The Pakistan scheme is the child of separate electorates and will lead to civil war and the perpetuation of India's serfdom. In the course of an article on Self-Government for India, Sir Ibrahim Rahimtullah makes the following pregnant observations:—

If the alternative of redistributing provincial areas is adopted, communal differences will be perpetuated and safeguards will have to be provided for the minorities as in the Act of 1935 and the responsibility of enforcing them will have to be put in charge of a third party with the result that India's goal of being one country inhabited by one nationality will be indefinitely postponed.

"I am proud of being an Indian," said Maulana Abul Kalam Azad in his Presidential Address to the Ramgarh Congress. "I am a part of the indivisible unity that is Indian nationality," and he put the common-sense point of view neatly when he said:

Whether we like it or not, we have now become an Indian nation, united and indivisible. No fantasy or artificial scheming to separate and divide can break this unity. We must accept this logic of fact and history and engage ourselves in the fashioning of our future destiny.

FOREIGN AFFAIRS

By "CHRONICLER"

Finland and Russia.

ONCE again superior force has triumphed over a small country. The victim is Finland. For over fourteen weeks the Finns defended their territory with remarkable courage and persistence. But it was not to be expected that Finland could long survive the superior force of the Soviet. There was abundant sympathy for the poor Finns, but little practical assistance was available. A peace-treaty was, therefore, signed between Soviet Russia and Finland at Moscow on the 12th instant and from the next day the fighting ceased. The most important terms of the treaty are: Firstly, immediate discontinuance of military operations on both sides; secondly, the cession of the Karelian Isthmus including Viipuri to the Soviet; and thirdly, a military base on the peninsula of Hangoe to be ceded to the Soviet. The remaining terms of the treaty, though less important, reveal a more graphic picture of the extent to which Finland has been subjugated to the Russian dominance. Technically speaking, Finland remains an independent country even after the treaty, but in reality it is obvious that Finland has been reduced to the position of a vassal of Russia.

Mr. Chamberlain on the Finnish Defeat

The Prime Minister, Mr. Neville Chamberlain, devoted the greater part of his review of the war in the House of Commons, on March 19, to the subject of Finland and gave details of the material aid which Britain had been able to send to that country before peace was signed with Russia. He said:

Neither Britain nor France has anything with which to reproach themselves in their actions throughout this affair.

If the Finns did in the end suffer defeat, their stand was not in vain. They have preserved their honour and won the respect of all the world. If we in this country, in spite of all we did, were unable to save Finland from her fate, still perhaps our power to help Finland is not at an end. I know this country will gladly take a share with others in contributing to the regeneration of Finland.

Mr. Chamberlain revealed that in January, Field-Marshal Mannerheim told the British Minister in Finland that he would be glad to have some 80,000 men in May, but stipulated that they should be trained soldiers. As a result of this, the Allies prepared an expeditionary force of 100,000, who were ready to leave for Finland at the beginning of March. The only obstacle in the way, explained Mr. Chamberlain, was the refusal of Norway and Sweden to allow the passage of these troops through their territory.

Britain asked Finland to make a public appeal for assistance in the hope that these two countries might change their attitude, but Finland delayed their decision on this point and the next thing Britain heard was that peace negotiations had started in Moscow.

Germany's Warning to Norway

Germany has informed Norway that she considers her Navy and Air Force entitled to attack neutral ships immediately:

If they are sailing in an enemy convey:

If they are without ordinary lights or nationality marks;

If they use the wireless to give military information or

If they refuse to stop when summoned to do so.

Neutral vessels sailing together are advised to exercise strict caution, especially where enemy warships are operating. This information is conveyed in a written reply through the German Legation to a question from a representative of the Norwegian Shipowners' Association.

M. Molotov on Soviet Neutrality

"During the past five months there have been many instances of Franco-British hostility towards the Soviet Union," declared M. Molotov, Commissar for Foreign Affairs, addressing the Soviet Parliament. He alleged that it was not the defence of small nations that explained the help given to Finland by Britain and France. The real reason, according to him, was that Finland was a ready-made base for military operations against the Soviet.

We must maintain our position of neutrality and refrain from participation in the war of the great Powers. This policy not only serves the interests of the Soviet Union, but also exercises a restraining influence upon attempts to kindle and spread the war in Europe.

In his speech, M. Molotov described the Soviet's relations with other Powers in the West and East and also with the United States, and said:

Fantastic plans ascribed to the Soviet Union of imaginary campaigns against India, Egypt and the like have such obvious absurdity that only people devoid of reason can believe such ridiculous gossip.

The speech is interpreted in London as anti-German and in Berlin as anti-British.

Mr. Churchill's Broadcast

"We shall follow this war wherever it leads us, but we have no wish to broaden the area of conflict," declared Mr. Winston Churchill, First Lord of the Admiralty, in a broadcast on the progress of the war. He added:

Our affair is with Hitler and the Nazi German power. There is the head and forefront of the offending and it is there and there alone that we seek to strike.

In a reference to Russia, Mr. Churchill said that the Allies had no intention of extending the war to Russia and reaffirmed the British determination to bring to a successful conclusion this war and end the Nazi menace.

It is no part of our policy to seek war with Russia. There is no need for Russia to be drawn

into the struggle unless, upon the promptings of an obsolete imperialist ambition, she wishes to do so of her own volition and of malice prepense.

Mr. Churchill spoke at length on the attitude of small neutrals in Europe and said it would have been a short war, perhaps, indeed, there might have been no war if neutral states who share our convictions upon fundamental matters and, openly or secretly, sympathise with us had stood together at one signal and in one line. We did not count on this and, therefore, we are not dismayed.

Mr. Churchill added that more than a million German soldiers were drawn up ready to strike at a few hours' notice, all along the frontiers of Luxembourg, Belgium and Holland.

At any moment these neutral countries may be subjected to an avalanche of steel and fire and the decision rests in the hands of a haunted and morbid being whom, to their eternal shame, the German peoples in their bewilderment have worshipped as a God.

The New French Cabinet

M. Paul Reynaud, who succeeds M. Daladier as Premier of France, has announced his new Cabinet. He holds the Foreign Affairs Portfolio along with premiership, and among his colleagues are: M. Daladier, M. Chautemps and M. Campinchi. Three Socialists are included in the Ministry. There is a War Committee as well as an Inter-Ministerial Economic Committee. The new Ministry is regarded as a definite strengthening of the Government. Only the extreme Right is excluded. This is important since the Government now commands a more solid parliamentary backing than any of its predecessors.

Three Socialists included are: M. Monnet, M. Serol and M. Riviere, who become Ministers of Blockade, Justice, and Pensions respectively.

It is understood that the inner War Cabinet will consist of: M. Reynaud, M. Daladier, M. Campinchi, M. Laurent Eynac and M. Dautry.

DIARY OF THE MONTH

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- March 1. Congress Working Committee meeting at Patna drafts the only Resolution for the Ramgarh Session.
- March 2. Air Liner *Hannibal* is missing near Jask, on the Persian Gulf.
—Soviet Troops enter Viipuri.
- March 3. British India steamer the *Domala* with 143 British Indian subjects is hit by a bomber in the English Channel.
- March 4. General Textile Strike begins in Bombay today.
- March 5. Walk out by Opposition Groups in Bengal Assembly following an incident.
—Sir John Simon, Chancellor of the Exchequer, announces a war loan of three hundred million pounds.
- March 6. *Queen Elizabeth*, World's largest liner, crosses the Atlantic.
- March 7. Jai Prakash Narain, Socialist leader, is arrested at Patna.
- March 8. Lord and Lady Erskine are given a warm send off to Bombay en route to England.
- March 9. Peace move in Finland is initiated by Sweden.
- March 10. Ribbentrop meets the Duce. Hitler speaking in Berlin attacks the democracies.
- March 11. H. E. the Viceroy opens Prince's Chamber in Delhi.
—Death of the Yuvaraja of Mysore at Bombay.
- March 12. Sir Arthur Hope assumes charge of Governorship of Madras.
- March 13. Sir Michael O'Dwyer is shot dead at a meeting of the East India Association in London by an Indian Gunman. Lord Zetland is also wounded.
- March 14. Mahatma Gandhi opens the Ramgarh Congress Exhibition.
- March 15. The Working Committee of the A. I. C. C. meets at Ramgarh.
- March 16. Germans raid Scapa Flow.
- March 17. Finnish-Soviet Peace is signed.
- March 18. Herr Hitler and Mussolini meet at a place on the Frontier of Italy.
—Allah Bux Ministry in Sind resigns.
- Lord Zetland, speaking in the Lords, says that Caxton Hall outrage will not affect Government's policy.
- March 19. Dewan Sir C. P. Ramaswami Aiyar inaugurates the Pallivasal Hydro-electric Scheme.
- March 20. The Tenth Session of the All-India Oriental Conference meets at Tirupati.
- March 21. Ramgarh Congress Session concludes.
- March 22. Mr. Jinnah addresses the Muslim League at Lahore, demanding separate home for Muslims.
- March 23. Mr. V. D. Savarkar addresses Tamil Nad Maha Sabha at Salem.
—Mr. Yakub Hasan is dead.
- March 24. Lord Halifax broadcasts assurance of Britain's help to the Finns after the war.
- March 25. H. H. the Maharaja of Indore announces New Reforms.
- March 26. The new Ministry in Sind outlines its policy.
- March 27. The Liberals triumph in Canadian elections.
—Ban on *Indian Express* in Travancore is lifted.
- March 28. Prince Jayachandra becomes Yuvarajah of Mysore.
- March 29. Dewan Bahadur S. E. Ranganathan is appointed Adviser to Secretary of State for India.
- March 30. Mr. Churchill in a broadcast surveys Neutral attitude and comparative strength of contending parties.
- March 31. Japanese Premier in a broadcast commemorates the inauguration of the new Central Government of China.
—U. S. A. declines to recognise Japanese-sponsored government in China.

The . WORLD of BOOKS

GANDHI'S CHALLENGE TO CHRISTIANITY.

By S. K. George. George Allen & Unwin, London.

This book furnishes interesting reading. In the words of Sir S. Radhakrishnan who writes the Foreword, the author represents the increasing number of Indian Christians who are alive to the currents of modern Indian life and aspiration and are anxious to bring their faith into an understanding with India's spiritual history. Though a Christian, he believes that the Spirit of God pervades in Hinduism also. He also believes in the realisation of truth and justice through non-violence, and for this invites the co-operation of all religions. Mahatmaji's living the Christian ideal, and his demonstration of how the Sermon on the Mount can be practical politics, are objects of admiration to him. Mahatma Gandhi, in the words of the author, "is such a spiritual fact, another peak of human achievement which it would be folly for the race to ignore". The Satyagraha and civil disobedience movements are treated and explained on the basis of the religious tenets of the two faiths.

Writing about Missionaries and their activities in India, he correctly points out that Hinduism can be the only pervading religious faith in India and that it cannot be replaced by any other religious faith much less Christianity. He points out that Christianity has rooted itself in the West, not by displaying the great intellectual and cultural traditions of Europe, but by incorporating them into its own systems of thought, and the author

expects the real assimilation of the Christian spirit into the religious heritage of India. Eminent Westerners, like Max Muller, thought of themselves as Christian Vedantins. One is not sure what Mr. George exactly means by the "assimilation of the Christian Gospel into the religious heritage of India". One cannot expect that what has not been possible to achieve during 20 centuries can ever be achieved.

HISTORIC ROOTS OF SOME MODERN CONFLICTS. By Mr. T. R. Venkatarama Sastri, C.I.E. Published by the Kumbakonam Parliament, Kumbakonam. Price As. 4 only.

Hinduism is not a religion in the ordinary sense but a Quest of Truth and a Way of Life. Its essential idea is unity in diversity of races, beliefs and modes of life. The conflicts between Brahmin and non-Brahmin, or Aryan and Dravidian, between the untouchables and the rest, between Hindu and Muslim, have their roots in history and must be viewed in their proper perspective to obtain the right solution. In legislative and administrative matters, we cannot and should not divide on communal lines. This little brochure containing the carefully considered and soberly expressed views on the above topics, and on the problem of Indian States in relation to British India, deserves full consideration on all hands. From out of his vast experience and with sound judgment, Mr. Sastriar makes a fervent appeal for united and corporate action.

A HISTORY OF SOCIALISM. By Miss Sally Graves. The Hogarth Press. 6s. net.

The air is thick with cries of Socialist plans and programmes. The public even in advanced democracies have no accurate knowledge of the evolution of the different types and phases of Socialism. It is with a view to satisfy the growing craving for such knowledge that this pocket history of Socialism has been brought out by Miss Sally Graves. The public will welcome it in preference to the few out-of-date but larger and well known histories of Socialism as it is written in a very attractive style and is not, except in a chapter or two, overloaded with facts. A good deal of industrial working class history is given with a view to explain the early origins of Socialism in countries like Great Britain and France, while, thanks to increasing mechanisation in production but not in distribution, the gradual rise of a salaried middle class, with small investments in shares of capitalist concerns, is pointed out as the most formidable obstacle to the development of Socialism in recent times. It is for the appeasement of this class that the author suggests the Fabian policy of gradual socialisation.

Readers in India may find greater interest in the lucid account given of the growth of the Soviet State, which has a much larger agricultural population whose reaction to Socialism has been of a different kind from that of industrial workers. The dangers of a sudden development of Socialism in industrially and politically backward countries are best illustrated in the case of Spain, and to a smaller extent in China.

THE BROADER BASIS OF HEALTH IN EASTERN COUNTRIES. By D. Spencer Hatch. Printed by the Superintendent, Government Press, Trivandrum.

This is a statement by the author for the Government of Travancore on the Inter-Governmental Rural Hygiene Conference held at Bandoeng, Java, in August 1937, under the auspices of the League of Nations and also study of certain subjects before and after the Conference. Dr. Spencer Hatch attended the Conference as a delegate appointed by the Travancore Durbar and on the invitation of the Commission to present the Y. M. C. A. programme of rural reconstruction. This is the first time rural reconstruction is included in a League of Nations Conference; and it is only in the fitness of things that its entry into the League's programme is under the leadership of such an authority on the subject as Dr. Hatch, who is working great things in Marthandom in the simple annals of the poor.

THE GOOD SOLDIER SCHWEIK. By Jaroslav Hasek. Penguin Books Ltd.

This is a Czech Novel which has achieved a world-wide reputation. We learn that this has been translated into many European languages. That itself is a sufficient proof of its reading interest and substantial humour. We find in these pages that humour which we need in our every-day life to drown our worries and cares. In short, this is a big satire on army life. This deals with the military career of a fat little dog-fancier from Prague. Schweik's adventures are bound to win him the lasting enthusiasm of readers everywhere. Joseph Lada's mirthful illustrations add greater charm to this book.

THE RHYTHM OF LIVING. By Sir Albion Banerji. Published by Messrs. Rider & Co., London. Price 6s.

• Out of his long and varied experience of life, the author sets down his philosophy of life and conduct, and seeks to provide the reader with a guide in his pursuit of "happiness", in its threefold aspect of body, mind, and spirit so as to suit the modern conditions but having special reference to Hindu ideology. He rightly stresses the need for equilibrium and self-control and adaptability to environment. The simple practices of the Hindus in cumulative hygiene are well worth observance by all. The chapter on sex, love, and marriage is particularly interesting. Though essentially modern in outlook and treatment, the book contains much that is old and well established and bears repetition, and the author quotes freely from several well known writers.

THE BACKDOOR OF HEAVEN. By L. M. Reader. Published by L. N. Fowler & Co. Ltd., London.

A delightful collection of short stories, verses and a play. Running through all is an inspirational urge, attempting to combine phantasy and fact. Some of the shorter stories and verses will appeal even to children.

Mix a little sunshine in your pudding
Put a little laughter in your pie
Add a little kindness when you are frying
Put a lump of humour in your bake.

SO I BECAME A MINISTER. By Vijaya Lakshmi Pandit. Kitabistan, Allahabad. (G. A. Natesan & Co., Madras. Re. 1-8.)

A collection of Essays, Addresses, and Radio Talks, dealing with among other things the fundamentals which go to the building up of a nation. In view of the position of the authoress, the first woman in India to attain Cabinet rank, this little volume is bound to attract attention. It does afford a couple of hours' pleasant reading.

BOOKS RECEIVED

A CONCISE HISTORY OF ITALY. By Luigi Salvatorelli. Translated by Bernard Miall. George Allen & Unwin, London.

MORE SELECTED STORIES. By Rudyard Kipling. Macmillan & Co., Limited, London.

BENGAL MINISTRY AND THE HINDUS OF BENGAL. Part I. Published by the Director of Public Information, Bengal.

STATUTORY AND OTHER NOTICES. (Economic Resources Board). Manager of Publications, Delhi.

THE STATE IN RELATION TO LABOUR IN INDIA. By V. Shiva Ram, M.A., Ph.D., University of Delhi.

SABDAMANIDARPA. By Kesaraja, with the Commentary of Linganaradhya. Madras University Kannada Series.

ECONOMIC AND FINANCIAL CONDITIONS IN JAPAN, MANCHUKUO, AND CHINA. The Japan Economic Federation, Tokyo.

ECONOMIC DEVELOPMENT, VOL. II. By Benoy Kumar Sarkar. Chatterjee & Co., Limited, Calcutta.

COMMODITY PRICES IN SOUTH INDIA, 1918-1938. By P. J. Thomas and N. Sundararama Sastri. University of Madras.

BHASA-PARICCHEDA. By Swami Madhavananda. Advaita Ashrama, Almora.

THE MARWARI LEADERS OF INDIA. By R. Agrasenputra. Lajpatrai Publishing Co., Calcutta.

WHAT THEN MUST WE DO? By Count Leo Tolstoy. Translated into Tamil by N. Visvanathan. Shakti Press Ltd., 52, Armenian Street, Madras.

THE NATIONAL INCOME OF BRITISH INDIA, 1931-1932. By V. K. R. V. Rao, Ph.D. (Cantab). Macmillan & Co., London.

BENES OF CZECHOSLOVAKIA. By Godfrey Lias. George Allen & Unwin Ltd., London.

THE REAL AND THE NEGATIVE. By B. K. Mallik. George Allen & Unwin Ltd., London.

IMPERIAL LIBRARY CATALOGUE, PART II, 1928-1937. Government Press, Calcutta.

MEN AND IDEAS. By Graham Wallas. George Allen and Unwin, London.

INDIAN STATES

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The Chamber of Princes

THE PRINCES' ATTITUDE

The Chamber of Princes concluded its two-day session at Delhi on March 12, after unanimously adopting a resolution on the future constitution of India *vis-a-vis* Indian Princes. His Excellency the Viceroy presided. The resolution which was moved by the Chancellor, the Jam Sahab of Navanagar, and was supported by the Maharajas of Bikaner, Rewa, Dewas (Junior) and Panna and the Nawab of Bhawalpur, runs as follows:—

"The Chamber of Princes, while welcoming the attainment by India of its due place amongst the Dominions of the British Commonwealth under the British Crown, records its emphatic and firm view—

(a) that in any future constitution for India, the essential guarantees and safeguards for the preservation of the sovereignty and autonomy of the States and for the protection of their 'rights arising from treaties, sanads, engagements and otherwise should be effectively provided, and that any unit should not be placed in a position to dominate the others or to interfere with the rights and safeguards guaranteed to them and that all parties must be ensured their due share and fair play;

(b) that in any negotiations for formulating a constitution for India, whether independently of the Government of India Act, 1935 or by revision of that Act, the representatives of the States and of this Chamber should have a voice proportionate to their importance and historical position;

This Chamber further records its view that any constitutional scheme which may involve the transference of the relationship of the States with the Crown to any other authority without their free and voluntary agreement or which may permit of alterations affecting the rights and interests of the States without their consent, cannot be acceptable to them."

Hyderabad

HYDERABAD ADMINISTRATION

It is the settled policy of the Ecclesiastical Department of the Nizam's Government not to interfere with the religious beliefs of the people. It takes no part in proselytization of any kind. As to matters affecting the performance of religious rites by the members of a community, full liberty exists for all communities without distinction, unless that liberty is misused or its exercise is likely to lead to the disturbance of peace and order. These observations are contained in the report of the Administration of His Exalted Highness the Nizam's Dominions for the year 1946.

HYDERABAD WOMEN'S ASSOCIATION

The annual report of the Hyderabad State Women's Association for Educational and Social Advancement for the year 1939, shows that the Association has extended its activities to district centres where four Branches have been formed.

The Aurangabad Branch runs four schools for poor children, a night school for labourers, a ladies' club, a sewing class for women, a weaving centre, a *creche* and a 'family circle' for encouraging *purdah* ladies to emerge from their seclusion in a natural and happy way in the company of their husbands.

HYDERABAD NATIONAL CONFERENCE

The Hyderabad National Conference has been disbanded. Mr. Govind Rao Nanal, President of the Conference, in a statement on behalf of the Working Committee, says: "In view of the fact that the Government still hold that the activities of the Hyderabad National Conference are unlawful, and considering the exigencies of the situation, the Working Committee has disbanded the organisation."

Mysore**THE LATE YUVARAJA**

It is with deep regret we have to record the sad demise of His Highness the Yuvaraja of Mysore at Bombay on March 11. His Highness Sir Sri Kantirava Narasimharaja Wadiyar Bahadur, G.C.I.E., Yuvaraja of Mysore, passed away at "Anchorage", Mysore Ruler's Bombay residence, after a brief illness from double pneumonia. It might be recalled that His Highness returned from his European tour on January 2 and had been ever since staying in Bombay.

MR. K. T. BASHYAM

The name of Mr. K. T. Bashyam, a leading Advocate and prominent Congress leader of Bangalore, was directed to be struck off the rolls of the Advocates of the Mysore High Court recently by the Chief Justice and Justice Mr. T. Singaravelu Mudaliar. In the course of his judgment, the Chief Justice reviewed the previous convictions of Mr. Bashyam in the course of his political career and observed that he had followed a course of breaking laws deliberately—a course which no Advocate of the Mysore High Court could be allowed to take.

SUSPENSION OF CIVIL DISOBEDIENCE

The Working Committee of the Mysore State Congress, after a discussion lasting five hours, passed a resolution recently suspending the civil disobedience movement throughout the State acting under the advice of Mahatma Gandhi.

LEGAL APPOINTMENTS

Mr. H. V. Narayana Rao, a leading Advocate of Bangalore, has been appointed as Law Secretary to the Government of Mysore *vice* Mr. C. Subrahmanya Iyer appointed additional Judge of the High Court.

Baroda**INCOME-TAX IN BARODA**

To reduce the burden of income-tax on lower incomes and redistribute the present levy of taxation, the Baroda Government have passed orders revising the present scale of income-tax assessment and have sanctioned amendments in the Income-tax Act and Rules incorporating the consequential changes. The present flat rate of income-tax has been replaced by a rate based on a sliding scale, and the present minimum taxable limit of Rs. 750 annual income has been raised to Rs. 2,000. The assessment of income-tax will be annual instead of triennial as at present.

CO-OPERATION IN BARODA

Co-operative cotton selling has made rapid progress in the Baroda State, because of the active help received from the departments of agriculture and co-operation. It has now become possible to systematize the activities of these co-operative societies and to involve a scheme of co-operative ginning in their own factory. The Kosamba Cotton Growers' Co-operative Ginning Society was declared open recently by Sir V. T. Krishnamachari, the Dewan, who expressed his sincere gratification that the factory was to be conducted on purely co-operative principles for the benefit of cotton growers in the area, and gave an assurance that Government were anxious for the success of the co-operative venture.

AGRICULTURE IN BARODA

To help agriculturists in taking to modern methods of cultivation, the Agriculture Department is arranging tours of itinerant carts in various parts of the State from time to time, to teach them the latest methods of farming and the uses of modern implements.

Travancore

THE PALLIVASAL SCHEME

The Pallivasal Hydro-Electric Scheme, the first stage of which has now been completed by the Travancore Government at a cost of just over Rs. 125 lakhs, was inaugurated by the Dewan of Travancore, Sir C. P. Ramaswami Aiyar, on March 19.

In inviting the Dewan to perform the ceremony, the State Electrical Engineer, Mr. K. P. P. Menon, narrated the history and scope of the Scheme. The first stage comprises the installation of necessary machinery, civil works, etc., with transmission lines from Pallivasal, near Munnar, in the Travancore High Ranges, to Alwaye in the north, Alleppey in the east and Quilon in the south. This covers a considerable portion of Travancore, and the scheme has been so designed that transmission system extensions can be added easily to distribute power to further areas, as and when such extensions are justified by load. Inaugurating the project, Sir C. P. Ramaswami Aiyar observed:

"I look forward in Travancore not to the rise of high industrial centres but to the spread of a network of cottage industries and medium-sized factories taking advantage of supplies of electrical energy from sources like Pallivasal."

THE DEWAN AND STUDENTS

"Half the trouble in India is due not to lack of intellectual acuteness, but to lack of stamina and endurance," said Sir C. P. Ramaswami Aiyar, Dewan of Travancore, presiding over the silver jubilee celebrations of the English High School at Attingal.

Sir C. P. Ramaswami Aiyar said he would judge a student not so much by the marks he might be able to get, but by his fitness and personality. He would judge schools and colleges by the extent to which boys and girls turned to physical labour as an activity that elevated the human personality.

Kashmir

EXTENSION OF DEWAN'S TERM

His Highness the Maharaja of Jammu and Kashmir has issued the following order:—

"We hereby command that Dewan Bahadur N. Gopalaswami Iyengar, C.S.I., C.I.E., whose present term of office will expire on April 7, 1940, do continue as Our Prime Minister during Our pleasure.

We do not consider it necessary to fix any time limit for this extension. The other conditions of his service will be the same as now."

Cochin

SCHOOLS AND HOSPITALS

The Cochin Government having allotted Rs. 1,50,000 for the construction of school buildings and Rs. 75,000 for the construction and equipment of hospitals and dispensaries in the State, the Director of Public Instruction and the Chief Medical Officer have, in consultation with the Chief Engineer, drawn up a detailed programme of works.

Government have passed orders approving the report and the apportionment of the amount. Emphasis is laid on the fact that the grant would be non-lapsable.

Alwar

ALWAR ADMINISTRATION REPORT

The Alwar Government has published its Administration Report, which shows the total revenue for the year 1938-39 amounted to Rs. 84,25,126 and expenditure to Rs. 87,67,875, the deficit being Rs. 3,42,709. The State had to pay Rs. 4,00,000 towards Debt Service, the total amount of debt being Rs. 80,49,927.

INDIANS OVERSEAS

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South Africa

RESPITE FOR INDIANS IN S. A.

Because of the war Indians in South Africa are to have a respite. The Minister of the Interior in South Africa, making a statement in the Union Assembly, announced that the South African Government was not introducing legislation to enforce segregation of Asiatics or prohibit mixed marriages. He appealed to Indians in South Africa to look upon the country as their own and deprecated their attempts to enlist support from outside. The appeal, as a contemporary rightly points out, is superfluous. "Indians in South Africa do look upon the country as their homeland. They seek help elsewhere only because they find they are denied elementary rights in their homeland. But whatever the reason for the Government's decision, let us hope it is not going to be revised after the war has ended."

ASIATICS IN THE UNION

A *Government Gazette Extraordinary* issued at Cape Town recently contains a number of emergency regulations applying the Defence Act and the Union Military Discipline Code to volunteers who are serving outside the limits of South Africa.

The regulations also make provisions for the appointment of a Custodian of Enemy Property and prohibits Asiatics from leaving the Union or South-West Africa without a permit issued by the Secretary for Defence.

HAJEE CASSIM ADAM'S MUNIFICENCE

Khan Bahadur Hajee Cassim Adam has donated a sum of £2,000 for the purpose of maintaining a women's and children's ward at the Pretoria General Hospital.

Japan

INDIAN PROTEST IN JAPAN

The fact that Indians even in Japan protest against the screening of the R. K. O. film "Gunga Din", based on the famous poem of Mr. Kipling is now revealed in the *Japan Times Weekly*. According to the journal, 15 representative Indian residents in Tokyo filed a protest against the screening of the film.

It is stated that the Indian delegation visited Mr. Ichikawa, Director of the second section of the Cultural Work Bureau of the Foreign Office, to file the protest which would be transferred to the Home Ministry. It is further stated that the Home Ministry Censors who are now examining the film, may prohibit its screening but the final decision rests with the Director of the Police Bureau of the Ministry.

A vernacular journal, according to the *Times Weekly*, has already stated that the film was banned in India and that its showing was made impossible at Hongkong and Singapore due to the protests of resident Indians and that if the authorities failed to ban its screening, Indians in Tokyo will ask directly the movie-goers not to see it at the entrances of the movie-halls where it is shown.

Germany

INDIAN SEAMEN'S RETURN

Ninety Indian seamen, released from Germany, where they were interned for five months, have just returned to India. They are the crews of the German vessels *Stozenfels*, *Trautenfels* and *Ockenfels* which left India in the middle of July last and reached Hamburg a fortnight before the declaration of war. Their release was secured only a few weeks ago through the efforts of the British and American Governments.

Malaya

STANDARD WAGES IN MALAYA

In a communication to the Press, Mr. R. Suryanarayana Rao, of the Servants of India Society, draws attention to the fact that the price of rubber has risen from 8d. to 19d., and in view of the increase in the export quota and of the marked increase in the consumption of tea since the outbreak of the war, the price of tea too must have risen considerably. He goes on to ask: "Will you not be surprised to learn that though there has been this appreciable rise in the prices of rubber and tea and a sharp rise in the cost of living due to war conditions, there has not been any rise in the wages of Indian labourers in Malaya?"

INDIAN WORKERS IN MALAYA

An appeal to the Government of Malaya to take the Indian community into their confidence as much as they do any other section was made by Mr. N. Raghavan, President of the Central Indian Association of Malaya, at its third annual general meeting held at the new premises of the Penang Indian Association.

Regarding the need for increased wages for Indian labourers on estates, Mr. Raghavan said: "While the Governments have recently come forward with some increase in the wages of the labourers due to the increase in the cost of living, the rubber industry which was at one time—and not long ago either—vociferous in its assurances of generosity to pass on a portion of its profits to the unfortunate labourers under its employ, has adopted a safe policy of silence. Yet they ask the Government of India to 'lift the ban and flood the country with cheap labour for exploitation.'"

Ceylon

CEYLON DELEGATION IN INDIA

The Ceylonese National Congress delegation consisting of Messrs. Jayawardana, Jayasekara and Amaratunga met Mahatmaji at Ramgarh on March 20. In an interview to the *United Press* regarding the interview, Mr. Jayawardana said:

Mahatmaji's first words were: 'It is an unfortunate thing that is happening to Indians in Ceylon.' We explained to him that the problem was an economic one and that Indians in Ceylon apart from labourers and a few others were mainly exploiters. Petty traders and Chettiers have captured the entire import and export trade and many estates are in distress. The people of Lanka only see this side of India.

Gandhiji replied: 'Yes, that is too true. The fault is on both sides.'

We told him that there was no racial animosity against Indians as made clear by receptions accorded to Pandit Nehru. Till Poet Tagore, Gandhiji, Nehru and a few other eminent Indians came to Lanka, our people met only exploiting Chettiers and immigrant Indian labourers.

Gandhiji replied: 'Unfortunately we haven't many Nehrus and many men of similar calibre. Wrong people, if sent, might spoil everything.'

We asked him what Ceylon could expect from a free India. Many in Lanka prefer to remain as a Dominion in the British Empire than to be free and run the risk of being exploited by India which could easily swamp Lanka.

Gandhiji laughed and said: 'Ceylon has nothing to fear from a free India.'



TOPICS From PERIODICALS



INDIA'S PART IN THE WAR

What part can India play in the present war? This question is answered at some length and in full detail by Sir Frank Noyce, till recently member of the Viceroy's Executive Council, in a paper read at a meeting of the East India Association, London, and reprinted in the current number of the *Asiatic Review*. Sir Frank says:

"The scale of India's war exertions will depend to a great extent on the course the war takes in the next few months. In a sense, all India's plans are conditional until more is known about the plans of Russia. But I venture to suggest that India's geographical position makes it obvious that the most important economic function must be to act as a supply centre from Egypt, where some of her own troops are already stationed, to Malaya. She will, it may be anticipated, take over, as far as lies in her power, the supply of raw materials and manufactured articles alike, wherever needed, throughout the Indian Ocean and Red Sea littorals, thus setting free this country's resources, and especially its shipping, for use in other and, indeed, vital directions."

Sir Frank asserts that India is in a much better position to help to-day than during the last war, prodigious though its effort was at the time. He reveals that for many years now British agents at Delhi have been preparing for India's exploitation in the eventuality of a war. A Committee of Supply Officers has been at work at Delhi and a Department of Supply and an Economic Resources Board were created immediately after the war was declared.

WAR AND EDUCATION

"The war becomes a challenge to teachers throughout the world to take thought and discover the reasons for the failure of education to become an agency for the advancement of civilisation and culture," says Dr. I. L. Kandel in his article on "World Education" in the February number of *Educational India*. Dr. Kandel says:—

There has been in recent educational theory too great a tendency to stress individualism without giving the individual a faith by which to live, or, as a reaction to this stress on individualism, there has been a tendency to revert to a type of nationalism too often synonymous with primitive tribalism. The individual without a faith which helps him to recognize the humanity in his neighbour becomes but an atom subject to the machinations of propaganda; a nationalism becoming tribalism seeks to found itself not on love and reason but on hate and irrationalism, which set the hand of man against his fellow because of his race, color, creed, or national loyalty. Bounds have been set within national boundaries to the aggressiveness of individuals by placing them under the rule of law, by developing some protection for the rights of individuals under that law, and by spreading a measure of social conscience and obligation. There are those who appear to decry nationalism forgetting that common bonds of traditions, loyalties, sacrifices and language cannot be set aside and that the world has much to gain from the contributions of such cultural groups to the common culture of humanity as a whole. But unless, in the words of Hobbes, the life of man is to become again, under the constant threats of war and the use of force, nasty, brutish and short, the existence of nations, like the lives of individuals, must be placed under the rule of law that can be enforced.

In the present crisis of war which threatens to engulf mankind, one has to recall to mind the following appeal of Carlyle:—

Are not all true men that live, or that ever lived, soldiers of the same army, enlisted under Heaven's captaincy to do battle against the same enemy—the empire of Darkness and Wrong? Why should we misunderstand one another and fight, not against the enemy, but against ourselves for mere differences of uniform?

THE WEST NEEDS VEDANTA

Dr. Wendell Thomas, writing on the above subject to the *Message of the East*, says that according to Sankara, God is at once Brahman, or the world's substance (material cause), Atman, or the world's self (efficient cause), and Anandam or the world's joy (final cause). Since God is the world's substance, the world by itself is mere *namarupa*, name and form. This view is scientific because, in holding the world to be form, it looks not to God but to the world for the formal cause, design, or law of any event.

Sankara's conception of God is needed to help express the full meaning of Jesus. In what way was Jesus more than an outstanding Hebrew prophet?

Not in his view of God's kingdom. Here he merely selected and combined with keen moral judgment the high lights of Jewish aspiration, looking toward the time when a righteously organised human race should exercise God-given dominion over the natural world.

But in his view of God, he went further to declare that God works continuously through nature and man.

The Greek Church knew that Jesus was different from other men. The difference was attributed not to a profoundly democratic sense of God but to a receipt of special favor from God. Since God was immaterial and separate from the world, a privileged person possessing unique immaterial substance. Thanks to the protests of common sense in Church Councils, Jesus was kept on earth as a member of the human race. He was both God and man. But in this, of course, he was not representative, he was a mystery. For God was still conceived as an immaterial and separate substance, aloof from the world and man.

When the stirrings of science and democracy in modern times called for a divine material cause, the Church could not respond, for its God was immaterial. It has not yet responded as a body. In spite of the desire of individual Christians to embrace science and democracy, there is no assurance from Christian dogma that science, democracy and religion are one, or that religion irrefutably means peace. We find that assurance in the non-dualistic *Vedanta* of Sankara and his followers. Perhaps, it is not too bold to prophesy that the war-torn West will never find peace or cultural unity until it studies in thorough-going fashion a philosophy such as Sankara's.

SOURCE OF IDEAL HAPPINESS

Writing in the current number of the *Prabuddha Bharata*, Mr. M. V. Narasimha Rao, B.A., B.L., observes that health and happiness are synonymous terms and that one cannot exist without the other. The joy born of good health is intense and many sided and can be shattered only when health fails. The cheery optimism which material prosperity brings is not lasting and gives less pleasure than spiritual happiness. According to the writer, it is the mind that exercises tremendous power over the body and builds or breaks health and happiness according as good or evil emotions predominate.

In the welter of life's struggles, emotional storms and fickleness of fortune, it is hard to enjoy felicity. Happiness is contagious as the cheery smile of a joyful man attracts the smiles of the world about him. Some people believe that happiness depends on sound physical health. Others think that intellectual eminence breeds joy; but true happiness can be had only by combining these valuable assets with the easement of mental health. The Hellenic ideal of 'a sound mind in a sound body' is the pivot round which the question of happiness turns. While work, music, content, adjustment of means to end and hobby are other sources of joy, the cult of fatalism, worry, anxiety and violent temper are fatal to happiness. Diet plays no small a part in determining the spiritual happiness of man. A certain writer has said: "Tell me what you eat and I will tell you what you think." Moderate simple fare helps the even tenor of the lives of holy men and hot stimulating foods excite undesirable sentiments and shatter equanimity.

Virtue and happiness are mother and daughter. The service of humanity is the service of God. Happiness consists in making others happy, and the more a person makes others happy, the more joy and satisfaction he himself enjoys. The use of the qualities of higher nature, viz., love, charity, righteousness, honesty and truthfulness generate the purest form of happiness. Happiest is the man who does the greatest good to the greatest number. Eternal happiness and supreme peace can be had only in God. The Rishis in Indian forests, who live a life of austerity with self-denial and conquer passions, enjoy blissful happiness, which culminates in emancipation of the soul and final absorption in Godhead.

LIBERAL DEMOCRACY

"Can representative Government establish a social order of justice, peace and happiness?" asks Mr. C. C. Clump in the *New Review* for February. He examines the working of Western democracies and points out their limitations under present-day conditions. Western democracy is essentially a child of the 19th century. It is not surprising, therefore, that the principles upon which democracy was founded were inspired by the social thought and philosophy of that age. Liberalism was the popular, social, and economic philosophy of the 19th century, and from that doctrine sprang the Liberal Democratic State.

But the early Liberals could not envisage the importance of world economic development and the influence this development would exert upon the social and political structure of the Liberal Democratic State.

A nominal political equality was established on the basis of 'one man one vote'; but it was and is of little practical use to the individual to know that he, like all others in the community, is free and equal before the law, when the conditions of his life and his economic situation render ineffective the use of his vote and reduce equality to nonsense.

As for equality before the law, no one can be so simple as to believe that the rich and the poor receive the same treatment. The rich can command the best legal minds in the country, while the poor must be content with second-rate lawyers unless the defence attorney finds the case so sensational that financial returns may be derived from newspaper publicity. The fact is that you can grant nominal political rights and equality to every citizen without much difficulty, but when you try to put into practice a full and real programme of democracy, i.e., to give each citizen equal opportunities of happiness and an equal share of the good things of life, a serious dilemma arises which Liberal Democracy cannot solve.

There is, indeed, a 'close parallel, not often recognised, between the political and economic achievements of the Liberal Democratic State.

Its economic tendency has worked out as free competition or competitive economics just as its political tendency has worked out as a system of competitive politics and political salesmanship which, instead of assuring to the masses a fair share of temporal well-being, has led to economic dictatorship. The steady rise and development of Labour Parties both in Britain and the U. S. A. of America was one of the earliest reactions against the economics of liberalism.

Liberalism discovered freedom and equality for the individual, but it has miserably failed, says the writer, to give the individual or the community any safeguard against human ambition and destructive greed.

Whether we like it or not, India with the rest of human society is heading for a new social order. What that order will be in all its details, no one can foresee; yet it is the part of the wise to learn from past experience and this experience tells us that Liberal Democracy is a dead and sterile thing, which did not and could not reckon with the dynamics of human nature or human society.

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ENGLAND'S GREAT MIGRATION

Mr. George Godwin, writing in the March Number of the *Aryan Path* on England's mass movement of large numbers of population from war-time danger zones to distant areas of safety, says that this experiment will result in far-reaching and disastrous consequences. The writer says:—

Obviously the resultant problem is predominantly a social one; and its consequences are probably long-range as yet not easily gauged or estimated.

To this great number of broken family units, it is necessary to add probably nearly as many again where the separation follows automatically upon the war-time service of the men. The result is that to-day England is a land of men separated from their wives, and children separated from one or both parents.

Obvious possibilities occur to the mind.

(a) How will a year, perhaps two or even three years, of this mode of life affect the institution of marriage?

(b) How will it affect the particular marriage involved?

(c) How will it affect the emotional, mental, and physical development of the children?

Answering these questions, Mr. Godwin says:

It is fairly safe to suggest that the Great Migration of 1939 will have two consequences: (a) an increase in the illegitimacy rate; (b) an increase in the divorce statistics.

Before passing from this aspect of the problem, it is worth while to remind readers that 1940 is England's peak population year, after which her population will begin a steady decline.

Concluding that mass migrations during war time must leave a permanent mark on the social fabric, the writer says:

I believe it to be inevitable that many families that were happy when the exodus took place will never reassemble in the same spirit of unity. I believe that the Great Migration will speed up social changes in England and, indeed, in the Western world as a whole, which will go far to change radically the character of marriage and of the family as it has existed for many centuries.

WAR-TIME ECONOMY

"India's war-time economy" is the subject of an article by Mr. Stracey of the Loyola College in the February Number of the *Loyola College Magazine*. The increase in India's exports and the decline in her imports from the United Kingdom means for India a favourable balance of trade during the time of this war. What India should do now is outlined by the writer as follows:—

Her (India's) immediate concern should be first to clear her debt with Britain, and then to divert surplus funds into industry, which needs plenty of capital. Such action will serve to minimise the danger of inflation. But in any case there is not so much fear of inflation in India today as there was in the last war. Nations have learnt by experience, and the system of national saving introduced by the Chancellor of the Exchequer is an example of the precautions that are being taken to prevent inflation. Paradoxically enough too much money in circulation within a country is bad for it, for it entails a rise in prices. Hence the working men whose wages have been increased are persuaded not to spend freely, but either to invest in industry or to contribute to the huge war loan floated by Government. However, inflation in India is a possibility, for the rise in prices in one part of the economic field, viz., agricultural produce, is not unlikely to be accompanied by a rise in prices in other parts of the field. In this case it is the fixed wage-earner who stands to lose. Indeed no sooner had war broken out than we heard that prices began to rise, and the public began petitioning Government; Government in turn were compelled to issue warnings against profiteering.

The writer warns about the reaction that may follow when war is stopped and suggests the following precaution:—

The large majority of India's population—the agriculturists who are now earning a trifle more than their usual pittance—is sure to be the hardest hit when the demand for their produce falls off. Government should warn them against prodigal spending and should urge them to put something by against a rainy day. For the rest it is to be hoped that India, propped up on the strong arm of industrialization, will emerge a full-blown nation, able to hold her own in all fields: social, political and economic.

GERMANS AND INTERNATIONAL LAW

Writing in the *Political Science Quarterly*, John H. Henry says that the National Socialist Doctrine of International Law is an inherent part of a more general theory, the racial theory of law being itself a part of racialism. The racial theory of law is a mechanical combination of the ideas of the historical school of law and the racial theory of history which says that the State is nothing but an instrument for the preservation of the people, and State-law should always coincide with the legal feeling of the people. Therefore each action of the Fuhrer is genuine law and the national socialist state is the genuine form of democracy.

This theory renders difficult the conception of international law and means a pluralistic dissolution of uniform international law into various systems forming parts of the different national orders of law and co-existing in isolation, are parallel to the others. Thus Schecker says that for Germany international law is only the law concerning its external relations which has been recognised by Germany and has been incorporated in its municipal law and its validity depends on this incorporation; for the competence of the national state cannot be limited by any norm binding its sovereign will. Rules of international treaties should be examined not in relation to their validity in a formal sense, but should be subjected to the criterion of justice and the fundamental rights of States. These, if applied properly, will result in real international community based not on predominance but on equality. German jurists display two tendencies, one of minimization of international law and

the other of regionalisation of international relations. The latter will mean a closer community among racially related peoples. Different ideas have corresponded to the different stages in the development of the national socialist foreign policy. The doctrine of Law of Nature was based on Germany's demand for equal rights, the system of racialists corresponded to the stage of the unification of Greater Germany.

THE BRATACHARI MOVEMENT

Mr. Ramananda Chatterjee, Editor of the *Modern Review*, prefaces his article in *Asia* on the Bratachari Movement with the following observations:—

If the Bratachari movement, founded some eight years ago by Mr. G. S. Dutt, of the Indian Civil Service, had done nothing except infuse some joy into the lives of our people in India, particularly our youth, its existence would have been amply justified. But it has done, and aims at doing, much more. At the present day, not only youth but humanity in general is torn between the two rival ideals of nationalism and cosmopolitanism. This conflict and discord have been caused by an excessive reliance on the external factors of life and on external methods. There is need for an inward approach and for the setting in motion of factors which lie at the roots of life. The secret of the unity of humanity and of fellowship among nations must be sought in something deeper than mere acquisition of skills or game competitions or in the adoption of uniform dress, conventions or formulas or in mere avowals of international fellowship. It must be sought in an inner rhythmic harmony between the physical and spiritual life, and this inner attunement is the aim of the Bratachari system of discipline and training for individuals as well as groups.

CAN CRIME BE CURED?

"Crime cannot be cured by punishment and punishment does not solve the problem of the criminal. At the same time the fact of crime cannot be denied," says Mr. Chunalil Mitra writing in the February number of the *Calcutta Review*. What then is the way out? Is "forgive and forget" the real remedy? Mr. Mitra says:

Not at all. For punishment and forgiveness are inseparable terms. "Every condemnation is a forgiveness in the sense that it is an invitation, an aid to redemption and every pardon in the same way is condemnation," says Croce. They are as implicit in each other as negation is implicit in affirmation and *vice versa*. True forgiveness must come from people who know when they have been wronged. In fact, punishment, forgiveness and forgetfulness are controvertible terms. The offender cannot be pardoned nor can he be forgotten in the same sense as withdrawing one's word, proposal or promise. For, the action once done, becomes a part and parcel of the reality and can never be undone. Thus the offender is neither cured, nor punished, nor pardoned. The result is no improvement.

Law played a prominent part in tackling the problem but had to turn back shamefully, whence the conclusion is drawn evidently that punishment is no cure for crime. On the contrary, forgiveness and forgetfulness are denied, because admission of crime admits of no amelioration, far less abolition.

That we should "abhor the crime and not hate the criminal" is also a misleading expression, contends the writer. For he says:

If by violating the so-called law one obeys a higher law, the man is not to be regarded as a criminal. Again, in negating the social equilibrium, the man may establish another equilibrium elsewhere and in that case far from being a menace the criminal becomes the harbinger and saviour of the equilibrium. The term 'criminal' sinks and with it 'punishment' evaporates. No crime, no punishment is the result.

Though it is a denial of punishment, it is not on the contrary a defence of crime. The writer is not for opening the prison gates. The propagation made in the paper is not due to an obsession of socialism or any other 'isms'. But it is more suggestive than constructive.

FUTURE OF INDIAN INDUSTRIES

The *Hindusthan Review* for February publishes an article on "Opportunities for Indian Industries" by Mr. P. G. Malhotra, who is of opinion that the present war, like the last one, is destined to influence the course of India's industrial development greatly. For,

a contraction of imports into India is certain as a result of the outbreak of hostilities. The gap thus created must be filled up. Indian enterprise must avail of this unexpected advantage. The report of the Chatfield Committee makes clear the necessity of thinking of the defence requirements of India as distinct from the armament programme of Great Britain. India has to be made self-sufficient in war material. This is bound to stimulate Indian enterprise. His Excellency the Commander-in-Chief, commenting upon the Chatfield report, stressed on the co-operation of Indian industry in supplying war material. The British Government has given a grant of Rs. 44 crores for modernising India's army. At least half of this amount is to be spent in India. This would give a fillip to a number of industries connected with the supply of munitions. But the beneficial effect is bound to spread to other industries as well.

The Government of India has announced the establishment of an Economic Board for India in order to conserve and utilise the economic resources of the country to the best advantage. Commenting on the step taken by the Government, the writer observes:

In taking the above decision, the Government has been influenced by the dislocation of existing trade and productive conditions, as well as new demands arising out of the economic repercussions of war. Government has to assume new responsibilities and should implement them, not only by taking the initiative in the form of starting the industries but also by providing finance, training personnel and providing requisite plant and machinery.

TYPES OF UNIVERSITIES IN INDIA

Mr. Amaranatha Gupta, in discussing the types of Universities in India in the *Twentieth Century* for March, says that the year 1857 saw the establishment of the Universities of Calcutta, Bombay, and Madras on non-residential lines. The history of University education in India, therefore, covers a period of 80 years in which duration of various types have sprung up in the country, ranging from examining to residential and federal universities. The earliest experiments tried in the country were on the model of the London University.

The residential and unitary universities are designed for more concentrated control.

The teaching University is located at one centre, it is a self-centred type of University which cares little or not for other Universities, prescribes a certain standard of academic studies which it strictly follows, provides adequate facilities for research and higher academic work, as being located at one central spot and concentrates all its resources which are in no case mean and which in the non-residential types are scattered over a large area.

For a country like India, the residential type is necessary and important to be permitted to grow side by side with the examining or the federal.

Indeed, the residential type has its own advantages by providing enormous research facilities of the various departments of knowledge, as the resources in the University are concentrated at one central place. But every one is not fit to pursue research, one may be fit but lack an aptitude for it and research is not the only aim of higher education.

The federal type possesses peculiar merits of its own. In an examining university where the colleges affiliated to it are autonomous, the danger is that the university will be overshadowed by

the colleges until it may not exist at all or exists only in name.

In a residential university also, there is a danger of that intimate touch and relationship between tutor and student and that greater variety which a collegiate system is able to supply, being lost. The federal system avoids both these dangers, for, in the words of Sir Maurice Gwyer, the federal system

is certainly a system which on a larger stage has been found in other parts of the world to be the most effective means of combining unity with diversity, the claims of local sentiment with the need for a representative central organisation, strong enough to counteract particularist and centrifugal tendencies. A University has a double function to perform, one is to promote learning and to extend the bounds of knowledge, the other is to teach, and both these functions can best be performed by a federal university, provided it is founded on a sure edifice of support from Government and the public.

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April '40.

ARYAN AND TAMILIAN

A writer in the *Vedanta Kesari* pleads for an extensive cultivation of Sanskrit by all classes of people in India. He quotes the authority of Swami Vivekananda, who held that the spread of Sanskrit among the masses alone would introduce culture into the blood. The Swami believed that the whole of India is Aryan and nothing else. He declared that it was pure nonsense and foolish talk to extend the analogy of Europeans migrating from cold and inhospitable regions to more sunny tracts and exterminating the aborigines for colonisation, in the case of India too; and in fact the theory of Aryan migration itself which rests on certain flimsy linguistic resemblances was, according to him, mere guess-work. He pointed out that the civilization of Lanka depicted in Ramayana is not in any way inferior to that of Ayodhya. He wrote:

Whatever may be the import of the philological terms 'Aryan' and 'Tamilian', even taking for granted that both these grand sub-divisions of Indian humanity came from outside the Western frontier, the dividing line had been from the most ancient times one of language and not of blood. Not one of the epithets expressive of contempt for the ugly physical features of the Daayus of the Vedas would apply to the great Tamilian race. . . . The super-arrogated excellence of birth of any caste in India is only pure myth and in no part of India has it, we are sorry to say, found such congenial soil owing to linguistic differences as in the south. . . . A gentle yet clear brushing off of the cobwebs of the so-called Aryan theory and all its vicious corollaries is, therefore, absolutely necessary. . . . this Aryan race, itself a mixture of two great races, Sanskrit-speaking and Tamil-speaking, applies to all Hindus alike.

Sanskrit and Tamil represent two great linguistic divisions like Greek and Latin, which have contributed to the cultural

past of India. Their mutual influence is evident throughout history except, perhaps, in the earliest strata of Sanskrit.

Therefore, when we take Sanskrit as the symbol of Indian unity, the whole of Indian culture is expressed by it; and instead of intensifying the common achievements of our ancestors, if the present generation read imaginary differences into the descriptions of an almost poetical character found in ancient works and boost up a race myth, it will only be the greatest disservice done to the common advancement of India. On the other hand, if the grand language which the superior intellectual powers of our ancestors have evolved is taken as the symbol of a basic culture and upon it is built a brilliant future for the thought and life of the land, we shall be worthy of the great forefathers, the Rishis. For, the humanising value of this classical language is hardly approached by any other language of the world, and it is only fit that it stands as the symbol of the culture which it ensouls.

INDIA IN PERIODICALS

INDIA IN A FEDERAL UNION OF THE NATIONS. By Pandit Jawaharlal Nehru. [The Visva-Bharati Quarterly, February-April 1940.]

ENGLISH AS THE COMMON LANGUAGE OF INDIA. By Dr. A. R. Abhayankar. [The Hindustan Review, February 1940.]

THE IMPORTANCE OF SANSKRIT FOR WORLD REGENERATION. By K. S. Ramaswami Sastri. [The Aryan Path, March 1940.]

INDIAN MATERIALISM. By Dr. K. B. Krishna, M.A., Ph.D. [Triveni, January-February 1940.]

A NATIONAL LANGUAGE—HINDUSTANI, URDU OR HINDI? By Prof. Murlidhar, M.A. [The Modern Review, March 1940.]

INDIAN HERALDRY. By R. N. Saletore. [The New Review, March 1940.]

EDMOND HOLMES AND HIS SERVICES TO INDIAN THOUGHT. By Dr. M. Hafiz Syed, M.A., Ph.D., D.Litt. [Prabuddha Bharata, March 1940.]

INDIAN CIVIL SERVICE. By Dr. N. C. Roy. [The Calcutta Review, February 1940.]

MULTUM IN PARVO

NEWS

DEPARTMENTAL

NOTES

Questions of Importance

RAMGARH CONGRESS RESOLUTION

The following is the text of the resolution adopted by the Ramgarh Congress :—

This Congress having considered the grave and critical situation resulting from the war in Europe and British policy in regard to it approves of and endorses the resolutions passed and the action taken on the war situation by the A.I.C.C. and the working committee. The Congress considers the declaration by the British Government of India as a belligerent country without any reference to the people of India, and the exploitation of India's resources in this war as an affront to them, which no self-respecting and freedom-loving people can accept or tolerate. The recent pronouncements made on behalf of the British Government in regard to India demonstrate that Great Britain is carrying on the war fundamentally for imperialist ends and for the preservation and strengthening of her empire, which is based on the exploitation of the people of India as well as of other Asiatic and African countries. Under these circumstances, it is clear that the Congress cannot in any way, directly or indirectly, be party to the war, which means continuance and perpetuation of this exploitation. The Congress, therefore, strongly disapproves of Indian troops being made to fight for Great Britain and of the drain from India of men and material for the purpose of the war. Neither the recruiting nor the money raised in India can be considered to be voluntary contributions from India. Congressmen, and those under the Congress influence, cannot help in the prosecution of the war with men, money or material.

The Congress hereby declares again that nothing short of complete independence can be accepted by the people of India. Indian freedom cannot exist within the orbit of imperialism, and Dominion Status, or any other status within the imperial structure is wholly inapplicable to India, is not in keeping with the dignity of a great nation and would bind India in many ways to British policies and economic structure. The people of India alone can properly shape their own constitution and determine their relations to the other countries of the world through a constituent assembly elected on the basis of adult suffrage.

The Congress is further of opinion that while it will always be ready, as it ever has been, to make every effort to secure communal harmony, no permanent solution is possible except through a constituent assembly, where the rights of all recognised minorities will be fully protected by agreement, as far as possible, between the elected representatives of various majority and minority

groups, or by arbitration if agreement is not reached on any point. Any alternative will lack finality. India's constitution must be based on independence, democracy and national unity, and the Congress repudiates attempts to divide India or to split up her nationhood. The Congress has always aimed at a constitution where the fullest freedom and opportunities of development are guaranteed to the group and the individual and social injustice yields place to a juster social order.

INDIAN STATES

The Congress cannot admit the right of the rulers of Indian states, or of foreign vested interests to come in the way of Indian freedom. Sovereignty in India must rest with the people whether in the states or the provinces, and all other interests must be subordinated to their vital interests. The Congress holds that the difficulty raised in regard to the states is of British creation and it will not be satisfactorily solved unless the declaration of the freedom of India from foreign rule is unequivocally made. Foreign interests, if they are not in conflict with the interests of the Indian people, will be protected.

TREAT OF CIVIL DISOBEDIENCE

The Congress withdrew the ministries from the provinces where the Congress had a majority in order to dissociate India from the war and to enforce the Congress determination to free India from foreign domination.

This preliminary step must naturally be followed by civil disobedience, to which the Congress will unhesitatingly resort as soon as the Congress organisation is considered fit enough for the purpose, or in case circumstances so shape themselves as to precipitate a crisis.

The Congress desires to draw the attention of Congressmen to Gandhiji's declaration that he can only undertake the responsibility of declaring civil disobedience when he is satisfied that they are strictly observing discipline and are carrying out the constructive programme prescribed in the independence pledge.

The Congress seeks to represent and serve all classes and communities without distinction of race or religion, and the struggle for Indian independence is for the freedom of the whole nation. Hence the Congress cherishes the hope that all classes and communities will take part in it. The purpose of civil disobedience is to evoke the spirit of sacrifice in the whole nation.

The Congress hereby authorises the All-India Congress Committee and in the event of this being necessary, the working committee, to take all steps to implement the foregoing resolution, as the committee concerned may deem necessary.

MAULANA ABUL KALAM AZAD ON ISLAM AND INDIA

Concluding his presidential address to the Ramgarh Congress, Maulana Abul Kalam Azad appealed for unity in the cause of common nationality in India. He said :

Eleven hundred years of common history have enriched India with our common achievements. Our languages, our poetry, our literature, our culture, our art, our dress, our manners and customs, the innumerable happenings of our daily life, everything bears the stamp of our joint endeavour. There is, indeed, no aspect of our life which has escaped this stamp . . . If there are any Hindus amongst us who desire to bring back the Hindu life of a thousand years ago and more, they dream, and such dreams are vain fantasies. So also if there are any Muslims who wish to revive their past civilisation and culture, which they brought a thousand years ago from Iran and Central Asia, they dream also and the sooner they wake up the better. These are unnatural fancies which cannot take root in the soil of reality. I am one of those who believe that revival may be a necessity in a religion but in social matters it is a denial of progress.

This thousand years of our joint life has moulded us into a common nationality. This cannot be done artificially. Nature does her fashioning through her hidden processes in the course of centuries. The cast has now been moulded and destiny has set her seal upon it. Whether we like it or not, we have now become an Indian nation, united and indivisible. No fantasy or artificial scheming to separate and divide can break this unity. We must accept the logic of fact and history and engage ourselves in the fashioning of our future destiny.

MR. JINNAH'S THREAT

In the course of his presidential address to the 27th session of the Muslim League at Lahore, Mr. M. A. Jinnah observed :

If the British Government are really earnest and sincere to secure peace and happiness of the people of this sub-continent, the only course open to us all is to allow the major nations to separate homeland by dividing India into autonomous natural States. . . . There is no reason why these States should be antagonistic to each other. On the other hand, rivalry, natural desire and efforts on the part of one to dominate the social order and establish political supremacy over the other in the government of the country will disappear. It will lead more towards natural goodwill by international pacts between them and they can live in complete harmony with their neighbours. This will lead to further friendly settlement all the more easily with regard to the minorities by reciprocal arrangements and adjustments between the Muslim India and Hindu India, which will far more adequately and effectively safeguard the rights and interests of the Muslims and various other minorities.

GANDHIJI'S WARNING

For the first time in many years now, Mahatma Gandhi addressed the open session of the Congress at Ramgarh, on March 20. Gandhiji reiterated his conviction that a fight to the finish required adequate preparation and that the remedy prescribed by him should be administered according to his directions.

Your General finds that you are not ready, you are not real soldiers and that if we proceed on the lines suggested by you, we are bound to be defeated.

I must make it clear that I am not prepared to do anything for which I will have to repent.

He summed up the position as follows : Truth and ahimsa are the essence of satyagraha, and the charka is their symbol. Just as the General of an army insists that his soldiers should wear a particular uniform, I as your General must insist on your taking to the charka which will be your uniform. Without full faith in truth, non-violence and the charka, you cannot be my soldiers. And I repeat again that if you do not believe in this, you must leave me alone and you can try your own methods.

SIR MIRZA'S APPEAL TO YOUTH

Sir Mirza Ismail, Dewan of Mysore, speaking on the question of Hindu-Muslim unity at the Muslim Students' Association, Calcutta, on March 8, observed :

While I hope you will always be proud of being Mussalmans and hold aloft the great traditions of our great religion, you must never forget that your political allegiance is to India. It must be your duty to be, as you certainly can be, both good Muslims and good Indians.

Our country is rich in its variety, both of natural and human resources, and a great destiny lies before it if only her sons and daughters will sink their differences and devote their thoughts and energies to create a greater and happier India.

At the present time signs of a peaceful and bright future either for our own country or for the world seem to be few. A world revolution is upon us. At home, communal differences and rivalries are more accentuated and bitter than they have been for many years past, while abroad a terrible conflict is in progress, the conclusion of which we cannot yet foresee. Nevertheless, it is the characteristic as well as the right of youth not to be held back by apprehensions or despair, and I hope you will place before yourselves the ideal of a united India and a peaceful world.

THE PRESENT DEAD-LOCK

Speaking at the Delhi Rotary Club on March 24, Sir S. Radhakrishnan, the Vice-Chancellor of the Benares Hindu University, observed:

The present dead-lock between Britain and India is widely to be regretted. I hope earnestly that matters of prestige will not stand in the way of a friendly and honourable settlement. We need not assume that we will be giving a blank cheque to the Constituent Assembly. The leaders of India will not be so foolish as to overlook the interests of defence, the rightful claims of the Princes or the British commercial community. The way in which a representative assembly is convened, and the work to be assigned to it, may be settled by negotiation. Subject to agreements between Britain and India on the issues of defence, Princes and British commerce, the representative assembly may be called upon to draw up a future constitution for India with adequate safeguards for the minorities and it may be ratified by the British Parliament.

The British are not pedants. They are famous for their pragmatic empiricism. Their constitution has grown and was not planned. They have dealt with Egypt, Iraq, South Africa, Canada, etc., in different ways and may now deal with India in a characteristic way. But the question requires to be settled while Mr. Gandhi's leadership is available. He is essentially a man of peace and compromise. Flexibility in face of changing situations is his watchword. He is sure of his goal and his method, but is conscious that his own actions must adapt themselves to the partly unknown movements of a moving world.

Revolutions arise only if there is persistent tension between the just demands of a people and stubborn resistance to them. I do hope that there will be no failure of statesmanship, that wisdom and judgment will prevail, and the country will not be thrown into confusion at such a critical hour in the world's history.

THE MUSLIM LEAGUE

The Lahore session was a landmark in the history of India, declared Mr. M. A. Jinnah, President, winding up the annual session of the All-India Muslim League at Lahore, on March 24. Muslims had defined their goal, he said, and they would fight for that goal.

The goal of Muslims of India referred to by Mr. Jinnah, was defined in a resolution unanimously adopted at the session. The resolution demanded that areas where

Muslims were numerically in a majority, as in the north-western and eastern zones of India, should be grouped to constitute an independent state in which the constituent units would be autonomous and sovereign.

Mr. Mahomedboy I. M. Rowjee, ex-Sheriff of Bombay and President of H. H. the Aga Khan's Supreme Council for India, in the course of a statement on Mr. Jinnah's address, stated:

When all the world aims and plans at further and greater unity of governments and peoples, it is strange that Mr. Jinnah proposes to Balkanise India despite the obvious perils of the step.

Believing that partition of India into Muslim India and Hindu India is against the best interests of the Muslims and of India, Mr. Mahomed Rashid Ali Baig, a member of the Muslim League and President of the Indian Progressive Group, has resigned from the League.

THE HINDU MAHASABHA

"The objective of the Hindu Mahasabha was the consolidation of the Hindus with the ultimate goal of absolute independence for India. Hindus did not mind if Moslems considered themselves a separate race, but the proposal to divide the country could not be permitted." This statement was made by Mr. V. D. Savarkar, President, All-India Hindu Mahasabha, in his presidential address at the first Tamil Nadu Hindu Mahasabha Conference, held at Salem on March 28.

The Hindu cause, Mr. Savarkar said, was quite national because it insisted on their legitimate rights only. To deprive the Hindu majority of its due share was, he said, impious, and anti-national.

Mr. Savarkar exhorted Hindus in South India to understand and follow the true ideals of the Mahasabha and to spread the movement for their own improvement and to safeguard the honour of their culture, religion, and race.

THE ORIENTAL CONFERENCE

"The progress of India lies not along the line of a reversion to the past or of a blind imitation of the West, but in the adaptation of the intellectual resources of the West to the essential part of our own cultural heritage," said Dewan Bahadur S. E. Ranganadhan, Vice-Chancellor of the Madras University, opening the Tenth All-India Oriental Conference at Tirupati, on March 21.

Mr. T. A. Ramalingam Chettiar, M.L.C., Chairman of the Reception Committee, said that after the establishment of British rule, Sanskritists as administrators, lawyers and judges have introduced the ancient Smritis (Hindu laws of conduct) as the rule of life and that thus caste rules are applied as law.

Pandit Madan Mohan Malaviya, President of the Conference, was prevented by ill-health from attending the Congress but sent his presidential address.

In his presidential address which was read in his absence by the local Secretary, the Pandit observed:

"Sanskrit learning owes a deep debt of gratitude to the Dravidians; they have preserved it in the darkest periods of its history."

After making a general survey of Oriental studies and scholarship, Pandit Malaviya added: "We must not remain content with our achievements, creditable as they are. India must not only become and remain the centre of ideological studies, but must also attract a continuous stream of scholars from abroad as she did in the days of Nalanda and Vikramasila." He suggested that different centres should specialise in particular branches of research.

The Conference was held under the auspices of the Sri Venkateswar Oriental Institute.

RHODES SCHOLARSHIPS FOR INDIA

The Rhodes Trustees have decided to find two Rhodes Scholarships annually for India. The Rhodes Scholarships are of the annual value of £400 and tenable at Oxford University. With one or two exceptions, they are awarded to young men who have been educated at Universities in the British Dominions and in the United States.

The Rhodes Trustees are confident that candidates fully up to the high standard set by previous Rhodes scholars will be forthcoming from India, and they have been assured that Indian Rhodes scholars will be welcome at Oxford. These scholarships are founded for an initial period of five years, after which they will be reviewed in the light of experience. The first Indian Rhodes scholars will come into residence at Oxford after the end of the war.

BENGAL TEACHERS' CONFERENCE

A vivid picture of the deplorable plight of teachers, particularly in non-Government schools as regards their condition of service and low pay, was given by Dr. H. C. Mookerjee, M.L.A., presiding over the 19th Session of the All-Bengal Teachers' Conference held at Sirajganj on the 18th February.

Dr. Mookerjee urged the development of some sort of trade union for teachers in order to improve their condition of service and dwelt on the need of devising a scheme for employing only recognised teachers.

He deprecated introduction of communalism in education. "The starting and maintenance of communal institutions," he said, "not only means duplication of work but more than that, it implies the wasting of our slender means."

CIVIL APPEALS TO PRIVY COUNCIL

A meeting of the resident members of the Madras Bar Council was held last month, Sir Alladi Krishnaswami Ayyar, Advocate-General, presiding.

Dealing with a reference from the Government of India, the meeting was of the view that civil appeals to the Privy Council should be abolished and the minimum pecuniary valuation for appeal from High Court should be Rs. 10,000 as at present, instead of Rs. 15,000 as proposed in the Government of India Act.

This change might require an amendment of Section 206 Government of India Act, but if that was not feasible it was better to abolish appeals in the case of suits where the valuation was between Rs. 10,000 and Rs. 15,000. Otherwise it would be anomalous to have an appeal to the Privy Council in a case where the valuation was below Rs. 15,000 and appeals to the Federal Court where the valuation was more than Rs. 15,000.

The Council was not in favour of giving litigants the choice of appeal between the Privy Council and the Federal Court, but it was of the view that an appeal should lie only either to the Federal Court or the Privy Council.

SIR C. P.'s PORTRAIT

Eloquent tributes were paid to Sir C. P. Ramaswami Aiyar's legal acumen, statesmanship and versatility when his portrait was unveiled recently at the hall of the Madras Advocates' Association by the Hon'ble Sir Lionel Leach, Chief Justice, before a large assemblage of the Judges and leaders of the Bar, on March 9.

JUSTICE SIR S. VARADACHARIAR

Criticism of, and advice to members of the legal profession, were offered on March 21, by the Hon. the Chief Justice of Madras when he unveiled a portrait of the Hon. Sir S. Varadachariar, Judge of the Federal Court, at the High Court buildings.

Sir Alladi Krishnaswami Ayyar, Advocate-General, requesting the Chief Justice to unveil the portrait, referred to the distinguished career of Sir S. Varadachariar.

Sir Lionel Leach held up Sir S. Varadachariar as an example to members of the Bar.

The portrait was presented to the High Court as a token of admiration of the members of the Bar, for Sir S. Varadachariar who, after a distinguished career at the Bar, was elevated to the High Court Bench and afterwards appointed Judge of the Federal Court.

THE FEDERAL COURT IN INDIA

The view that the prestige and status of the Federal Court are bound to be important elements in the future life of India, was expressed by Sir Maurice Gwyer, Chief Justice of India, addressing a luncheon meeting of the progressive group at Bombay, on February 23.

Mr. K. M. Munshi, former Home Minister of Bombay, introducing the chief guest, spoke of the importance of investing the Federal Court with appellate powers. Such a court, added Mr. Munshi, would be a national asset, as in a national struggle with the executive an independent judiciary would be invaluable.

Sir Maurice Gwyer said that in his view, the Federal Court might be one of the great instruments of unity in the India of the future.

POST OFFICE LIFE INSURANCE FUND

The *Gazette of India* announces a resolution of the Finance Department that the rate of interest to be allowed on the balance held in the Post Office Life Insurance Fund will be 8 per cent. with effect from April 1, instead of the present rate of $8\frac{1}{2}$ per cent.

The resolution adds: "In order to protect the interests of the existing policyholders, it has been decided that separate accounts should be maintained of the balances in the Fund from out of the receipts of policies issued after April 1, 1940.

The accumulation in the existing Fund and premia of the policyholders existing on April 1, 1940, will continue to earn interest at $8\frac{1}{2}$ per cent.; and the new rate of interest will apply only to the accumulations in respect of policies issued on or after April 1, 1940. The rate of interest now, fixed for policies issued on or after April 1, 1940, will remain unchanged in respect of those policies.

IMPORTANCE OF LIFE INSURANCE

"Life insurance," says Professor W. B. Bailey, has grown from a frequently overlooked appendage of a man's financial program to the most important item in the program.

The modern life insurance policies assure a dependable income at the two periods in a family's existence when money is needed most. (1) If the bread-winner dies during the years in which the children are growing up, and (2) if the bread-winner outlives his own earning capacity.

Investment life insurance is the only plan which takes care of both.

WAR RISKS AND LIFE INSURANCE

Doubts are being expressed whether in the event of any bombing taking place in India by enemy aircraft, life insurance policies are valid and whether insurance companies will honour their policies and so on. So far as India is concerned, says the *Indian Insurance Journal*, it is far away from the war zone, and even if any bombing takes place and policyholders die as a result thereof, the risk appears to be covered in an ordinary life insurance policy. But this does not usually cover the cases of policyholders engaged in active military operations etc. Here is a clause taken from the conditions of a prominent life insurance company in India. Readers will be easily able to follow exactly what the insurance company has in mind in this respect.

"The rates quoted in the prospectus are civil rates. Persons engaged in military, aerial, naval or such like services are usually charged a comparatively higher premium from the very commencement and then their policies are on the same footing as that of the ordinary civilians. There will be no restriction on their travel or residence. Moreover, they won't be charged any further extra premium when they proceed on active service. But policies will be issued to men in military, etc., services excepting aerial at civil rates during peace time at their request. If, however, a person whose policy has been issued at ordinary civil rates goes to or happens to be in danger zone of war-like operations, he will have to give due notice to the company and will have to pay an extra premium to cover the extra risk involved."

THE CENTRAL BUDGET

The Budget introduced into the Indian Legislative Assembly by the Hon. Sir Jeremy Raisman, Finance Member, on February 29, shows that the current year will close with a surplus of Rs. 91 lakhs as against the budget estimate of Rs. 8 lakhs.

The year 1940-41, it is estimated, will on the basis of current taxation yield a revenue of Rs. 85'48 crores against an expenditure of Rs. 92'59 crores leaving a deficit of Rs. 7'16 crores.

The Budget proposals for the coming financial year to make up the deficit of Rs. 7'16 crores are as follows:—

1. appropriation of surplus of 91 lakhs from the Revenue Reserve Fund;
2. excess profits tax estimated to yield 3 crores.
3. increase in excise duty on sugar from Rs. 2 to Rs. 3 per cwt.;
4. increase in import duty on sugar by a like amount. Indian states producing sugar will be approached to increase their excise duty in a similar manner. The additional revenue from increased import and excise duties on sugar is estimated at Rs. 190 lakhs;
5. increase in duty on motor spirit from 10 to 12 annas per gallon. Additional revenue from this increase of two annas per gallon estimated at 1 crore 40 lakhs.

<i>Final figures,</i>	<i>Lakhs.</i>
Revenue	.. 92.64
Expenditure	.. 92.59
Surplus	.. 5

There is to be no increase in income-tax rate for the present, but the Finance Member held out a warning that he could not guarantee that a further demand on the taxpayers will not be made in the course of the coming year.

In the present situation, he regarded additional expenditure on the Defence of India extremely probable with sinister contingencies threatening our revenues.

The Central Budget shows a surplus of Rs. 91 lakhs for 1939-40 and a prospective

deficit on the basis of existing taxation of Rs. 7.16 lakhs for 1940-41.

A settlement over the division of Defence expenditure has been reached with His Majesty's Government, by which India will pay only the normal peace-time cost of the Army in India adjusted for the rise in prices and the cost of India's own war measures, together with a lump sum payment of one crore of rupees towards the extra cost of maintaining India's external Defence Troops overseas. The balance is to be recovered from His Majesty's Government. On this basis the total extra expenditure thrown on the Defence estimates payable by India is Rs. 8.76 lakhs in 1939-40, and Rs. 8.89 lakhs in 1940-41.

By the amendment of the Niemeyer Order-in-Council, the entire Railway contribution which has increased from Rs. 2.18 lakhs to Rs. 3.61 lakhs for 1939-40 and to Rs. 5.31 lakhs for 1940-41 will now go to the Central Budget, while the Provinces' share of income-tax will increase from Rs. 1.78 lakhs to Rs. 2.38 lakhs for 1939-40 and to Rs. 3.00 lakhs for 1940-41.

INDIA'S FOREIGN TRADE

An investigation into the present conditions and future prospects of India's foreign trade with the principal countries of Asia, Europe, America, Africa, and Austria and self-governing dominions is recommended in a resolution tabled by Mr. M. N. Dalal for the forthcoming session of the Council of State. The investigation proposed to be carried out by a Committee with a non-official majority which should be asked to report to the Central Legislature.

"UNMARRIED WIFE"

The extent to which the "unmarried wife" is calling upon the State is resented by the Rev. E. T. Shepherd, Vicar of Brampton, North Cumberland.

"I don't know what an unmarried wife is," the Vicar told the reporter. "If a man is living with a woman who is not his wife, she is his mistress. At present in this war the State is condoning immorality.

I don't object to unmarried mothers and their children receiving allowances, because these children have got to be fed, but in filling up forms for 'soldiers' dependents I am constantly up against this wretched term 'unmarried wife.'"

Pointing out that in some cases the wife is being neglected, because of the allotment to the other woman, the Vicar said: "This is unjust to the wife. She has the first legal call. In a case I saw in the Press recently a soldier's wife was receiving only 11s. a week while the other woman was getting £2.

I think a stand should be taken on this matter, and the Churches should strongly support Lady Astor's fight in the House of Commons."

A resolution demanding that the Government should use the term "unmarried mother" instead of "unmarried wife" was passed at a meeting of Mr. Shepherd's parishioners at Brampton.

WOMEN'S SUPPORT FOR CONGRESS

In order that women might have closer contact with the Congress, the Congress authorities have been requested by the Bihar Provincial Rashtriya Mahila Sammelan to open a department for women in the A.-I. C. C. office. The Sammelan, it will be remembered, held its first session at Hazaribagh recently under the presidency of Mrs. Vijaya Lakshmi Pandit,

THE HOLY MOTHER

Many instances of the Holy Mother's (Sri Ramakrishna's Consort) compassion and sensitiveness are recorded by Gayatri Devi in the pages of the American Vedanta quarterly *Message of the East*. We are told that people who visited Holy Mother always saluted her by taking the dust of her feet. "Sometimes, out of clear intuition, she would ask them not to touch her but to greet her without physical contact. Often this wish was disregarded and as a result, Mother endured actual pain. She said that her feet would burn as if fire was on them, or as if they had been stung by hundreds of wasps. To relieve the discomfort, she would wash her feet again and again. This may sound strange to those who do not understand the working of the spiritual laws. Sri Ramakrishna had the same experience. Yes, even the gross, physical body can attain such a high degree of pure quality that its association with impure beings causes physical pain.

In spite of the fact that some of Mother's callers brought her their soiled lives, soaked with worldly desires and passions, she never turned any one away. It could have been arranged that she refuse to see people indiscriminately but she did not wish to close her door to a single soul. One day, a disciple found her washing her feet and asked her the reason. Mother replied: "Please do not let everybody touch my feet. Their sin enters into me and I burn and burn and suffer malady. Tell them to salute from a distance." Then without a moment's notice, she said: "Please do not tell this to Sarat or he will stop their coming." Sarat, Swami Saradananda, was like Holy Mother's bodyguard, protecting her tenderly from the rough usage of the outside world."

LICENCE FOR PROFESSIONAL WRITERS

"Writing cannot continue as merely a business, but it must become truly a profession with the implication of service which it carries," observes Estelle H. Ries in *Aryan Path* and adds:

Considering the potent influence of the writer on the reading public, he should be licensed before being permitted to poison the minds of trusting readers. Qualifications for professional writers' licenses should include an ethical and conservative attitude towards human relations, an educational awareness and a social conscience.

THE ROLE OF NEWSPAPERS

If Indian journalism really wanted to serve the people, it must improve its tone and technique so as to be more than a mere party or propaganda machine, observed Pandit Jawaharlal Nehru laying the foundation-stone of the new building of the *Navashakti*, a Hindi weekly at Patna.

With the growth of political consciousness amongst the people, newspapers were expected to play a very important part to lead them aright, he added, but it was regrettable that journalism in India as a whole and Hindi and Urdu journalism in particular were deteriorating both in taste and language, and instead of being educative and instructive, they were full of abuses and propaganda.

QUALIFICATIONS OF JOURNALISTS

Before we try to impose conditions on people becoming editors and printers, should we not consider qualifications of members of legislatures, asked Mr. N. M. Joshi in the Central Assembly during the debate on the subject. How many members of the Assembly will fulfil the conditions relating to moral turpitude and passing the Matriculation examination?

THE GORKY AND PUSHKIN MUSEUMS

The U. S. S. R. has commemorated some of its greatest literary figures by establishing museums to their memory. Such is the Maxim Gorky Museum where has been collected all that can perpetuate the spirit of that great writer of the Revolution. A similar exhibition was dedicated in February 1937 to the memory of Alexander Pushkin.

THE NEW WORKING COMMITTEE

Maulana Abul Kalam Azad, Congress President, has chosen the following for his Working Committee for the year: Sardar Vallabhai Patel, Pandit Jawaharlal Nehru, Babu Rajendra Prasad, Acharya Kripalani, Mrs. Sarojini Naidu, Seth Jammalal Bajaj, Mr. C. Rajagopalachariar (former Madras Premier), Mr. Bhulabhai Desai, Khan Abdul Ghaffar Khan, Mr. Shankarrao Deo, Dr. P. C. Ghose, Mr. Asaf Ali, and Dr. Syed Mahmud. Maulana Azad will be the Chairman of the Committee. The name of the fifteenth member will be announced later.

SIR ZAFRULLA AND SIR GIRJA

H. M. the King has been pleased to approve a proposal that the Hon'ble Sir Muhammad Zafrullah Khan, K.C.S.I., on expiry of his term of office on April 13th 1940, should continue to hold office as a member of the Governor-General's Executive Council for a further term.

His Majesty has also been pleased to approve the appointment of Sir Girja Shankar Bajpai, K.B.E., C.I.E., as a member of the Governor-General's Executive Council in the vacancy that will occur on the expiry on April 1st, 1940, of Sir Jagdish Prasad's term of office.

SIR ARTHUR HOPE

Some one said of Lord Erskine that he was the most Congress-minded of Provincial Governors. Whatever it is, with the successful functioning of provincial autonomy in Madras, Lord Erskine's tact and sympathy had not a little to do. When the Ministry resigned, warm tributes were paid to his co-operation and administrative insight. It is not a little regrettable that Captain the Hon. Sir Arthur Hope, the new Governor, who assumed charge of office on the 12th March, has had to take charge at a time when the political atmosphere is not exactly conducive to the resumption of provincial autonomy.

SIR A. T. PANNIRSELVAM

It is deeply regretted that Sir A. T. Pannirselvam, recently appointed Adviser to the Secretary of State for India, was among the passengers on the Imperial Airways liner *Hannibal*, which had disappeared near Jask on the Persian Gulf.

Dewan Bahadur S. E. Ranganatham is now appointed Adviser in his place.

THE NEED FOR MEDICAL RESEARCH

The need for scientific medical research in India was emphasized by Sir P. C. Ray, who presided over the foundation-day celebration and prize distribution of the Medical College, Calcutta. The Nawab Begum of Dacca gave away the prizes.

Sir P. C. Ray, after referring to the great advances in medicine which had followed from researches in bio-chemistry, said:

"The Rockefeller Foundation of America annually spends over 10 crores of rupees on research, most of which is medical, and in England donations like the princely benefactions of Lord Nuffield are fairly frequent. The Medical Research Council of Great Britain spends annually sums of the order of 25 lakhs of rupees sanctioned by Parliament

In our country it is necessary to reorganize and broaden the Indian Research Fund Association on the lines of the British Medical Research Council and place far more funds at its disposal for financing researches, having direct or indirect medical application to be carried on both in official and in non-official institutions. I know from direct experience that medical research in this country does not receive the attention it deserves as I am myself President of the Governing Body of the Indian Institute for Medical Research, the scope of whose work is greatly limited by paucity of funds in spite of the excellence and efficiency of their work. It is time that the State, the constituted public bodies, and the generous citizens of this country realized the paramount need of medical research for a nation's well-being and contributed adequate funds for its promotion on a vast scale on scientific lines."

PAYING WARDS

The Government of Madras have sanctioned the opening of "C" class paying wards in the Government Ophthalmic Hospital and the Victoria Caste and Gosha Hospital, Madras, and in 13 District Headquarters Hospitals. They are intended to accommodate middle class people who can afford to pay out but who are not sufficiently rich to pay the rates for the special wards,

APPARATUS TO MEASURE HEALTH

You think that you are healthy, that your diet is adequate. This is a matter on which it were dangerous to be mistaken. However, thanks to the new apparatus devised by the All-India Institute of Hygiene and Public Health, the point is easily verified.

The latest annual report of the Institute says that with this apparatus, "it is possible to study the effect of light on the deeper membranes of the eye, it has been shown that as many as 17 per cent. of men taking what is called an adequate diet and 43 per cent. of those taking a poorer diet show signs of deficiency.

An apparatus has also been evolved, which is of considerable assistance to the study of different types of anæmia. Though popularly and correctly associated with low vitality, unnatural paleness of the face is not always in direct proportion to the seriousness of the condition of the sufferer. The colour is due to a red pigment in minute discs in the blood and depends on the amount of pigment, but does not give an indication of the size of the disc carrying the pigment. Regular and correct size of the discs is just as important as, if not more important than, the total amount of pigment.

Just as a bad mint may produce coins of irregular size and shape, so also a diseased system may produce discs of abnormal size and shape. Measurement of the size of these little discs is tedious and difficult but the new apparatus has made it easier."

FOODS THAT CONTAIN IRON

Sufferers from nutritional anæmia frequently are recommended to eat spinach, because it is rich in iron. Actually many other foods contain a greater proportion of iron than does the vegetable popularised by Popeye. Scientists at the Massachusetts Institute of Technology, after a series of experiments both chemical and biological, announced recently that spinach has only 0.5 parts of usable iron per 100,000 parts by weight. Molasses has 6.1 parts; other figures are: beef liver 5.6 and oatmeal 4.6. Apricots, eggs and raisins all rank higher than spinach,

THE BANKERS' CONFERENCE

The Second Conference of representatives of Indian Joint Stock Banks in the Madras Presidency held in the Y. M. C. A. buildings, Madras, concluded its session on March 24, after adopting resolutions regarding the proposals for an Indian Banking Act as adumbrated by the Reserve Bank of India, Mr. S. Parthasarathi, a Director of the Indian Bank Ltd., presided.

By far the most important feature of the Conference is, as Mr. C. R. Srinivasan pointed out in his opening address, the organisation on a permanent basis of an association of South Indian joint stock banks. Such an Association is bound to be of the greatest value in shaping banking policies along right lines. As Mr. C. R. Srinivasan stated, if they wish their views to be respected, they should act as a united body functioning on well-understood principles. "There is the example of the American Bankers' Association, which is a power in the United States. It is what it is because over 13,000 of the total of 15,000 odd banking institutions in America are its members. If a similarly strong and efficient Indian institution, imposing healthy standards of deposit and lending policies on its members by joint action on a voluntary basis comes into being with public service as its motto, it will have no cause to apprehend that its voice will go unheeded by either the Reserve Bank or the State."

COMPULSORY SAVING IN WAR TIME

A scheme for compulsory saving during war recently propounded by the well-known economist, Mr. J. M. Keynes, came within the Parliamentary orbit when Mr. Keynes addressed 250 Commonsers of all parties.

Mr. Keynes argued: A rising proportion of all wages over a certain minimum figure should be compulsorily invested until when repayments would increase the purchasing power and tend to counteract the trade depression. A family allowance should be granted amounting to five shillings weekly for every child under fifteen years and a capital levy should be imposed after the war.

RAILWAY BOARD'S REPORT FOR 1938-39

State-owned railways showed a net gain of Rs. 187 lakhs after meeting all the charges including depreciation and interest on capital at charge in 1938-39, according to the annual report of the Railway Board on Indian railways. This surplus was placed to the credit of the general revenues of the Central Government in part payment of the contribution due from railways for the year.

The number of passengers and tons of goods carried on all Indian railways increased, but passenger-miles and net ton-miles declined owing to a fall in the average haul of passengers and goods from 36 and 261 miles respectively in 1937-38 to 35 and 251 miles. The gross traffic receipts of State-owned railways amounted to Rs. 94.48 crores as against Rs. 95.01 in the previous year, a decrease of Rs. 53 lakhs. Ordinary working expenses increased by more than one crore of rupees.

Highest earnings of the decade were recorded from rice and iron and steel (wrought) on Class I Railways.

INCREASE IN RAILWAY RATES

The Indian Paper Mills Association, the Indian Sugar Mills Association and the Indian Chamber of Commerce, Calcutta, have addressed communications to the Government of India protesting against the decision to raise railway freights.

The Committee of the Indian Chamber of Commerce says: "An increase of 12½ per cent. on total freight for goods will be a further blow to industries and trade, which are already carrying heavy burdens. The Committee see no justification for this additional levy as even otherwise the Budget shows a large surplus. The proposed Excess Profits duty is already having a great depressing effect and any increase in Railway rates at the present juncture would be greatly detrimental to the progress of Indian industries. It is a wrong policy to try to build railway reserve by burdening already burdened trade and industries."

The Committee declare that the new rates would be particularly injurious to the cotton textile industry, sugar and paper mills, and the newly started Kraft paper industry.

MUSIC, SACRED AND SECULAR

The renaissance in India is expressing itself in various directions, one of which is the wide-spread interest in music. Three centuries ago, when music enjoyed royal patronage in the court of Tanjore and high talent was found even among the members of the ruling house, music was aristocratic. Now music is democratic and the success of the artiste depends to a great extent upon the applause he is able to receive from the crowd. Consequently classical music is daily getting more and more unpopular. There may not be much harm in that, if true creative effort were to be directed towards new compositions that would raise the popular taste.

LIFE OF BHISHMA

A large gathering watched the Adyar Players give a dramatic recital of "Incidents from the Life of Bhishma" at the Adyar Theatre under the auspices of the Kalakshetra Arts course.

Simplicity and essential fidelity to Annie Besant's rendering of the story of the Mahabharata were the key-note of the play. Srimati Rukmini Devi and Mr. Alex Elmore deserve to be congratulated on the stage designs and colour effects, which helped to produce an unforgettable impression. Rukmini Devi gave a splendid account of herself, first as Ganga and later as Satyawati.

UDAY SHANKER CULTURE CENTRE

To enable students to utilise their forthcoming summer vacation, the Uday Shanker India Culture Centre at Almora proposes to start a summer course in dancing and music. The course will be opened on May 18, terminating on July 6 next. The dancing course will consist of Kathakali or Bharat Natyam, besides theoretical study under the guidance of Uday Shanker, while the music course will consist of both vocal and instrumental instruction under the guidance of Ustad Alauddin Khan of Maihar State.

MUSIC FOR MATRICULATION

Music for the first time figures among the subjects for girl candidates appearing at the Matriculation examination of the University of Calcutta this year.

THE NINTH OLYMPIC

In declaring the Ninth Olympic Games open at Bombay, H. H. the Maharaja of Patiala at the outset traced briefly the history of the Olympic Games and said that apart from the primary, physical and recreative value, the Olympic Games had also during recent times come to acquire an important cultural aspect. Increased contact amongst the representatives of various provinces and nations had fostered mutual and cultural understanding contributing to international amity. At a period when the world was distracted by the Nazi threat to the accepted values of civilization and when the country was rent by internal contentions, it was refreshing to be in the midst of those engaged in friendly and wholesome rivalry, which should be conducted on non-communal lines and which help to quench the flame of discord which unfortunately has been raging with redoubled fury. It was unfortunate that today despite abundant sporting spirit, India was far behind other nations in the realm of games and physical culture, mainly due to our lack of appreciation of the important role that sports play in the present day of national and international life and to the failure to provide adequate training centres.

The All-India Olympic Association during its short existence had done much for organization and control of the games and sports by co-ordinating and regulating the activities of the Provincial Olympic Associations to stimulate interest in outdoor games. The ideal set before them would not be attained until solid support from the public or private funds and the moral backing from Government were forthcoming and there was close and mutual co-operation between the provincial Governments and the central and provincial Olympic Associations.

INTER-PROVINCIAL CRICKET FINAL

In the final of the Inter-Provincial Cricket Championship at Poona, the United Provinces had made 157 runs for the loss of two wickets in their second innings at tea against the Maharashtra Cricket Association. Palia was unbeaten with 95 runs.

PROF. K. S. KRISHNAN, F.R.S.

Professor K. S. Krishnan of Indian Association for the Cultivation of Science, Calcutta, has been elected a Fellow of the Royal Society, London, this year.



PROF. K. S. KRISHNAN

Other recipients of this honour are: Mr. Ramanujam, Acharyya Jagadish Ch. Bose, Sir C. V. Raman, Prof. Meghnad Saha and Prof. Birbal Sahani.

WAR-TIME INVENTIONS

The war already has produced a crop of inventions. One of the oldest is a device for keeping those who use it awake. It is fixed to the eyelid and as long as the eye remains open nothing happens. But the closing of an eye, even if only momentary, completes an electrical circuit (wires connect the device with a battery carried in the pocket) and an alarm is sounded.

Airmen, motorists, sentries and others who may have to keep awake for long hours will welcome this invention, it is claimed. This remains to be proved; but there is no doubt about the usefulness of another "anti-sleep" invention. This is a mechanical bugler, a robot device on the lines of a film sound track, which can be set beforehand to call Reveille at whatever time it is required. Amplifiers ensure that every one in camp or depot hears the call and men are released from bugle duty.

THE MAHATMA ON THE SCREEN

Gandhiji plays the title role in *Mahatma Gandhi*, the first complete biographical film of the Indian leader, which will shortly be released for exhibition in India and abroad.

The film depicts events at Congress sessions held during the last 15 years, the Dandi march, volunteer parades and glimpses of village industries in operation. The principal scenes include Mr. Gokhale's reception at Johannesburg, Mr. Tilak's funeral, the Mahatma's journey to England for the Round Table Conference, his arrival at the King's garden party, his meeting with Charlie Chaplin, his review of Fascist troops with the Italian Foreign Minister, and an interview between the late Mr. V. J. Patel and M. Romain Rolland about the Mahatma. Special interest attaches to scenes from Mr. Gandhi's life at Johannesburg and the Sabarmati Ashram, his stay in England, his imprisonment in Yeravada Jail and the recent Gandhi-Tagore meeting at Santiniketan.

The cameraman of Documentary Films Limited accompanied Mr. Gandhi to Ramnagar. Mr. A. K. Chettiar, Managing Director, has been travelling in South Africa and Europe for two years collecting old newsreels regarding Mr. Gandhi's movements.

The film is to be released in 21 languages.

The Indian version is 12,000 feet in length. It is being released first in Tamil, Telugu, and Hindustani. Mr. Satyamurti is to give the Tamil commentary.

There are two English versions running to 3,000 feet.

The film will be released after Mr. Gandhi's approval of it has been obtained.

'ADMI'—THE BEST PICTURE

Prabhat Film Co.'s "Admi" or "Life's for Living" has been adjudged to be the best Indian film of the year 1939-40, by the Film Journalists' Association of India as the result of a blind ballot conducted by the Association. "The Admi" thus receives the annual bronze medal of the Association, acknowledged in Indian film circles as the Blue Riband of Indian Films.

CAR WITHOUT CLUTCH AND GEAR-BOX

Mr. Leonard Murphy of London has designed a new car with no clutch, no gear-box, and petrol consumption reduced by half. This car, which may revolutionise road transport, is drawn by a combination of electric and internal combustion engines.

The car weighs 27 cwt. It was originally a 16 h.p. model. The petrol consumption is 60 miles per gallon. Mr. Murphy has removed the original 16 h.p. engine and replaced it with a 7 h.p. engine. He has added 8½ h.p. dynamotor of his own design and a set of batteries.

The car is started on the batteries. Once it is in motion, the petrol engine takes up the drive and maintains the speed. The electric motor, now operating as a dynamo, is replacing the energy used in starting. The great economy of petrol is caused by the petrol engine running at constant throttle. When it has heavy work to do—as in going uphill—the electric motor automatically comes to its help. With no clutch or gear-box to operate, driving is simpler than in a normal car.

Mr. Murphy said: "I call my latest baby 'dual power' because the car drives from either or both of the two sources of energy."

CAR IMPORTS

A remarkable increase in the imports of British cars into India during January 1940, and December 1939, as compared with the same months a year ago is a feature of Indian import statistics.

In December 1939, the number of British cars imported was 898 as compared with 558 in December 1938; while in January 1940, imports of British cars rose to 972 as compared with 890 during the previous January.

The number of cars imported from other countries shows no appreciable alteration from the figures a year ago, and the increased lead of British cars indicates that United Kingdom manufacturers have succeeded largely in capturing the substantial car market which Germany formerly possessed in India. Before the outbreak of the war, Germany was on the average the third largest exporter of cars to India.]

B. O. A. CORPORATION

The name "Imperial Airways", which has been known in almost every part of the Empire for the last sixteen years, is to disappear from the first of this month.

From this date, Imperial Airways will be merged with British Airways, which operates in Britain and on the Continent and henceforth the companies will be jointly known as the "British Overseas Airways Corporation".

This is the result of the Bill passed by Parliament in August last year and is in accordance with the recommendations of the Committee which made an extensive enquiry into British Civil aviation.

The change will have no effect on the air lines connected with Imperial Airways such as the Indian National Airways and the Indian Trans-Continental Airways, and the Qantas Limited in Australia.

BRITISH AIR ARM IN ACTION

"Our daring, successful and telling raid on Tuesday night (19th March) shows that the lion has teeth as well as wings and swift retribution came to Germany for her abortive attempts on the Scapa Flow which only resulted in negligible military damage and for the rest of bombs in fields, on sea-shore and on the top of cottages with sad consequence to civilian casualties," declared Captain Balfour, Under-Secretary for Air, speaking at Margate.

Dealing with the production of aircraft, Captain Balfour revealed that British planes were now fitted with cannon-guns.

Capt. Balfour added that German planes had no advantage over the British by possessing cannon guns. Not only were British cannon guns in full swing of production, but our fighters equipped with them had already contributed to the destruction of some enemy machines.

ALEC HENSHAW'S RECORD

Alec Henshaw's record for the Cape-and-back flight of four days and 10½ hours in February last year was adjudged by the Royal Aero Club as the most meritorious air performance in 1939, and he has been awarded the Britannia Trophy.

KHADI EXHIBITION

"The key to complete independence lies in our own hands, namely, reviving the village industries," said Mahatma Gandhi in opening the Khadi Exhibition at the Congress Camp, Ramgarh, on March 14. No struggle was needed for Swaraj; it could be obtained very easily and peacefully as also communal unity, he added. Seven lakhs of villages in India represented a vast potential strength for improving the economic condition of the country.

Mahatma Gandhi emphasised the need for educating the villagers in making them conscious of their own potentialities. If they had been rendered unemployed or been exploited, it was mostly due to ignorance which must be removed and the people made to understand that they need not live always as they had been living in the past, unable to get out of the Slough of Despond. They should be made to know something of the outside world and how their land was being exploited. The most effective way to prevent such exploitations lay in reviving the village industries, specially the Charkha.

METHANE GAS FROM GARBAGE

Fuel extracted from garbage is the latest step in the Italian plans for self-sufficiency. Italian engineers have been studying a method of garbage in order to collect methane gas. The experimental period is said to have been successfully overcome, and industrial work can now be started.

Encouraging results have been attained in the use of methane in motor cars. The gas has, however, until now been found only in the province of Ravenna and the practical difficulty has been the creation of a regular means of distribution.

INDUSTRIAL BOARD

It is understood that the Central Government have decided to constitute a Board of Industrial Development presumably to collaborate material for industrial development in the country during the war. It is believed that Dr. S. S. Bhatnagar of Lahore would be its Chairman.

STATE IRRIGATION

Crops worth over Rs. 114 crores are being raised in areas receiving State irrigation. From about 10½ million acres in 1878-79, the area annually irrigated by State works alone has now risen to about 32½ million acres—over one-eighth of the total cultivated area in British India.

The total capital outlay on irrigation and navigation works amounts to over Rs. 154 crores, the working expenses to about Rs. 5 crores and gross annual revenue to about Rs. 14½ crores, with a net return of 6.09 per cent.

These are some of the facts revealed in the annual review of Irrigation in India, 1936-37, just published.

There are some 275 irrigation schemes in operation in British India, of which 70 are of a major description.

CLASSIFICATION OF SOILS

A scheme costing eight lakhs for classification of soils has been undertaken by the Government of Sind in pursuance of the assurance given by them in the Sind Assembly last year during the debate on the revision of assessment in the Bypass Tracts. The classification will be based on collection of data in regard to the surface appearance of soil, the flora growing on it and the texture of the soil up to a certain depth. The land will be divided into three classes: good, medium, and poor on the basis of the data collected and the classification will hold good for 20 years.

SUPPLY AND DISTRIBUTION OF COTTON

The supply and distribution of the various types of Indian cotton is given in the eighth issue of the *Statistical Bulletin* of the Indian Central Cotton Committee.

The *Bulletin* gives statistics of consumption, exports, stocks and prices of Indian cotton for a series of years up to 1937-38. It examines the position of supply and distribution of Indian cotton during 1937-38. Out of 3,394,000 bales of Indian cotton received in mills in India during the year ending August 31, 1938, 53 per cent. was of long and medium staple (7/8" and above) and 47 per cent. of short staple (below 7/8").

CAPITAL AND LABOUR

The Rt. Hon. V. S. Srinivasa Sastri observed, speaking recently at Madras, that improved relationship between Capital and Labour was noticeable everywhere in these days. Capitalists were getting more and more interested in promoting the welfare of the workers under them. This did not mean that workers had no grievance at all. But those who meant well by workers would try to get those grievances redressed through friendly discussions and negotiations; for it should be remembered that in any struggle the party which suffered most were the workers. The ultimate outcome of a conflict might or might not be advantageous. Therefore, even half a loaf, secured through friendly negotiations, should be preferred as they could hope to secure the other half in due course. He was one of those, Mr. Sastri said, who believed in this principle even in politics. He would accept half a loaf and work for the other half in a peaceful manner rather than force a conflict.

PENSIONS FOR INFERIOR SERVANTS

A concession in regard to the pensions of inferior servants of the Government of India was announced by Sir Jeremy Raisman, Finance Member, during the debate on Mr. Joshi's cut motion to discuss the grievances of Government servants.

The Finance Member said that the period of 40 years service which at present was necessary before an inferior servant could draw the maximum pension was, indeed, to be reduced to 35 years. In addition to this he also intended to change the basis of determining the amount of pension so as to enhance the fraction of pay to be given as pension.

As regards the special allowance given to inferior servants who moved between Delhi and Simla every year, this was proposed to be stopped in case of those who would be permanently in Delhi, but Government were considering the question of giving them some compensation. The migratory staff would be paid a suitable allowance during their stay in Simla.

COST OF MAINTAINING GOVERNORS

A new Order-in-Council has been promulgated fixing the maximum allowances to Governors for renewals of furnishings of official residences. We give below the salaries drawn by the Viceroy and the Governors and the allowances for renewals of furnishings. The salaries do not include sumptuary allowances.

	ANNUAL SALARY	ALLOWANCES
	Ra.	Ra.
Governor-General	2,50,800	not available
Governor of Madras	1,20,000	70,000
Governor of Bombay	1,20,000	1,15,000
Governor of Bengal	1,20,000	1,02,500
Governor of the U. P.	1,20,000	20,000
Governor of the Punjab	1,00,000	15,000
Governor of Bihar	1,00,000	22,500
Governor of C.P. & Berar	72,000	14,500
Governor of Assam	68,000	5,000
Governor of N. W. F. P.	66,000	8,750
Governor of Orissa	66,000	12,500
Governor of Sind	66,000	5,000
Total Rs. ..	12,66,800	3,90,750

ANNUAL CHARGES IN RESPECT OF MILITARY SECRETARY, BODYGUARDS ETC., ETC.

		Ra.
Madras	Military Secretary and his establishment	1,19,300
Do.	Bodyguard	1,24,000
Bombay	do.	77,400
Bengal	do.	98,500
Do.	Contract Allowance	1,10,000
Punjab	do.	24,100
Do.	Tour Expenses	57,600

The above figures are not complete for all provinces and do not include all items of expenditure incurred. But they give a sufficient idea of the cost of maintaining the Governors.

GERMANS IN INDIA

The Government of India have decided not to put any ban on men and women of German nationality to leave India if they wish to do so. They have also decided that each German will be allowed to take Rs. 1,500 with him if he has got money. The Government of India will make every effort to secure shipping facilities for them. It is expected that a large number of German women will take advantage of these facilities which are being offered by the Government.

COMPANY MEETING

CENTRAL BANK OF INDIA, LTD.

ANNUAL GENERAL MEETING

SIR H. P. MODY'S REVIEW

BEFORE I deal with the working of the Bank during the year under review, I would like to make a brief survey of the principal events of 1939 in the sphere of finance and economics. The year opened in many countries on a state of vast preparations for an armed conflict, which the Munich settlement was generally considered to have averted only for the time being. A tremendous filip was accordingly given to the armament and allied industries, though with the experience obtained during the last war, the various Governments concerned adopted measures of control for restricting profits. A notable feature, so far as the United Kingdom was concerned, was that Government became not only the largest customer of certain industries, but also became an extensive operator in the various commodity markets in order to accumulate stocks of essential supplies. All these activities were carried on with the minimum possible disturbance to normal trade, and care was taken to see that the slippery slope of inflation was avoided as far as possible. This was not an easy problem, particularly as the principal monetary authorities of the world had been working on an agreed policy of keeping money cheap in order to stimulate trade and industry. These preliminary measures in the United Kingdom and in other countries account for the comparative smoothness with which the transition to war conditions was effected. It is true that, as a precautionary measure, the Bank of England raised the Bank rate from 2 per cent. to 4 per cent. in the first week of the war, but the fact that, within a few weeks, it was able to reduce the rate once again to 2 per cent. emphasizes the remarkable adaptability of the machinery that was being devised from the beginning of 1939 for adjusting the national

economy to the abnormal conditions of war. During the last few months, heavy taxation has been resorted to, but the enormous expenditure of several million pounds per day to finance the war must always be a warning that the danger of inflation is not entirely eliminated. In order to maintain financial stability, the life of the private citizen in belligerent countries is being interfered with to an extent undreamt of hitherto, and it is becoming increasingly evident that the whole of the national resources of the countries engaged in the conflict will have to be requisitioned before very long. We in India, through our remoteness from the main theatres of the war, have remained largely unaffected, but how long this immunity will last it is impossible to say.

The movements of gilt-edged securities since the beginning of the war have been a matter of the utmost complexity and have confounded most of the prophets. In the early stages, it was anticipated that the experience of the last war would be repeated and the prices of gilt-edged would have to be based on a much higher level of interest, but the recent trends have belied those fears and at the moment, the price-level is actually higher than was the case immediately before the war. It is no small achievement that, in the midst of such a gigantic conflict, the British Treasury should have been recently able to convert a substantial amount of maturing stock on a 2 per cent. basis. The British Government have also adopted a special device in the shape of short-term bonds with a maximum limit for individual holders, by which they have been enabled to tap a very large number of small people who could put their savings at the disposal of Government through the purchase of these bonds. It must not be forgotten, however, that the United

Kingdom is only in the initial stages of the struggle, and that it may not be very long before considerable amounts would have to be raised through the issue of new securities. Such issues must inevitably cause a severe strain on the resources of private individuals and institutions and might lead the way towards a higher interest basis for gilt-edged stock.

No responsible person would hazard a prophecy in the present circumstances as to the economic and financial order that would emerge from the present war. There is no doubt about it that the wide-spread destruction of men and material, which will be caused by the war, will inevitably lead to catastrophic upheavals in the social and economic structure, and those who direct the channels of commerce and industry will have to plan wisely profiting by the experience of the past. We in India specially need to guard ourselves against any tendency to indiscriminate expansion. The further progress of the war might bring wider and larger markets for our products. In adjusting our economy to these conditions, we can ignore only at our peril the vast economic changes which will face the world when the present unhappy conflict comes to an end.

I shall now take up the business before us. You have in your hands the printed copies of the Directors' Report and the Audited Balance Sheet as at 31st of December, 1939, and as usual I will take them as read. The figures in the Balance Sheet and the Profit and Loss Account show an all-round progress which, I hope, will be considered satisfactory by the shareholders. It is gratifying to note that the profits shown this year are the highest of any year since the inception of the Bank.

I shall now briefly refer to a few items in the Balance Sheet. As you know, "Advances" form one of the main businesses of the Bank, and these show an increase of a crore and sixty lakhs over the figure of the immediately preceding year. The average rate of interest charged in the accounts was practically the same for the first ten months of the year, but,

later on, it was slightly raised, and this factor and the larger employment of funds resulted in an increase of over Rs. 10 lakhs in our earnings as compared with 1938. I need hardly assure you that, while due regard is always paid to the needs of the commercial community, your Directors spare no pains to safeguard the interests of the Bank, and they subject to close scrutiny every proposal put before them.

Under the heading of "Lands and Buildings", you will see that we have succeeded in disposing of properties to the extent of Rs. 2,05,000 during the year. The cost, however, of additions during the year stands at a higher figure. Certain alterations had to be done to the premises at Calcutta, including the installation of a small Safe Deposit Vault and a further amount was spent to develop another property in Calcutta, where the Directors thought it desirable to build a market on a plot of land which was lying vacant for some time and was not yielding any return. The Sinking Fund, as you must have noticed, is increasing year after year. We have been able this year also to transfer from the profits a sum of Rs. 8 lakhs to the Fund, and the total now stands at over Rs. 25 lakhs. This is the place at which I must refer to the very burdensome Property Tax levied by the Government of Bombay. This impost has affected the profits of our Bank to an appreciable extent, and the increase in the item of "rents, taxes, insurance," etc., in the Profit and Loss Statement from Rs. 8,19,000 to Rs. 8,76,000 is largely due to this cause. The matter, as you know, has been taken to the Federal Court and we may expect a fairly early decision.

The Government of India have thought fit to add to the already heavy burden of taxation by their recent proposals for an Excess Profits Tax. Commercial and industrial opinion throughout the country has condemned the Bill as premature and as calculated to give a severe set back to industrial development. Its provisions have been subjected to close scrutiny by a Select Committee of the Legislative Assembly, and while certain modifications have been secured, the measure is bound

to give rise to considerable anomalies and hardships. It is certain that in a number of instances what will be subjected to taxation will not be profits solely attributable to war conditions but those arising from a variety of normal circumstances. Other heavy burdens have been imposed, notably by way of increases in rates and fares, and the vision of India deriving a considerable impetus to industrialization through the needs of belligerent countries is fast fading away.

Coming back to items in the Balance Sheet, shareholders will notice that the total of our investments in Government Paper, Debentures, Shares, etc., shows a decrease of nearly eighty lakhs of rupees. In view of the international situation and the likelihood of further depreciation in the values of Securities, it was considered advisable to reduce our holdings even at some sacrifice. The proceeds have been utilised at higher rates of interest in making advances. As compared to last year, the values of Securities have considerably depreciated and your Directors have thought it advisable to transfer as much as Rs. 7,76,000 to our Investment Account, of which a part, namely, Rs. 4,76,000 is shown on the Expenditure side of the Profit and Loss Statement, and the balance of Rs. 3 lakhs in the Appropriation Account in the Balance Sheet. A sum of Rs. 14,000 only, being the difference in the sale of Investments, has been taken to the profits figures for the year, as compared with Rs. 1,60,000 last year. You will also notice from the Profit and Loss Statement that a sum of Rs. 2 lakhs has been utilised for Income Tax and Super Tax and a further sum of Rs. 1,50,000 has been provided for Income Tax and Super Tax in the Appropriation Account.

Turning to the Liabilities side, I would draw your attention to the figure of Deposits. The Current Call and Savings Bank Deposits show an increase of nearly Rs. 38 lakhs, whilst the Fixed Deposits and Cash Certificates show a substantial drop of a crore and a half. The shareholders are probably

aware that there were heavy withdrawals in July 1939, at the Head Office and at our Local and Up-country Branches, and though part of the amounts so withdrawn were received back after a few days, the figure of deposits did not come up to the original level. I cannot help thinking that this run on the Bank was the work of persons not well inclined towards the Institution. There were no failures with which the Bank was in any way concerned; it had not suffered any loss in any of its transactions. Rumours were, however, spread which created a scare, which resulted in heavy withdrawals. The vast resources of the Bank enabled the Management to meet all demands as promptly as they were made and confidence was restored. I would like to take this opportunity of publicly stating that while the Bank is fully capable of meeting any and every such attack however, and by whomsoever organised, it is a melancholy reflection that the public should be so ready to listen to mischievous and baseless rumours of this character. Investors and depositors have ample opportunities of making enquiries at the Bank with a view to ascertaining the real state of affairs, and it is extremely regrettable that they should resort instead to a course of action detrimental to their own and the Bank's interests. A study of the Balance Sheet should be enough to convey to any intelligent mind the extremely strong position of our finances, and those who have shares, and those who have deposits, should alike make it impossible for such mischievous attempts to succeed in the future.

As I have said, we were getting our Deposits back gradually, but hostilities broke out and our Bank along with other sister institutions had to face further withdrawals. The first shock of the war caused a feeling of panic and anxiety, and many people preferred to withdraw their funds and hoard them in their homes. Later on in the year there were further withdrawals by the public, who elected to invest their moneys in businesses yielding a higher return than what Banks could afford to pay to their depositors. This feature has not

been peculiar to us, it has been the general experience of Banking Institutions in the country, especially in the large centres of trade, and there is nothing in the situation which need cause any concern.

Shareholders will be glad to note that we have been able to transfer a sum of Rs. 7 lakhs from the profits of the year to the Reserve and Contingencies Fund, which now stands at Rs. 87 lakhs. We hope that profits in the future will enable us to keep on adding substantial sums to this Fund. The total of our Reserve and other Funds, including the Sinking Fund in respect of Lands and Buildings, now stands at over Rs. 1,12,00,000.

Gentlemen, I think I can say that the Bank is getting stronger and stronger as time passes. Whilst setting its face against indiscriminate expansion, it is keeping before itself the ideals of its

Founders and is ever trying to serve the needs of the commercial community. It has in Mr. Captain a Manager who is devoted to its interests and who conducts its affairs with conspicuous ability. We have, in the results of the Bank's working since he took charge, an indication of the success he has achieved in his position. He is assisted by Mr. Balseker, a tried and trusted servant of the Bank, and by a Staff which has never spared itself in the discharge of its duties. To them all, I tender the grateful thanks of the Board for the services they are rendering.

Gentlemen, I now beg to move that the Directors' Report and the Audited Balance Sheet and Profit and Loss Account for the year ended 31st December, 1939, as printed and circulated amongst the Shareholders, be adopted and passed.



FAMOUS PARSIS

SKETCHES AND PORTRAITS

Parsis have played a leading and honourable part in the public life of India. They are the pioneers of India's progress in many directions. As politicians, philanthropists, captains of industry, as energetic citizens of a common country, many Parsis have made their mark and it is but fitting that a record should be made of their activities and achievements. This book, which is well illustrated, contains copious extracts from their writings and speeches also.



Sir J. Jeejeebhoy

Framji C. Banaji

Naoroji Ferdoonji

Byramji Jeejeebhoy

Sir Dinshaw Petit

S. S. Bengalee

Dadabhai Naoroji

K. R. Cama

J. N. Tata

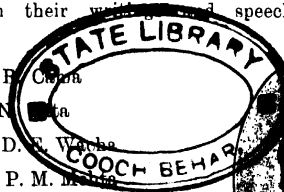
Sir D. N. Wacha

Sir P. M. B. M. Malabari

Sir M. M. Bhownagjee

B. M. Malabari

Sir J. J. Modi



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No. 5.

RESURGENT HINDUISM

By PROF. HARICHARAN MUKERJEE, M.A.

EVERY religion is to be judged not merely by the philosophy of life that it evolves but also by the scheme of social life that it presents for the peace and happiness, the improvement and progress of those who belong to its fold. Man cannot live by bread alone, neither can he entirely subsist on spiritual food. He requires room for development so that he will be able to grow to his full stature. Every religion has, therefore, from the earliest times presented before those who profess it a scheme of social and sometimes political life too, which will afford the fullest scope for their development and progress. All that impeded this growth and development was considered to be irreligious and was ruthlessly suppressed whereas everything that was calculated to foster this growth was highly eulogised as praiseworthy. Again a religious community has to pass through many vicissitudes at different stages of development, so what is supposed to be conducive to its growth at one time may be looked upon as inimical to its interests at some other time. But the ultimate good of the society, i.e., its preservation and consolidation, its development and progress has always been the criterion by which any measure is to be judged for final adoption or rejection by it.

There are periods in the life history of a religious community when it has to fight for its very existence. It may be exposed to disruption from within and invasion from outside. Then it becomes necessary for it to enforce rigorous discipline to avoid, perhaps, all contact with the outside world from which danger is threatened, to draw in its horns, as it were, for self-protection. But it cannot always follow this policy of detachment of exclusion; for want of healthy contact with the outside world cannot but result in stagnation and hence moral death. So as soon as this danger is over, the policy of establishing contact with the outside world, of expansion and consolidation must have to be followed once more. This ebb and flow is as distinctly noticeable in the fortunes of a religious community as in those of a nation or individual and one which cannot adapt itself to changing circumstances forfeits its claim to existence.

Hinduism undoubtedly evolved the noblest philosophy in the world. It also evolved a scheme of life calculated to further the interests, material, moral and spiritual of those who professed this religion and during the earlier stages of Indian history the material and moral development of the Hindus was phenomenal. The community made its mark in every

department of life. No foolish religious laws hampered its growth. No restrictions were placed upon its unfettered development. The country was highly prosperous, the community progressive and enjoyed great prestige abroad. The activities of the Hindus were not confined within the country but overflowed its borders. Maritime and colonial activities were particularly prominent. Many of the islands of the eastern archipelago were colonised by them and trade relations were established with almost all the countries of Southern and South-western Asia as well as with distant Greece and Rome. Intellectual activity was as intense as possible.

During the palmy days of Hindu expansion, the people of this country were not afraid of undertaking sea voyages or even contracting marriages with Javans or non-Indians. The women enjoyed the greatest privileges and used to receive the greatest respect from all alike. They were not then relegated to a subordinate place as to some extent even in modern Hindu society and were not engaged in fighting to win back their rightful place. Untouchability did not at all exist, at least not in the shape in which it now presents itself. Then with the establishment of Mohammedan rule in India this bright prospect was overclouded, Hinduism suffered an eclipse and was compelled to retire within its shell, as it were, for self-preservation. Foreign trade passed out of Hindu hands and all maritime activities were stopped. Women were the first to suffer and had their activities severely curtailed. They were confined within the zenana as the society could not afford protection to them from molestation and confinement within the home, and want of free intercourse with the outside world

made them completely dependent on men with consequent loss of prestige which they enjoyed before. In course of time things came to such a desperate condition that those who belonged to the highest Brahmin families in Bengal did not hesitate to marry a large number of wives and that up to the very day of death, whereas child widows even were not allowed to marry at all. Women had come to be looked upon as mere chattels. People had not the least idea that the greatest injustice was being done to one important section of the society which cannot but spell disaster to it. This sort of polygamy gave rise to corruption and sometimes even to conversion to other faiths. The state of things in Southern India was surely not so bad but that was because of the fact that Mohammedan rule was not established there so early nor so securely as in the north. People were excommunicated for very flimsy reasons and the story goes that the Tagores of Bengal, one of the most enlightened clans which claims such outstanding personalities as Dr. Rabindra Nath Tagore and his father of revered memory, Maharshi Dabendra Nath Tagore, suffered social ostracism because one of their members had enjoyed the smell of a forbidden dish prepared in some Mohammedan household by which he was passing. It is quite possible that such stringent regulations which may appear to be harsh and unmeaning now, became necessary to preserve the community from utter extinction from wholesale conversion to Islam; for inducements offered by the rulers in this direction were very great and of the most alluring nature. Moreover, a considerable section of a subject population due to cringing servility cannot but draw

closer to, and attempt to, imitate the manners and customs of the ruling classes. The leaders of the society sternly set their face against those who attempted to cultivate friendly relations with the Mohammedans and did not hesitate to remove ruthlessly what they thought to be a diseased and gangrened limb. Religion came to be identified with the observance of the strictest rules of orthodoxy. The society lost many by constant defeatism. But they seemed to care not so much about it as to keep inviolate the portion that remained loyal. The policy of withdrawal from the outside world did not fail to produce its baneful effect very soon. All healthy intellectual activity was stopped, the Pundits being busy in discussing barren questions of logic or dialectics and grammar which had no bearing whatsoever on life. This period which also includes the first period of British rule in India can fitly be called the Dark Age of Indian history.

There can be no doubt that contact with the West, with its philosophy and literature, its culture and civilization and, above all, its science breathed new life into Hindu society and made it shake off its languor and inactivity and gird up its loins once more to enter into competition with other progressive societies of the world. Its former attitude of suspicion and distrust of everything that is foreign characterises it no longer. It is now ready to adopt anything which is calculated to further and safeguard its interests. The ban on sea voyage has been removed. Women have been enfranchised and are gradually being admitted to a status of full equality with men. Untouchability is fast disappearing and inter-caste marriages are becoming more and more popular. People had so long a legitimate grievance that they were not

allowed to marry outside their narrow, restricted circle which was considered to be an interference with individual freedom of action. This custom, sometimes used to ruin a man's happiness in life by not permitting him to marry the woman of his choice. At other times it resulted in the formation of illegitimate connections the presence of which is not a healthy sign of the society. The sense of wrong thus suffered by individuals gave rise to the spirit of revolt leading in its turn to the disintegration of the Society. All this is now fast disappearing. Woman has now regained her self-respect and refuses to share a man's home with a co-wife and least of all to live with him as his mistress. If she is to be a man's partner in life, she must be the rightful and undisputed mistress of his home. Widow remarriage has long received the sanction of law and is now receiving the sanction of society too, which has been so long withheld. The removal of untouchability owes no doubt a great deal to the untiring efforts of Mahatma Gandhi, but the movement will not have been so successful if the public conscience too has not been roused in this respect. No reform can be introduced unless the time is ripe for it and people realise its necessity. But even more revolutionary than these changes are the Suddhi and Sangathan movements, which have been set on foot and have within a short time gained a great momentum. The success of these activities which were quite foreign, if not entirely repugnant, to Hindu ideas not many decades ago, points to the realisation by the Hindus that if they are to live as a religious community and persevere intact their spiritual heritage and fulfil their noble destiny, they are to revise their old, antiquated and illiberal ideas and adapt themselves to changed circumstances. The period of its voluntary or enforced retirement is over, and it has entered upon a new phase of expansion and consolidation of wider activities and a fuller life. The community now reveals all the symptoms of a living, dynamic and progressive society alive to the exigencies of the hour and determined to live and to regain its lost place among the nations of the world.

BELLIGERENT RIGHTS AT SEA

By MR. M. K. NAMBYAR, LL.M. (Lond.), BAR-AT-LAW

PROTESTS have become quite frequent that neutral rights at sea are violated by the belligerents in this war. It is never quiet on the sea. The sinking of the *Athenia* within a few days of the outbreak of hostilities signalised the launching of unrestricted German U-boat warfare. Since then magnetic mines have intensified the ruthless campaign. Great Britain has retaliated by attack on the sea traffic of Germany. Neutral trade with Germany is increasingly becoming an impossible adventure. The diversion of routes *via* Vladivostock has also evoked the extension of the technique of contraband and blockade to that part of the Globe. Between the neutral rights of trade and belligerent rights of capture, the conflict has been growing.

A war creates new rights and duties both in belligerents and in neutrals. The essence of neutrality is impartiality. Whatever a neutral bestows on one belligerent she must bestow on the other. Whatever a neutral withholds from the one, she must withhold from the other. Nor may she submit to any infringement of her neutrality. For, acquiescence is tantamount to support.

No neutral, therefore, may do anything to help one belligerent as against the other. She may not sell arms or ammunition or any other article to a belligerent and thus prolong the war. But there is no restriction of trade between the citizens of a neutral state and a belligerent government or its agent. The private citizen may sell to a belligerent any article of commerce he chooses: munitions, explosives or food-stuffs. International law lays no such prohibition on him.

But this right to sell of a neutral citizen is, however, subject to the overriding right of seizure by a belligerent outside the territorial waters of the neutral state. A neutral ship must stop when signalled to and submit to visit and search by a belligerent man of war. She may be taken to a belligerent port for examination of her papers and of her cargoes. If any contraband is found, the seizure is brought before the Prize Court, which after inquiry may release or condemn the ship and cargo. What the Prize Court administers is not the municipal law of the belligerent country but international law. From the decision of the Prize Court in England, an appeal lies to the Judicial Committee of His Majesty's Privy Council.

Seizure to be legal must only be of contraband of war. Any article that is of use or of assistance in naval or military operations is considered as contraband. The traditional laws of warfare, however, divided contraband into two kinds—absolute and conditional. Those which were susceptible of exclusive military purposes were regarded as absolute contraband, and those which were susceptible of both military and civil purposes as conditional contraband. The distinction was material from one important point of view. For while absolute contraband was liable to capture on reasonable suspicion of enemy destination, conditional contraband was so liable only if destined for enemy government or enemy naval or military forces. In the one case consignment to the enemy country was enough to condemn the cargo; in the other, consignment for the use of the enemy forces or government

was absolutely essential for capture and confiscation. Arms and ammunition were listed under absolute contraband; food-stuffs or fodder came under conditional contraband.

But as science became the handmaiden of destruction, the materials of warfare ceased to be merely guns and bullets, or iron and steel. The list of contraband correspondingly increased. In the Great war, even cotton and wool, however innocuous in appearance, became essential articles in the manufacture of ammunitions. Contraband by common consent extended in volume and content. Few commodities remained outside its purview.

Again the distinction between absolute and conditional contraband rested on the traditional distinction between the military and civil population of a belligerent state. Only those who took up arms were entitled to kill or liable to be killed. International law thus draws a ring between combatants and non-combatants in war. Food-stuffs, for instance, intended for the civil population were not contraband of war; but food-stuffs intended for the military forces were legitimate objects of capture. But the conditions of modern warfare differed from those envisaged by the ancient international jurists and the Declaration of London. Food rationing was the normal technique of a belligerent state in the last war; and food rationing *ex hypothesi* implied the control of all food-stuffs by the state. When once that system obtained, it was inevitable that all food-stuffs should ultimately reach the government whether initially consigned to private firms or the military forces. And as the necessities of war compelled the flow of all trade into the hands of the administration, the

distinction between the goods destined for the military forces and those for the civil population became thin and illusory. This was precisely what was pointed out by the British Foreign Office in a note to the United States Government in the early part of the Great War: "The circumstances of the present war are so peculiar," it explained, "that His Majesty's Government consider that for practical purposes the distinction between the two classes of contraband have ceased to have any value . . . the enemy government has taken control by a series of decrees and orders of practically all the articles on the list of conditional contraband, so that they are now available for government use. So long as these exceptional conditions continue, our belligerent rights with respect to the two kinds of contraband are the same and our treatment must be identical." This doctrine was substantially confirmed by the German Prize Court in its decision in the case of the *Maria* which carried a cargo of wheat to Dublin and Belfast. It was contended that the consignment was to be sold to private mills and not to British forces or the British Government. Nevertheless the German Court held that there was no knowing that it would not be purchased by the British Government and the cargo was condemned. With the abolition of distinction between absolute and conditional contraband, and the enlargement of the list to practically all commodities, the belligerent's right of capture extended to almost the entire imports of the enemy.

One condition precedent was, however, imperative. For a cargo to be condemned as contraband, proof of hostile destination was absolutely essential. Only goods

consigned to the enemy country or destined for its use came within the prohibition of contraband. In ancient days hostile destination was a simple matter for proof. Generally the ships's papers gave away the story. Consignment was usually direct to the enemy country. But gradually complications set in. Goods began to be consigned to a neutral state from thence to be shipped to the belligerent state. The right of capture on the way to the neutral state came to be recognized. The intermediate neutral port was only a blind or a pretence and could not hide the ultimate destination of the cargo. The voyage to the enemy port was regarded as one continuous voyage, though broken at the neutral port. From this was evolved the doctrine of continuous voyage, which authorised seizure of contraband shipped from one neutral to another neutral, which was really intended to be reshipped from there to the enemy.

The problem of contraband, however, became more complex when the land frontiers of a neutral could be crossed by rail into enemy territory. From Holland or from Russia goods landed at her ports could be carried easily by train into Germany. Did the rule of continuous voyage admit the seizure of cargo consigned from neutral Mexico to neutral Holland or to Vladivostock which could reasonably be suspected of ultimate carriage to Berlin? In the world war it was soon discovered that the volume of trade of neutral countries touching Germany's borders enormously increased. It was plain that Germany was obtaining her supplies through such states. The belligerent right of capture of contraband should have been illusory, if in the face of the new conditions the doctrine of continuous voyage

had not been applied. The burden came to be cast on the claimants to show that if the voyage had not been interrupted, the destination would have been innocent. What was material was the real and the ultimate, not the ostensible and the immediate destination of the cargo. And this test was applied to all contraband, whether classed as absolute or conditional under the old order. Practically all goods thus consigned direct to Germany, or which could reach Germany by sea, or by sea and land through a neutral country became the legitimate capture of the British Navy. What was more, the vessel itself was liable to confiscation. Neutral commerce by the sea whether with a belligerent or with a neutral was, therefore, a highly hazardous venture. Safety lay in satisfying the power at sea that goods consigned by a neutral were destined solely for the consumption of the neutral and would not reach the enemy. The 'Navicert' system introduced recently by Great Britain ensures immunity from search and capture of shipments covered by certificates granted by British Consular Offices. *Bonafide* trade, as between neutral and neutral so protected, was not liable to be intercepted by the British Navy. Quite a large number of neutral states are reported to have submitted to the new scheme. But in its essentials the 'Navicert' system reveals its true function as an organic part of the scheme devised to intercept the commerce of the enemy.

Nor is this all. All exports from Germany have recently been proclaimed by a British Order-in-Council as liable to seizure on the open sea. The legality of this measure has been impugned. It is undoubted that international law permits reprisals against illegal acts of the enemy. What municipal law gives as the right of self-defence to the citizen, the law of nations grants as the right of reprisal to a state. Should Germany start air raids of undefended towns in England, Great Britain would be justified in following a similar or more vindictive course. Both Germany and Great Britain are Sovereign

States. They acknowledge no common superior. A law-breaking state cannot be arraigned before any tribunal nor does such a tribunal exist that can enforce its authority on the wrong-doer. The law of nations, therefore, reserves to every state, as a last resort, the right to adopt reprisals in self-protection. As against an unscrupulous enemy, every measure within the self-imposed limitations of humane considerations would be justified.

Virtually, the British measures constitute a blockade of Germany. But this is precisely what Germany has been attempting by her magnetic mines and unrestricted U-boat warfare. "The ocean's commerce is the very elixir of life for England," wrote Admiral Tirpitz to the German High Command in February 1916. Its permanent interruption for any length of time must prove fatal. Resort to unrestricted U-boat warfare, he urged, would drive England to sue for peace within four months. On 1st February, 1917, ruthless submarine warfare was launched. That was a blockade of the United Kingdom by terror, by the mine and the torpedo that struck down into the sea both cargo and crew, ships and passengers. And that is what Hitler has

initiated from the commencement of the present war impelled no doubt by the same springs of action. Blockade of this kind may legitimately be met by blockade of a less gruesome kind. The Law of Nations does not permit the one and prohibit the other.

Whatever the calculations of Hitler be, the events of the last few months have not justified his hopes. A number of war trade agreements have been arranged with several neutral countries. The control of contraband, the ban on German exports and the diversion of neutral trade cannot but have repercussions in Germany before long. Those who predicted that the present war would be decided in the air have so far been disappointed. Air raids and gas attacks are games at which two can play. As against a great power, no belligerent can adopt these weapons save at its own peril. And Great Britain has this superior advantage over Germany and over every other nation in the world that she is the undoubted mistress of the ocean. The last Great War was decided at sea. Judged by the experience of that war and the lessons of the last few months, there is no reason to doubt why the present war should not also follow a similar course.

HOLLAND'S EMPIRE IN DANGER

BY MR. ARTHUR LAMSLEY

[The war in Europe is having its repercussions in Asia. The fate of small, inoffensive countries like Denmark is a lesson to Belgium and Holland. In the event of their fall into German hands, what is to become of their colonial possessions? Japan, through her Foreign Minister, affects to be concerned about the future of the Dutch East Indies. But the right of Japan to intervene is disputed by England and the U. S. A. and Australia which is nearest the East Indies. Peace in the Pacific will be disturbed by any such interference. In the meanwhile the Colonial Government of the Islands have expressed their determination to defend themselves, in any event, against foreign intervention in their affairs.—Ed. I. R.]

THE constant threat to Holland of invasion by Germany is prompted by two very powerful motives on the part of the Nazi government: the getting rid of a small, relatively unarmed but rich nation which sits at the gate of Germany's chief river, Rhine; and envious, jealous eyes on the vast colonial empire owned by the Dutch.

Germany with 80,000,000 population within her original boundaries together with at least another 40,000,000 added by recent conquest in Middle Europe, and believing that might is right in the matter of arms, sees little Holland with only a few millions population possessing wealthy overseas lands inhabited by 65,000,000 mostly coloured

folk, in over 800,000 square miles of territory.

It has been said freely by the Nazi propagandists that it was necessary to invade Holland to have a better attacking base for war against Britain. This argument will never impress astute diplomatists. If ever Germany invades Holland, it will be entirely for lust of conquest—of this noble nation, and her rich colonial empire. The Nazis say that Holland has no right to an empire, being so small and insignificant a people in Europe. This propaganda is being constantly broadcasted in speech and radio and, naturally, Holland feels her empire to be in grave danger in the light of recent happenings to the Poles, Czechs, and now to the Finns.

Germany has also shown her utter disregard of the power of Holland by the ruthless sinking of her ships at sight on the high seas, and by ignoring all forms of protest from the Dutch government. It is now a daily occurrence that German fighter planes violate Dutch territory. Germany is trying to belittle the Dutch in the eyes of the world, and by her acts of despotic barbarism is gradually terrorising over the lesser educated amongst Holland's eight million population.

The Third Reich is always demanding raw materials. What better than the conquest of Holland's empire, which possesses some of the richest lands on earth? Palm oil, tin, tea, rubber, copra are found in abundance in the Dutch East Indies, and each of these products is a dire need of Germany which, with her genius for organisation backed by the resources of science in mining, engineering and, not least, in agriculture, could be developed to produce far larger quantities of all these essential raw materials.

Holland has now some respite, and her fate might be put off to a later day on account of the belief the Allies will win in the European war against Germany. On the other hand, Holland is quite powerless to defend her empire with arms. Even with a defeated Germany in Europe, there is always Japan to be reckoned with in Asia. Japan, since her rise amongst the Powers, has made no secret of her objection to Holland owning such a rich

empire in Asia. And had it not been for Germany's blind diplomacy in making war on Poland in defiance of England and France, and bringing these powerful Allies against her in armed conflict, she could have made a gradual conquest of Holland in Europe, and with the aid of her Axis Ally, Japan, in Asia, shared the spoils of empire in the Far East. The latter course is now unlikely for a time, at any rate, on account of Germany's blundering treaty with Russian Communism to the avowed distrust of Japan, and also the latter is barred from any immediate attempt at further colonial expansion in the Far East till she has settled her costly excursion into China.

The fate of Holland's empire is, therefore, in the balance. War in two hemispheres have given the Dutch breathing space to readjust her relations with other Powers, and warded off the day of her inevitable conquest by nations advocating "power-politics". Yet the matter cannot remain in the balance; the fate of Holland is linked with the fate of England, France, Belgium, and even the United States. If Holland's colonial empire is to be saved, or retained in Dutch control, it will eventually be by the good graces of an Anglo-American understanding. England looking after the Dutch sovereignty in Europe, and the United States holding the key position of guardianship in the Far East against the aggression of Japan.

Holland must face up to her position in a world of ever-changing national status. She could never hold her own land in Europe by force of arms; that she could defend her empire is unthinkable.

When the European war is over, and the time comes for a just settlement according to size and importance of nations by an International Court in the interest of real World Peace, it is certain that small nations like Belgium and Holland, the latter especially, will be called upon to surrender some of their colonial possessions in the practical interests of international peace and economic sanity. There is no other way. We live in a world of transition—nations will struggle till all have an equal right to the riches of the earth.

The Political Agent in Indian States

BY MR. K. R. R. SASTRY, M.A., M.L.

(Reader, Law Department, University of Allahabad)

ACCORDING to the latest Memoranda on Indian States, there are 584 States, Jagirs, and petty principalities in India. Only 40 States have treaty relations with the Paramount Power; the area of 109 is from 10 to 100 square miles, of 116 is from 1 to 10 square miles, and of 22 is even less than one square mile. The latest definition of the Indian State in the Amended Government of India Act 1935 runs as follows:—

'Indian State' means any territory, not being part of British India, which His Majesty recognises as being such a state, whether described as a state, an estate, a jagir or otherwise.

The Indian States have lost the "character of independence, not through any epoch-making declaration of British sovereignty, but by a gradual change in the policy pursued towards them by the British Government".* The 'Ringfence' policy of the much-maligned Warren Hastings, the subsidiary system of Wellesley, the subordinate co-operation under Lord Hastings, Lord Curzon's policy of patronage and intensive surveillance, and the period of cordial co-operation since 1905, indicate distinctly the well-marked stages in the policy followed in reference to these States.

The pivot of this system is the representative of the Paramount Power in the Indian States. As early as 1814, the Marquis of Hastings wrote in his private journal:

In our Treaties with them (the Princes of India), we recognize them as independent sovereigns. Then we send a Resident to the Courts. Instead of acting in the character of ambassador, he assumes the functions of a dictator, interferes in all their private concerns, countenances refractory subjects against them and makes the most ostentatious exhibition of his exercise of authority.

Col. Macaulay, the Resident at Cochin, no wonder wrote thus to the Raja of Cochin:—

The Resident will be glad to learn that on his arrival near Cochin, the Raja will find it convenient to wait upon him.†

The Prince of Wales (in 1875) was also struck with "the rude and rough manner of these English political officers."‡ The old bullying tone has been substituted generally by a salutary change in recent times.

THE BAPAT CASE IN BARODA

An examination of a typical enquiry regarding the case of an official in a premier state serves well to illustrate the repercussions of petty interference from the Residency. One Bapat was an assistant in the Settlement Department in Baroda State. On 18th June 1894, the Political Agent wrote to the Dewan, informing him that petitions had been brought to the Residency charging Bapat with corruption and drawing attention to an article in the *Ahmedabad Times*. The Maharaja was then abroad and the Agent hinted that such a charge publicly made, would, if not answered, react upon the fair name of Baroda and suggested that the Maharaja would expect the Council to take action. A long correspondence ensued between the Council, Agency, and the Maharaja in Europe with the result that a Committee of Enquiry was ordered. Bapat was eventually acquitted; but he was got rid of "for reasons of State policy".†

The Maharaja Sayaji Rao, one of the most talented of the Princely Order, wrote thus on the incident:

If only the ministers and officers had consulted and informed me about the matter, I should have been only too glad to have got it enquired into and disposed of in the most direct and simple manner. Instead of this, they kept me consistently uninformed and thus in my absence took a very hasty initiative. It has really been a case of a sort of big soap bubble and really insignificant matter, blown out to look immense and conspicuous, and it has been a costly bubble too.‡

The nature of the functions entrusted to the Political Agent has made him

* Westlake, *Collected Papers*, p. 205.

† *Cochin State Manual*, p. 138.

* *King Edward VII*, by Sydney Lee. Vol. II, p. 365.

† *Sayaji Rao III*. Vol. I, by Rice. Pp. 165-167.

‡ *Selected Letters*. Vol. I. No. 208, p. 163, dated 24-9-1895.

"the repository of almost unique powers". He is a

judicial officer entrusted with the enforcement of law against Europeans in all States and against British Indians in some. He is the sole channel of communication with the Government of India whose deputy he is in all matters. He also enjoys extraterritoriality, freedom from customs, special personal honours, etc. He also represents the Government of India in an executive capacity.*

"Secret despatches, secrecy, mysterious communications, orders and regulations which nobody can understand, which vary from State to State or from moment to moment in each state.†—these form the pabulum of a whole hierarchy of officers. The Rt. Hon'ble V. S. Srinivasa Sastry, a great friend of the States' people, felt that the

poor States and their Princes, ground down beneath this system, are from this point of view more to be pitied than condemned.

* *The British Crown and the Indian States*, pp. 111-112. Published by the Chamber of Princes.

† The Cochin speech of Rt. Hon'ble V. S. S. Sastry cited in Chudgar. *Indian Princes*, pp. 122-123.

Since the inauguration of the Chamber of Princes in 1921, there has been a definite change in the policy of distrust till then pursued to the Princes. That their status is that of subordinate co-operation has been re-stressed in a cold logical view in his famous letter to the Nizam by Lord Reading.‡

A better rule of guidance to the Paramount Power cannot be got elsewhere than from illustrious Malcolm's advice:—

We must alike avoid the minute and vexatious interference which counteracts the purpose for which we maintain them (Indian States) in existence by lessening their power and consequently their utility, and that more baneful course, which satisfied with their fulfilling the general conditions of their alliance, gives a blind support to their authority, however ruinous its measures to the prosperity of their country and the happiness of its inhabitants.§

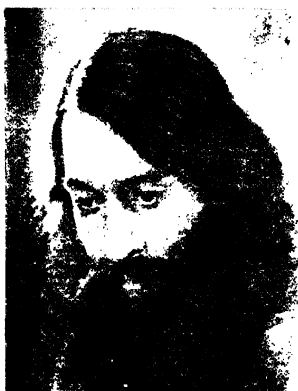
‡ Dated 27th March, 1926.

§ *A Memoir of Central India* by Malcolm. Vol. II. p. 266.

REVIVAL OF INDIA'S FOLK-SONGS

By MR. DEVENDRA SATYARTHI

[T is high time for nationalist India to arouse the imagination of the people



MR. DEVENDRA SATYARTHI

to look upon their folk-songs as synonymous with national literature. Mahatma

Gandhi has called them "the literature of the people" in a Foreword to Sri K. M. Munshi's *Gujarat and its Literature*. "They reveal the inner soul of Rural India," declares the Poet Rabindranath Tagore.

I have been a lover of folk-songs since childhood. For the last 15 years I have been touring in various provinces of India to collect folk-songs. I peep into the hearts of the people as they sing to me their time-honoured songs of joys and sorrows. I have so far collected songs from more than 85 languages of India. This song-pilgrimage is now the mission of my life.

I persist hearing the common voice of India's heart through her folk-songs in various languages. It has been my privilege to endorse the opinion of the Scotch patriot, Andrew Fletcher, who declared in 1708 that a nation's ballads are more important than its laws—the celebrated opinion which has almost passed into a proverb.

The threads that sew through the songs of the Indian people, like folk-songs of all the nations in the world, are of the past and the present, and some of them prophetically throw their shadows into the future.

It is not always easy to throw upon folk-songs any light from outside to fix the dates of their composition. It is possible that, in spite of all alterations and additions made at various times, the origin of many of India's folk-songs goes back to a remote past. Innumerable songs may have been sung and disappeared as none cared to preserve them. Who can say that there were no folk-songs in the days of the *Ramayana* and the *Mahabharata*? But it is probable that many of the ancient folk-songs which disappeared from the living lips of the people, are reborn again in various forms in different languages and dialects of India. Folk-songs, perhaps, never die.

The characters portrayed in India's folk-songs have always the true air and light of Indian village life and in the words of the poet, "they live in description and look green in song".

Folk-songs in India are of many varieties: they pervade all walks of life; they are deeply associated with various religious rites and social ceremonies; all classes, followers of all occupations, men and women, young and old, all alike share the joy of song. As in expression, so in substance, Indian folk-songs, in most cases, are simple and direct; we hear in them the very heart-beats of India; through them vibrates the life-lit music of India's people. No picture of India can convey more forcibly and clearly the joys and sorrows of the Indian life than an insight into India's folk-songs.

The Gond song of the fish is a voice of the Indian villager himself:

*Dheemar ke ghar barak bhae hain!
Dharen ussaan jar ho!
Singni machhria ho
Dhar dhar rove mayan—
Paida bhaiven jiu ke kale hae re!*

Separated from the tune, the words of the Gond song are no more than a butterfly whose wings have been plucked,

as Rabindranath Tagore would say; for it is no longer capable of flying. The translation would run as follows:

*A child is born in the fisherman's house!
A net he carries on his head!
Dhar, dhar, weeps the singni fish—
Ah me! My lifelong enemy is born!*

The transition from the lament of the *singni* fish to the peasant's own suffering is almost imperceptible. The thick lenses of the tears of the fish are centuries old, so are the tears of the Indian peasant.

The song of the *Kachar* creeper, translated from Rajasthani, remembers the horror of famine:

*I have nine children
In my lap,
Another nine are ready
To walk with me,
Hand in hand,
Still I can give birth
To nine more,
But how will they be nourished
If a famine attacks?*

The *Kachar* creeper's fruitfulness is almost proverbial. The peasant woman, with a peculiar sense of satire, puts her own song in the mouth of the creeper, How hard the daily toil; the travails of child-birth; a strong will to live; fear of hunger, the bitterness that a famine brings; how soon dance away the few joys of life!

At the time, when the villager in India is beginning to feel the impact of the outside world as never before, it is essential that his songs should be studied from a nationalist angle. The post-British song of the Punjab peasant has its own pathos:

*Make me not a peasant, O God,
make me not a peasant,
in any future birth of mine, O God,
make me not a peasant!
So poor look my crops,
just glance,
how can I jump
in the Giddha dance?
They have confiscated
my plough and yoke,
and the corn I kept for seed
I sold to feed my family!
O I have failed to pay
the revenue tax!
O where is the profit
of a peasant's labour?
Make me not a peasant, O God,
make me not a peasant,
in any future birth of mine, O God,
make me not a peasant!*

The peasant's song of hunger has more than a fleeting importance. The son of the soil has lost his old self-sufficiency; his cottage-industries are almost ruined; his handicrafts are falling into oblivion. The pressing, gorging tears in his eyes are so distinct; his songs are wet with them.

Tragedy, want and monotony are there; but they fail to kill the inspiration of songs. The final grain of truth, quoted by Verrier Elwin from an old Gond in the *Songs of the Forest* (Allen & Unwin), touches the heart of every tiller of the soil in India. "An old Gond was once talking with us," says Verrier Elwin, "of his reverence for Pawan Dassorie, the Wind. 'It moves within my mind,' he said, 'and I am its brother. Truly the Wind is a great god, so strong and yet unseen; when it blows into my mind, it talks with me.' 'And what does it say?' we asked. 'It tells me to take no heed of the lies that are in the world. There is no truth among them; only in work, in the labour of the fields is truth. So my wheat grows tall and strong, and the neighbours say it is because of my magic, but really it is because I seek truth with the hard toil of my hands.'" Songs, instinct with appreciation of life, come as easily to the Country Muse as the sweet notes to the nightingale.

The village-potter is still addressed in songs. The pitcher, with flowers etched on it, still inspires the song of the village woman, as in the Patban country-side:

Here is a rupee,
take it, O potter,
just make a pot
with flowers on it
for Bibbo.
Bring your pitcher,
O Bibbo,
bring your pitcher, let's go,
O Bibbo.
to the Jalalaghat
let's go.

The rapid roll of romance is still there. The village girls, in Kashmir, still sing their old song:

O fairest one,
amidst the girls
that tend their goats with you,
O you must tell us

where has gone the boy that loves
your deep, black eyes!
Is he the boy who tends his goats
amidst the *sosan* flowers?
Is he the boy who looks lovely
like the first ray of the day?
Is he the boy, handsome
and charming like the moon?
O you must tell us
the place where he has gone?
Who is he, who captured your heart?
Who is he, with magical eyes,
and long, fine neck, out to win your life?
Is it that his lips give the fragrance of
[saffron?

Is it that there lies
a spring of honey and milk and love
below his tongue?
Is he a fountain in life's garden?
or a well of nectar, sweet and delicious?"
Now no more this long talk of love, ye
[maidens!
Takh-t-i-sulaiman is our sweet dear home;
To love each other as sisters do!
My love is out to tend his goats,
and he must be weaving a garland there—
a garland of fresh, dewy *sosan* flowers
for me, ye maidens!
He is mine, ye maidens, and this
my white, cream-like bosom belongs to him!
Now no more this long talk of love, ye
[maidens!

There are marriage-songs, which are supposed to have an auspicious influence upon the marital life of the happy couple. Here is a typical song from Bihar. It pictures the pathetic mood of the bride, when the bridegroom adorns the parting of her hair with vermilion before the sacred fire:

"Father, O Father," is my constant cry.
Alas, my father hears me not.
See my bridegroom, Father dear!
with manly strength that can't be resisted,
he is putting the vermilion on my hair.
costly indeed is the vermilion in the market
[place,
costly, too, the bridal veil with which I am
[decked.
But the vermilion on my hair tells of our
[parting—
I say good-bye, dear father, to thy well-loved
[home.

II

Presiding over my P. E. N. lecture on *Indian folk-songs* at Bombay in February, 1937, Mrs. Sarojini Naidu emphasized the unity of humanity as seen through folk-songs of all countries:

If you want to really feel the pulse of a people and know the heart of a people, whether in the East or in the West, you must go to

their folk-songs. And when you do go to their folk-songs and get some one to translate them, not in the beauty of their original rhythm, perhaps not in the actual poetic words, but in substance, a great revelation comes to you of how fundamentally one the folk-mind is all over the world. It responds to the same emotions; it employs almost the same imagery; it reflects the same human feelings, human desires, whether it be a song from Sweden, from China or from Armenia it is with a thrill that you perceive that humanity cannot be divided at its roots the more we study folk-songs and folk-tales, the more do we realize that unity of humanity.

Sri Ramananda Chatterjee, too, has the same opinion:

. . . . if the folk-songs of all countries could be collected and compared, it could be seen that there was one mind and heart underlying them common to all mankind.

The miraculous diversity of local colour met with in the international study of folk-songs, however, makes an interesting story. The variety of man and his domestic problems has made a multi-coloured texture.

III

Published in 1872, C. E. Gover's book *Folk-songs of Southern India* is, perhaps, the first book on India's folk-songs. The names of Sir George Grierson and Sir R. C. Temple will always be remembered with pride for their efforts towards the revival of India's folk-songs. Others who worked in this field are as follows: 1. Prof. J. Darmesteter, 2. C. F. Usborn,

3. M. Longworth Dames, 4. Dr. Dineshchandra Sen and Chandra Kumar Dos, 5. Jabberchand Meghani, 6. Dr. Abanindranath Tagore, 7. Jogindranath Sircar, 8. Md. Manuruddin, 9. Jasimuddin, 10. Kshiti-mohan Sen, 11. Saratchandra Roy, 12. Ramnaresh Tripathi, 13. Ram Saran Das, 14. Sant Ram, 15. Narottamas Swami, Ram Singh and Suryakaran Pareek, 16. Kaka Kalelkar and Vaman Krishna Chorghare, 17. Verrier Elwin and Shamrao Hivale.

There must be more names. *Geleyara Gumpu* (Association of Friends) of Dharwar has revived folk-songs of Karnatak (*vide* Triveni, November-December 1931). Sri N. Gangadharam, a school-master in Andhradesa, has been collecting hundreds of Telugu folk-songs. Rakesh, a Hindi poet, is collecting Maithali folk-songs.

India reborn welcomes, I feel, the revival of All-India folk-songs. "Folk-songs express the heart of the masses," says Madame Sophia Wadia, "as proverbs crystallize their wisdom. . . . India's complex culture includes the folk-songs in which the child-like heart of the unlettered masses finds expression to-day, as it has doubtless found all down the ages". Some of the new writers and poets are seeking out an unequalled fund of inspiration in the songs of the people, both old and new.

The Present State of British Drama

BY MR. A. J. ALEXANDER

JUST before the war began, there were five outstanding plays running in London. Of these, two were French, two were American, and one was Irish.

It seemed, in fact, as if British drama had lost the strength and vitality it had possessed in such abundance during the decade succeeding the end of the Great War. In that period there had been many plays of lasting merit produced. Galsworthy was writing for the theatre; it was the era of Somerset Maugham's competent analyses of society; of the brittle, delightful, sometimes bitterly

satirical Noel Coward. Up till about 1927 the English stage abounded in acute and penetrating cross-sections of life. Bernard Shaw's "St. Joan" appeared, one of the great plays of our generation, and all the new Shaw plays were refreshingly original. The vogue of the Irish play, the productions of the Dublin Abbey Theatre was at its height; and we shall be fortunate if we find again a playwright of the genius of Sean O'Casey.

The post-war decade was in fact a great period for the British theatre. Somehow the promise has gone astray. Why has it?

A recent historian has divided the period between two wars into the years of hope (1919-23), the years of plenty (1923-29), the years of fear (1929-34), and the years of rearmament and final preparations for another war (1934-39). Drama is, above all, a popular art. No other like it depends on the moods of the public; it must catch these moods or fail. Hence the stage is bound to reflect the vagaries of politics and the condition of society.

The best drama has seemed in literary history to flourish with the prosperity of a nation. The height of Greek drama was reached with the Athenian supremacy. Shakespearean and Jacobean drama had for their background the expansion of Britain. And the drama of Congreve, Dryden and Vanbrugh was the last fruit of the aristocratic supremacy of the seventeenth century. In the same way the tradition of the best in modern drama was started at the peak of Victorian prosperity or just at the point in it when self-analysis was finding its way into British society when, in the 1860's, Robertson produced his "Caste" and his "Society", and Ibsen's plays appeared in Archer's translations. Twenty years later Shaw produced his "Widower's Houses", and his "Mrs. Warren's Profession", and the theme of the modern serious play, the prose drama of social criticism, began.

It appears that it is only in eras of prosperity that society has the fortitude to watch attacks upon itself. When the foundations are solid, no one minds irreverent playwrights knocking the superstructure about. In fact the public, at such a time, will flock to see it. Most of the satire of Shaw, Galsworthy and Somerset Maugham was directed at the middle class; and the middle class, the comfortable suburban, reflected peacefully on its swelling bank roll and paid good money to see itself ridiculed.

But, after 1929, something happened to the British middle class. It no longer liked plays that held an unflattering mirror up to its own conventions. Somerset Maugham gave place to J. B. Priestley as the leading playwright; Galsworthy gave place to Dodie Smith as the

entertainer of the middle class; and Noel Coward wrote superficial comedies.

Now J. B. Priestley and Dodie Smith are both extremely efficient playwrights. All the tricks of technique, of romantic appeal and wholesome sentiment are at their command. But some of the life and free expression of the 1920's is lacking in them. Both are fundamentally complacent. As one critic said about the philosophy of Priestley's dramas, "one can imagine Priestley setting down his tankard of beer with a contented belch, and saying 'the world's all right, really, if we look at it in the right way'". Dodie Smith's essential theme is one of complacency.

There was, perhaps, a technical reason for the poverty of the theatre throughout this period. The prose drama was felt by many playwrights to have run its course, and the conversational dialogue to have reached a point of realism where it could no longer express any novel ideas without damaging the realistic atmosphere of the play. Somerset Maugham, in his preface to the last volume of his published plays, wrote:

Ibsen brought the realistic prose drama to such perfection as it is capable of, and, in the process, killed it. . . . The desire for verisimilitude has resulted in an intolerable dullness.

And, in another preface:—

Now that naturalistic dialogue has been carried as far as it can go, I cannot but think it might be worth trying a dialogue that does not reproduce the conversation of the day and only vaguely represents it, but is deliberately and scientifically formal.

Sean O'Casey echoed this complaint in his "The Flying Wasp", published in 1937:

This rage for real, real life on the stage has taken all the life out of drama. . . . The beauty, fire, and poetry of drama have perished in the storm of fake realism.

This revolt against the realist prose drama led to many theatrical experiments. Louis Macneice, W. H. Auden and Christopher Isherwood, and Stephen Spender produced plays in verse at the newly formed Group Theatre, and Sean O'Casey turned to a sort of formal, poetic dialogue. But none of these efforts were commercial successes; the modern poets

failed to appeal to the West End, which thought their verse obscure and their matter too revolutionary. There was an undercurrent of pessimism in these Group Theatre productions. To quote from one of the Choruses in Macneice's "Out of the Picture":—

It is going, going, among the flux of words,
Three thousand years of a wordy civilisation,
Tags and slogans, nursery rhymes and prayers,
Resolved at last to a drowning gasp for breath.
Our world is going—going for a song.

It was more than a mere failure of technique at the back of the theatrical decline; it was due fundamentally to a distaste for new ideas in the audience. The public has seen middle class society slaughtered by successive post-war playwrights; it has felt exasperated, but what could it put in its place?

An answer that was at least positive was supplied by the new working-class drama of the London Unity theatre. Commercially, these plays would not have stood a chance. They were crude, simple, propagandist stuff; but they contained in them something that Priestley and Dodie Smith notoriously lacked, and that was vitality. London and provincial workers built and financed this enterprising theatre in the Euston district and their productions had, at any rate, the merits of popular appeal and enthusiasm. But they had one general defect. Although their attitude to politics was refreshingly candid, the usual complaint of the audience was similar to that of the American father of the 1920's about his sexually-minded daughter: "She talks about anything; in fact she never talks about anything else." In the same way, in their frankness about politics and the necessity for a social revolution, the Leftist theatre talked about nothing else. This pre-occupation narrowed the range of the dramatic appeal to those immediately interested in Trade Union action and led to an artificial conception of character. But the Unity theatre, with all its vigour, was totally ignored by the middle class; capitalist society was good enough for them even though they had no idea where it was leading.

The years of fear, however, left their mark on the British middle class. They

were bewildered by the present, feared the future and had no heart to blame the past, which had seemed after the Great War to be so full of promise. What will they be like at the end of this war?

The one certainty seems that they will be immeasurably poorer than they are now. Perhaps drama, inspired by their discontent, will take a new Leftist form on the stimulating lines laid down by the Unity and Group theatres. During a war the prevalent public taste is for light entertainment; it is after it that destructive drama, seed of disillusion (but of a disillusion that ardently desires constructive change), tends to flourish. The period of destruction past, new life should come. It is a curious fact about the half-light of the twenty years' "peace" we have enjoyed, that no positive life except in the Unity theatre has appeared in British drama. It will be interesting to see what a second peace will bring.

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THE FUTURE OF THE MOON

BY MR. M. V. RAMAKRISHNAN, M.A.,

(Lecturer, St. John's College, Palamcottah)

ALAS for the moon, lovely ornament of the night sky! A dire fate awaits her. In the remote future she will be broken up into myriads of tiny fragments forming a great ring round our earth.

Such destruction she brings upon herself by her own action. She has a peculiar attraction for the waters of the ocean on the earth's surface; and the effect of this attraction is such that it creates two simultaneous high tides: a major high tide on the side of the earth nearest the moon and a lesser high tide on the opposite side. As the earth is rotating once every 24 hours and the moon is revolving round it in about 27 days, the tidal protuberances are carried a little forward; they are a little off the line joining the centres of the earth and the moon. These tidal projections are pulled at by the moon, and the earth has to rotate on its axis against the pull. Hence it tends to be constantly though very slightly dragged back.

The tides thus act as a brake on the earth's rotation. Consequently, the rotation of the earth is getting slower and slower, which means that the days are getting gradually longer. To-day is longer than yesterday; to-morrow will be longer than to-day. Every day is slightly longer than the one before; the difference being so very small that not until 100,000 A.D. will the day be one second longer. But such a minute difference is bound to make itself felt through the millions of years during which the earth may exist.

This is not the only effect of the tides raised by the moon on the earth. All action has an equal and opposite reaction. As the attraction of the moon tends to turn the earth backwards, the attraction of the projections on the moon tends to pull the moon forwards. The effect will be to drive the moon farther off. The moon will, therefore, have to describe a larger orbit. But the larger the orbit, the longer the time the moon will be in traversing that orbit. Hence the tidal reaction on the moon has the effect of not only driving the moon farther off but also of lengthening the month.

THE BIRTH OF THE MOON

Let us take a glance back into the profound depths of times past. If the present order of things has lasted, the day must have been shorter and shorter the farther back we look into the dim past, the moon nearer and the month shorter. The shorter the day, the faster should the earth be spinning; the faster the earth is spinning, the more is the earth bulged at the equator. The more the earth is bulged at the equator, the greater is the strain put upon the materials of the earth by the centrifugal force of its rotation. When the earth is rotating, the materials composing the earth, and everything on its surface, you and I, are held together by gravitation. The gravitational force is greater, considerably greater than the centrifugal force, so that you and I don't fly off the surface of the earth. If the earth spins very fast, the centrifugal force would get the upper hand; the force of gravitation would be wiped out, and you and I and the materials composing the earth would have to fly off. And when it is reckoned how fast the earth must spin for gravitation at its surface to be annulled and for portions to fly off, we get one revolution every five hours. Calculation reveals that the earth should have attained this critical speed some four thousand million years ago. The day then could never have been shorter than five hours; for, if it were, the earth would have a tendency to fly to pieces, or at least, to separate into two bits.

What had been happening to the moon during all these 4,000 million years? As a result of tidal reaction the moon is receding from us and the month is becoming longer. Rotating the cinematograph film backwards, we see the moon coming closer and closer to the earth and revolving round it quicker and quicker, and ultimately touching the earth. And when it is worked out how long the moon should take to revolve when it is in close contact with the earth, we get a period of five hours just

4,000 million years ago, when the earth too was rotating in the same period.

The moon, therefore, should originally have been a part of the earth and should have separated from it when the earth was rotating at greater than the critical speed.

THE MOON TO-DAY

So, then, 4,000 million years ago there was no moon; only the earth as a molten globe was rapidly spinning on its axis, spinning in just under five hours. Immediately the great globe separated into two, one about 80 times as big as the other. The bigger one we call the earth and the smaller one we now call the moon. Round and round the two bodies went, raising tides on each other, and each putting a brake on the other's rotation, and as a consequence receding from each other. Because the moon is the smaller body, its rotation was much sooner wiped out, so that it now presents the same face to the earth. This process of raising tides has now lengthened the day to 24 hours and pushed the moon to its present distance of 240,000 miles.

THE FUTURE

Still the stately march of events goes on; the day getting longer and longer, the moon more and more distant, and the month longer and longer. A stage will come when the period of rotation of the earth would be again equal to the period of revolution of the moon. Calculation shows that this happens in about 50,000 million years from now.

Dr. Jeffreys, who made the calculation, says that at this remote time the earth's rotation and the moon's revolution would both take place in about 46 of our present days.

Just think of it! The day and the month each equal to 46 of our present days. *The Indian Review* of those days would be both a daily and a monthly!

When the day and the month become equal, the earth and the moon will remain permanently, each keeping the same face towards the other.

But this state will not be final. We have forgotten the sun's tidal action. The sun too, like the moon, produces

tides but of lesser magnitude because of its greater distance. They will continue to retard the earth's rotation, so that the day will be lengthened without the month being affected. The day will thus become longer than the month. The moon will, therefore, be travelling at a faster angular speed than the earth rotates, so that it would appear to move eastward in the sky. An observer on the earth will then see the moon rise in the west and set in the east. As a matter of fact, in the Martian sky one of the moons, namely Phobos, rises in the west and sets in the east, and it does this three times every day; because the period of revolution of Phobos is 7 hours 39 minutes, while the period of rotation of Mars is 24 hours 37 minutes.

When the day becomes longer than the month, the lunar tides will again be at work, but their effects will now be reversed. As the earth now rotates in a longer time than the moon revolves in, the tidal projections will be a little behind the line of centres of the earth and the moon. The effect will, therefore, be to accelerate the earth's rotation, instead of retarding it, and to bring the moon nearer instead of pushing it farther off. The sun's effect on the earth's rotation will continue to be a retardation. Whether the sun or the moon will win is doubtful; but in any case, the moon will slowly and inexorably be drawn closer and closer to the earth.

The complete capture of the moon will take some billions of years; but it is bound to come. The moon will spiral closer and closer to the earth, becoming more and more elongated as it comes nearer; and when it comes within the danger zone which is about 10,000 miles from the earth, the tremendous disruptive forces exerted by the earth will cause the moon to break into myriads of bodies of various sizes. Many of these will bombard the earth as giant meteorites causing destruction everywhere. Most of them, however, will finally form a ring round the earth like the rings of Saturn.

That would be a delightful prospect indeed; in place of the moon the sky would present an immense arch of light spanning the heavens and shedding a soft radiance over the surface of the earth.

FIFTY YEARS OF MOVING PICTURES

By MR. SHEIKH IFTEKHAR RASOOL

WITH characteristic insouciance, the film people of Hollywood have declared the present film season to be the fiftieth anniversary of the motion picture; and, all things considered, it is doubtless as good a year as any in which to celebrate the event. Edison patented the Kinetoscope in 1891, but did not patent his camera until 1897. In 1895, he had been presented by George Eastman with the first celluloid film in strips and was already the recipient of the Eastman rollers—themselves almost rivaling the first round wheel in importance.

It is only fair to relate, however, that even before 1889, William Freise-Green of England claimed to have used celluloid as a basis for photography in his Kinematography; Jean Louis Meisonis had presented his projections of animal posture before the French Academy, using a zoetropic machine modelled on an invention of Henry Renno Heyl of Philadelphia; and even Edison and his assistant, Dickson, had worked for several years on a cylindrical device to show pictures as an adjunct of the phonograph. Forty or fifty years later the phonograph was to be used as an adjunct of pictures.

Edison's camera weighed half a ton and it took several men nearly a day to move it. We might have waited quite a while for the birth of the motion picture as we know it today, if its development had depended entirely upon Edison. But Edison had thought so little of his kinetoscope that he had neglected to get foreign patents on it and it was soon being examined abroad. Robert W. Paul, a London photographer, made valuable experiments with it. In Paris in 1892 and 1893, E. J. Marey perfected his Photocronophe, and the Lumiere brothers their Photographique—the latter the first projection of pictures into a screen. By 1895, the Lumières had built a wonderfully modern small portable camera using film and were taking motion pictures of the events of the day, which were the forerunners of our present news-reel.

MERE PEEP SHOW?

In America, Edison's first films were shown in peep shows from the

Kinetoscope and these were rivalled by the prevailing flip-cards, which may be seen today at beach concessions. These and even the earliest of the film exhibitions were brief scraps of action without story interest. Edison completed 'The Sneeze' with Fred Ott, at his Black Maria Studio about 1893. Paul in London was showing 'Work on a London Street' and a few other shorts by 1895. The Lumières the same year exhibited scenes of Auguste and Mme. Lumiere and their infant daughter at play.

But the film story was on its way. In 1897, J. Stuart Blackton, one of the important film pioneers, presented 'Burglar on the Roof' which he had produced with Albert E. Smith; and the following year a picturization of the staged version of the 'Passion Play' was made. In 1903, Edwin S. Porter made the famous film 'The Great Train Robbery' for Edison, and it became apparent to even the dullest experimenter in the new medium that here was a new way to tell a story.

Sketches and incidents now made way for a host of cowboy-and-India and cops-and-robbers pictures, which the film industry has not yet entirely outgrown. Other companies sprung up in competition with Edison, and quite a number of one-reelers were produced between 1903 and 1908. In the latter year, a young actor with nothing much to lose by the trade switched from the stage to films in a day when any move of this sort was highly unpopular, and made a film for Biograph called 'The Adventures of Dolly'. The film wasn't important, but the actor, D. W. Griffith, was. If American films have any genuine claim to productions that transcend mere photographed stage plays or novels and enter the domain of a motion picture art, most of this claim must be acknowledged to centre in what Griffith did for them. For it was Griffith, more than any other, who first told his story through the camera.

FAMOUS FILMS

In 1912, Adolf Zukor, one of the fur-salesman-turned-peekshow-entrepreneur, imported a four-reel film from France

called 'Queen Elizabeth', and starring Sarah Bernhardt. This brought a measure of respectability to film acting. Griffith produced 'Man's Genesis' in 1913 with Mae Marsh; and the same year Italy sent 'Quo Vadis?' to America—first of the monumental films in eight reels. Griffith's answer, in 1915, was 'The Birth of a Nation' still regarded by many as the greatest American film; and the following year he produced 'Intolerance', a true behemoth among films, telescoping four epochs into the representation of a single idea.

Meantime, figures who were to mean much to the future American film were coming into the new enterprise. Mary Pickford produced 'The Courting of Mary' in 1911 for Majestic. Mack Sennett made 'Tillie's Punctured Romance' for Keystone a year later. Charlie Chaplin produced a two-reeler in 1916 called 'The Floor Walker', and so many others were made.

Europe went to War in 1914, and with film production practically at a standstill everywhere else, the United States took commercial control of the film and has held it ever since. By 1918, it was dominating the world market with production and theatre control in England, France, Germany, and the Far East. American films were accepted partly because there were no other films available and partly because their youth, speed, and space made them a refreshing novelty everywhere. The American star-system high pressure publicity and glittering story audacities made the victory temporarily complete. American customs, manners, speech, clothes, dances, music, produce, and building began to be imitated everywhere.

European film-makers, despairing of competing with the Americans, gave up the unequal struggle and joined forces with Hollywood. From Sweden came Victor Seastrom, Lars Hanson, Greta Garbo. From Germany, Hollywood welcomed Lubitsch, Pola Negri, Emil Jannings, Conrad Veidt, Lya de Putti, Alexander Korda and many others. But there were those who remained behind and worked the home plot even in the face of the American success.

FOREIGN MASTER-PIECES

In 1919, a young German poet named Karl Mayer wrote a script called 'The Cabinet of Dr. Caligari', which was directed by Dr. Robert Weine with Veidt in the title role. The picture jarred the film-makers of two continents and revealed the film's power to depict deep psychological drama, making the audience in this instance a part of the wild imaginings of a distraught hero. A few years later, Mayer and Murnau and Jannings were to make 'The Last Laugh', a simple story told with the power and effectiveness of a great novel.

In France, Karl Drayer had, in 1926, made 'Jeanne D'Arc'. The film was made almost entirely in close-up and remains one of the singularly effective and beautiful films of all time. Rene Clair and Jean Renoir were also busy, though both were to find complete expression in the sound film—the former's beautiful and witty series of films, beginning with 'Sous Les Toits de Paris', and 'Le Million', being, at least in my opinion, the finest comedies, outside of those of Chaplin and Disney, ever produced.

James Cruze made 'The Covered Wagon' for Paramount in 1929. In 1925, King Vidor made 'The Big Parade'. Flaherty made 'Moana' in 1926—having begun his notable films with 'Nanook of the North'—and began the series of so-called documentary films that were to produce directors such as John Grierson in England and Pare Lorent in America.

In Russia, meantime, where after the revolution the cinema had one of its greatest developments as an art form, several young directors had begun to appear as students of cinema in its most fundamental form. Sergi M. Eisenstein made 'Battleship Potemkin' in 1924-25. 'The End of St. Petersburg', 'Storm Over Asia', and 'Soil' were soon to follow. It is not possible today to ignore Eisenstein, Pudovkin, and Dovjenko in any discussion of the history of films; for their work, though conceived as a political weapon, far transcended that intention and has made itself felt in film production everywhere.

SOUND FILM PRODUCTIONS

It is too early to estimate what sound has done for the film or what such new wonders as a third dimension and television may do for it. Disney has carried the sound film to its highest development and may well hold the only secret of its future. So far, sound has not greatly affected Chaplin, one way or the other. It has had some development since then; but perhaps not nearly enough, except, again, in Disney.

If, in this recountal, a great deal of stress has been placed on the history of film as entertainment, it was done because it was thought that entertainment first brought the masses to the film—made it the first great democratic art—and will doubtless be the thing that holds them.

There have been other developments, of course. With its news-reels, the film has begun to rival the newspaper. It competes successfully with the novelist and the playwright and the short-story writer. It has destroyed many magazines and set up others of its own. It has brought good music to millions. No explorer crosses distant seas and mountains and deserts without motion picture equipment. It has, furthermore, a great power in educating the masses. Through it, and with the aid of a microscope, the natural scientist has revealed to us the world of the insects and the green plant. Political and economic, social and hygienic, technical and industrial, esthetic and scientific worlds have been opened to us by its alchemy.

Only fifty years old? May it live a million!

THE NOSE

By "ZEBRA"

HOW many of us have ever given a moment's thought to the functions of the Nose apart from its quality of smelling things, good, bad and indifferent. In the first place, the Nose is an important factor, a very important factor in appearance. It can either beautify or marr a face. Its shape varies in different people and different races. One can almost detect the nationality of a person from the shape of his Nose. There are Surgeons in different parts of the World who have a very lucrative practice as Plastic Surgeons of the Nose. They do operations to alter the shape of the Nose and thus beautify the person. Some persons have a big hump on the Nose. This is easily removed by an operation done through the inside of the Nose. There is the story of an International Criminal who was wanted by the Police of several countries. This astute man had his Nose altered in shape with the result that the Police could never trace him from his original photographs. There are several instances of rejected lovers who on improving their noses by surgery were accepted without any difficulty. This

proves that the Nose plays an important part in different spheres.

Now let us have a look at the inside of the Nose. It is very complicated. The two nostrils are separated by a partition wall called the Septum. This is composed of cartilage or gristle in front and bone behind. One would expect the Septum to be absolutely straight in most people. This is hardly the case. In the great "majority of people it is bent to one side, mostly to the left. You can practically never see a Boxer with a straight Septum. Sometimes a badly bent Septum gives rise to a lot of trouble. This can be explained if one knows the definite functions of the Nose. The air we breathe in is moistened, filtered and warmed in the Nose before it reaches the lungs. A badly bent Septum interferes with this function giving rise to repeated attacks of cold, bronchitis, sneezing and etc. The remedy for this is obvious. It is to correct the deformity by operation. Now turning from the Septum, there are three small bones inside the Nose called Conchae. These are situated

one above the other. Underneath each is a space called the *Meatus*. Some cavity or other opens into each one of these spaces. The largest one has the Tear Duct opening into it. The others have different air-containing cavities opening into them. These *Conchae* are on the sides of the nostrils and a cold actually means engagement of these. Sometimes these get so big that they completely block the nostrils making breathing impossible. No one has yet been able to find out the functions of these cavities round the Nose. It is thought they may have something to do with the resonance of the voice. But one fact we know about them and that is they can give rise to a lot of trouble. They get infected and give rise to severe headaches and also discharge of Pus from the Nose. The other important function of the Nose is connected with the sensation of smell. It is the upper third part of the Nose that is concerned with smelling. The Nerve of smell is called the Olfactory Nerve and this comes into the Nose in several branches. The sense of smell is lost when a person has a bad cold with resulting blocking of the Nose.

The lining of the Nose inside is very delicate. It pushes backwards minute particles of dust, etc., which collect in the Nose. If the particles are bigger they get stuck in the nostrils. They are called foreign bodies. They are very

common in children. Children while playing put in beads etc. into their nostrils, or they are put in for them by their playmates. The peculiar fact about this is that the children will never tell any one about this. Very often the parents take the child to the Doctor and say there is a foul smelling discharge from one nostril. In ninety-nine per cent. of cases a discharge from a single nostril in a child is due to the presence of a foreign body.

This article will not be complete if I do not say something about the pernicious habit of using snuff. It is difficult to understand how any one can have recourse to this habit. In the first place, this interferes with the proper function of the Nose. It sets up a chronic irritation and the tissues alter in shape, size and function. More than this the irritation spreads backwards until it reaches a small tube called the Eustachian tube at the back of the throat. This tube communicates with the Ear. Naturally the irritation will spread to the Ear and start an inflammation there. This will result in acute pain, discharge from the ear, deafness, inflammation behind the ear, etc. So this practice of using snuff cannot be too strongly condemned. A habitual snuff user is bound some time or other to suffer, and so the earlier the habit is given up, the better.

Ancient Indian Political Philosophy

BY MR. K. V. RAMASWAMI

I

TWO great works on Politics—Kautilya's *Arthashastra* and the *Raja-Sabdanusasana Parva* of the *Mahabharata*—have come down to us from ancient India. The one was discovered three decades ago by a Mysore scholar, and the other has long been current and known to the Indian reader. These two are both finished works dealing with government, as ancient India conceived it in a scholastic and philosophic manner.

These two works were produced in the heyday of the Indian intellect and under

the stress and inspiration of great political epochs. Kautilya lived, according to tradition, in the times of Chandra Gupta Maurya and helped him in building his empire—a fact which is referred to in the concluding verse of Kautilya's works which we possess. If this tradition is true and Kautilya's age be taken as that of Chandragupta Maurya, which some scholars especially Doctor Jolly deny, who puts his age much later, it would shed a great light on the scope of Kautilya's work and the ideas which inspired its composition. An India divided into small autonomous

states, some monarchical and some republican, scattered all over the country from the Indus to the mouth of the Ganges, torn by internecine wars and suddenly and for the first time in its history attacked and ravaged by a foreign invader from the distant West, who laid low her kings and battered her cities, revealed the weakness of her political system and the danger therefrom to the sacred Aryavarta. The empire raised by the intrepid Chandragupta seemed to possess the requisite elements of power and strength and the capacity to protect the land. The methods, therefore, of acquiring such a dominion, of preserving and strengthening it all round, became the chief preoccupation of Kautilya's mind. And so we find him moved to devise a huge governmental organisation with strong and multitudinous departments, presided over by trained officers, intent upon acquisition of huge material resources—taxes, minerals, forest produce, etc., and to propound a code of war and diplomacy unrivalled for its severity and disregard of means in the ancient or modern world.

In the 1st and 2nd centuries A.D. to which period the Mahabharata is usually referred by scholars, the conditions of political India were much the same. The vanished Greek armies and viceroys had been succeeded by less civilized swarms of the Yenchis and the Sakas, one section of which had occupied the Punjab and penetrated as far as Muttra, while the other spreading from Western India had pushed forward to Ujjain. The Aryan community, pressed hard both in the North and in the South by the two arms of "barbarian" power, lay dismembered and without a head. The preoccupation of the epic author was much the same as in the days of Kautilya—how to preserve the sacred Madhyadesa, the "land of Aryas and virtuous men", how to strengthen and establish an empire which had by now risen and fallen several times; and the solution is found, as in Kautilya, in a large and powerful kingdom, a wise and well-born king, powerful and erudite ministers, well-filled, rich, and populous

city and country, a powerful and well-chosen army, all dealt with in eloquent and beautiful discourses.

The authors of the Arthashastra and Mahabharata are intent on external politics rather than internal. Their doctrine is more a theory of the protection and preservation of the state than a theory of state itself. Kautilya and the unknown author of the epic-enclosed Arthashastra, resemble, in their outlook and ideas, two great exponents of political thought in mediaeval Europe, Dante and Machiavelli. The one was the greatest poet of the middle ages learned in all the lore of classical freedom, and the other, a publicist who had seen distinguished service under a prosperous republic; both were eminently filled with knowledge and learning, with superior gift added in Dante. They too moved by the political conditions of their times, the one by a Holy Roman Empire threatened with loss of power and the other by a dismembered and ravaged Italy, sought to strengthen the hands of princes to glorify arms and power and put forth in their writings strong and absolutist views of state.

II

As we proceed to the consideration of Kautilya's conception of State proper, the features that strike us most are its profound governmental unity and compactness and as regards the rights of the people—to use a modern phrase—its socialistic interference. The chief feature of the Government is its centralisation, the arrangement of the various governmental agencies into a number of well-defined and inter-dependant departments effectively subordinated to a central will—that of the hereditary monarch. The several executive departments are presided over by ministers, who over and above their headship of departments had a collective standing and alone or with others formed the king's advisory body. They personally supervised the departments under them and daily reported their affairs to the king. The most noticeable feature is the audit department, so modern in its character, described in Chapter 7 of Book II.

The judiciary was separately organised in both its departments of civil and criminal jurisdiction, the former presided over by three lawyers and three ministers and the latter by three ministers or commissioners. The seizure and arrest of offenders were entrusted to commissioners and city superintendents, purely civil officers, who took no further part in the trial. The judiciary was separate from the executive and, we may take it, discharged its functions undisturbed by any executive bias or state interference.

The Arthashastra authorises wide interference of the government with the life and liberty of the individual subject. The area of state activity, as delineated in Kautilya, is not in any way much greater than it was in the states of Greece and Rome and mediaeval Europe in actual practice. Mines and forests were in the city state of Athens claimed and worked by the state. The regulations and restrictions with regard to trade, which are, however, set forth along with the principle that whatever causes harm or is useless to the country should be shut out and things which are of immense good grains, shall be let in free of toll and the rules with regard to the fixing of prices of merchandise, both imported and manufactured, are not without a parallel in the practice of European States in *pre-laissez faire* days. The few more regulations in the same spirit somewhat startling to a modern mind, prescribing the fees of prostitutes and state control of gambling which seem to be peculiar to the Kautilyan system may, however, be attributed to motives purely fiscal rather than those of undue socialistic interference.

Municipal institutions of a popular character, village and town councils, trial by neighbours, trade and artisan guilds, find an important place in Kautilya's scheme of monarchical administration, both judicial and executive. The liberal use of trial by neighbours is, perhaps, the most distinctive feature of the judicial administration as depicted by Kautilya. They are entrusted with jurisdiction over land and boundary disputes with rescission of improper sales and gifts with the administration and care of minors and of the properties of absent coparceners etc. with the sale and

custody of pledges. The denial to them of participation in criminal causes is noteworthy.

III

Arthashastra, partly due to the historic fame of its author and partly due to the novel rigour and unity of its thought, profoundly impressed itself on the political mind of ancient India. The grosser aspects of his political scheme, however, a terrible system of espionage, a profuse use of witchcraft and treachery, aggressive modes of war and alliance, an essentially depressing cult of personal rule with subservient tools and materialistic ends—these were features from which the mind of civilised, though deeply monarchical, India recoiled in latter times. Many of them were quietly abolished and eliminated in subsequent practice. A greater dignity and power was assured to ministers; the system of spies was dropped; wars were conducted on more humane principles; and a true philosophy of people's happiness was propounded by the latter politicians.

The new and elevated conception of state finds expression in Santiparvan. In it we find ourselves in a new world of political ideas instinct with poetry and religion and reflecting the ideals of a nobler and better-established empire state. Santiparvan belongs to the latter half of the imperial millennium and represents the glorious idealism of the Gupta age. Its discourses are pervaded by a supreme moral spirit and a regard for the happiness of peoples, purer and more outspoken than in the Arthashastra. Everywhere heroic strains and scriptural sentiments abound.

The governmental organisation in the Mahabharata is much of the same type as that found in the Arthashastra, consisting of a king and council and subordinate ministers and departments and a trained judiciary. The Council is, however, constituted on a more elevated principle than in the Arthashastra and assumes an august and national character. It is not a mere body of men skilled in deliberation, mere political experts, men able to devise schemes. The Mahabharata makes the

king's council a chosen body, a gathering of well-born and eminent men, representing the various orders of the king's subjects, four Brahmins learned in the law, eloquent, pure, eighteen Kshatriyas, armed and endowed with valour, twenty Vaisyas possessed of wealth, and three Sudras, humble and pure of life.

The idea of a high governing body of elite and high-born men, of chosen and worthy instruments of administration, is prominent throughout. While everywhere in the Arthashastra, we meet with the workings of the purely personal will of the monarch, every department and every officer simply carrying out his behests, we have in the Santiparvan the same monarchical concept, modified by the interposition of a collective body of chosen and high-born administrators and judges. While the governmental concept remains as deeply monarchical as ever, a fresh spring and source of action is disclosed and a greater safeguard for securing national honour and prosperity is added by calling into the councils of the king, men of high resolve and action, ministers of unblemished character and patriotism.

A king, desirous of prosperity and of fame, should call into his council persons trustworthy, well-born, native to the kingdom, incapable of being corrupted, unstained by vices, possessed of learning, sprung from sires and grand-sires of loyal service and adorned with humility. They should be possessed of intelligence, free from pride, full of energy and patience, forgiveness, purity, loyalty, firmness and courage, mature in years, capable of bearing burdens and free from deceit. They should be possessed of heroism, full of resources, high born, truthful and free from cruelty, ever desiring the good of the king.

The king's acts should be preceded by deliberation in council thus composed. The king should harken to the voice of the many and not adopt the views of one. Where, however, that one person transcends the many in the possession of accomplishments, then the king may follow the one abandoning the counsels of the many. A high executive thus composed of the elite and high-born men, supplies, however imperfectly, a new principle of action to the purely personal type of monarchy and forms the most distinctive contribution of Santiparvan to Indian political thought.

The judiciary and its functions, though no details and institutions thereof are to be found in Mahabharata, are conceived in the same spirit and on the same pattern as in the Arthashastra. In a powerful passage, the epic author emphasizes the importance of equal administration of justice, of the decision of controversies without bias or favour.

Thou shouldst never confiscate what is deposited with thee, appropriate as thine the thing about whose ownership two persons may dispute. Conduct such as this would spoil the administration of justice. If the administration of justice be thus injured, sin will afflict thee and afflict thy kingdom as well and inspire thy people with fear as little birds at the sight of the hawk. Thy kingdom will melt away like a boat wrecked on the sea. If a king governs his subjects with unrighteousness, fear takes possession of his heart and the door of heaven is closed against him. A kingdom has its root in righteousness. That minister or prince who acts unrighteously occupying the seat of justice, and those officers who, having accepted the charge of affairs, act unjustly, moved by self-interest, all sink in hell along with the king himself.

As regards the aim and functions of the State, the Mahabharata too puts forward a somewhat socialistic paternal view of the state, comprising not merely the secular but also the moral government of its subjects. The village headman is asked to ascertain the characteristic of every person in the village and all the faults that need correction. Taverns, public women, actors, keepers of gambling-houses should be suppressed. There should be no beggars, no robbers in the kingdom. The king who alone is competent to restrain and to check should restrain those subjects of his that are sinful and addicted to evil ways. Agriculture and cattle-rearing trade and other arts should be caused to be carried on by many persons on the principle of division of labour. And this wide paternal view of the state imperceptibly leads to more active and theocratic aims, the maintenance of caste and the active supervision and control of their duties and privileges. It is the duty of the king to see that the four orders attend to their respective functions, that all wholesome barriers are maintained among them. A king so disposing and so governing, shines forth as author of righteousness and the maker of his age.

INDUSTRIAL TRAVANCORE

BY A. S. M.

RESOURCES OF THE STATE

THERE is nothing of which Travancore would have been prouder than the sands on her sea-shore. Mysore digs quarries for gold; but Travancore has her mineral resources scattered all along the coast in the southern region where a few private companies have driven away the original inhabitants, the jackals and the owls and are equating every particle of sand into a sovereign. Educated Travancore is proud of her education, legislatures and franchise, but does not seem to be aware of what is actually contained in hers and dunes. Sir C. P. Ramaswami Iyer has shown great insight into the true state of affairs when, by the establishment of a university for technical and technological studies, he sought to attract the attention of the coming generation to the prospects and possibilities of the State's mineral wealth. In fact, the future wealth of Travancore is on her sea-coast.

PIONEERS IN THE FIELD

Manavalakurichi and Quilon are the two laboratories wherein this future wealth is properly assessed and demonstrated. I had never known the sands of the beach as anything more than a scorching factor in the wanderings of a pedestrian, and I owe it to Mr. R. H. F. Gowther and his engineer, Mr. C. K. Govindan of Messrs. Hopkin and Williams of Manavalakurichi in South Travancore if I have now begun to realise their immense potentialities. They have evinced the true spirit of pioneers. Mr. Gowther appears to me more than merely making his gain from the business; he is really making a chart for the financial and economic development of Travancore in the future,

MONAZITE

Among the economic minerals of Travancore, monazite has acquired a world reputation due to the large reserves and superior thorium contents of the mineral, even far superior to what is found in Brazil and Ceylon. At the close of the European War, the demand for monazite gradually decreased, because electric power displaced the use of gas mantles whose manufacturers were the main customers for the mineral; but with the discovery of a new use for thorium in the manufacture of crucibles and similar articles which have a high chemical resistance and are capable of being used at very high temperatures, there has been of late years an increasing degree of consumption. The deposits of monazite in Travancore are by far the richest in the world both in regard to the quality available and the proportion of thorium contents therein and the following figures of the export of the mineral speak of the increasing volume of the business year by year.

YEAR	MONAZITE CWTs.	ILMENITE CWTs.	ZINCOW CWTs.
1934-35	44,540	22,69,360	5,860
1935-36	68,761	22,66,254	58,842
1936-37	52,840	29,49,860	19,560
1937-38	100,960	48,05,600	28,440

ILMENITE

Associated with monazite in fairly large percentage, coextensive with it and claiming equal recognition on analogous grounds is ilmenite, with an almost inexhaustible supply of it in the black sand dunes south of Quilon. Travancore may almost be said to be the world's sole supplier of ilmenite. From ilmenite is obtained titanium oxide which is widely used as a white pigment displacing white lead,

zinc white and learytes. This paint is non-poisonous, has the maximum capacity and, obliterating power, fine texture and great chemical stability. Insoluble in acids, it is also unaffected by heat and retains its white brilliance under the most drastic conditions. Titaniumoxide is used in enamels, lacquers, printing inks, inlaid linoleums, glass, ceramics, cement, artificial marbles, golf balls, white rubber goods, casein, synthetic resin, plastics, boot and shoe dressings, leather finishes, soap, cosmetics, paper, paint and artificial silk. Other minor uses of Titanium are found in the manufacture of ferro tetanium, alloys and dye firers for textiles. In association with monazite and ilmenite are also found sillimanite and rutile, etc., Sillimanite is available in workable quantities and a process has been evolved for extracting it. It is used as an electrical insulator. Rutile, a pure form of Titaniumoxide is also found in Travancore; but from a commercial point of view it is not of much value because of the smallness of quantities in which it occurs.

ZIRCON

A third mineral in the sand dunes is zircon, a silicate of zirconium. Available in clear-cut crystals, it has come into prominent use as a material for high temperature vessels. Zircon will stand up to a temperature of 2,500 degrees centigrade before it begins to melt. It possesses a very small coefficient of expansion, and articles made of this material will, therefore, withstand sudden changes of temperature without any danger of cracking. For fusions of all kinds of metals, zircon crucibles and vessels are highly recommended. A crucible made locally of this substance as early as 1919 is exhibited in Trivandrum museum.

USES IN GENERAL

All the above minerals form with the ubiquitous quartz, the constituents of the

littoral sands of Travancore and these sands probably possess a wider range of uses than any other sands in the British Empire. Chemical derivatives of these sands are used in the manufactures of about fifty articles of every-day use and industrial research continues to add to the number.

EXTRACTION

Ilmenite and monazite are capable of magnetic attraction and are extracted by passing the beach sand, after being washed through a sluice, over powerful electric magnetic separators which lift out the particles. The two minerals are then separated from each other on shaking tables—a process made possible by the difference in their specific gravities. Ilmenite being lighter, rises to the top and is removed by hand brushing, leaving the heavy monazite behind.

RULER'S RIGHTS

The minerals belong to the Government of His Highness the Maharajah. Generally they are permitted to be developed by private enterprise. Their leasing is regulated by the State Mining Rules.

COLACHEL

The shipping centre for export of these minerals is Colachel which is the southernmost seaport, and which once played a very important part in the ancient history of Travancore. In the great battle of Colachel in 1741, Marthanda Varma, the maker of modern Travancore, inflicted a crushing defeat on the Dutch, putting an end once for all to their ambitious prospects in this part of India. It is noteworthy that one of the prisoners taken on that occasion, D. Lannoy, later rose high in the great Maharajah's service as an army officer. Colachel is the chief outlet today for the mineral sands and fibre of South Travancore. Shipping from this port is made easier by a group of outlying rocks forming a partial breakwater. Steamers anchor in seven fathoms of water 8-10 of a mile off the shore. Small vessels anchor in less than five fathoms and less than a quarter of a mile off.

INDIAN AFFAIRS

• BY "AN INDIAN JOURNALIST" •

Gandhiji on Mass Campaign

[T is comforting to think that amidst all the chaos of conflicting opinions within the Congress circles in regard to the present dead-lock in the country, Gandhiji keeps a cool head and is determined not to be hustled into any hasty action. Neither the taunts of the Left Wing nor the sneers of interested opposition will deter him, we think, from the straight path which he must cut out for himself. Gandhiji has made it clear that in the great war between the Democracies and the Nazis, his sympathies are wholly with the former. He rightly asked of what value is freedom to India if Britain and France fall. This central fact of the situation can never be deflected by any amount of chagrin against the British Government for withholding what he deems the natural rights of India to frame her own constitution. Gandhiji again is fundamentally so magnanimous that he would scorn to take a mean advantage of Britain's embarrassments. Far from it. He has, therefore, done well to explain his position in clear and unambiguous terms though it would not satisfy the Extremists in his own camp. When he found that Britain put to the proof failed lamentably to give a straight answer, he had reluctantly to withhold Congress's moral support, and no more than that, with a view to call attention to Britain's grievous mistake in an hour of supreme crisis.

The Congress in his own words had no choice but "to deny the British Government the moral influence which the Congress co-operation could give". It is worth pointing out that Gandhiji is emphatic that this is all that he wants the Congress to do through civil disobedience and that he has "no desire whatsoever to embarrass the British, especially at a time when it is a question of life and death with them". "So far as I am concerned," he adds, "mass civil disobedience is most unlikely". In other words his purpose is to put Britain on her trial in the highest court of honour—world opinion.

The Late Mr. Andrews

In the death of C. F. Andrews in a Calcutta Nursing Home on April 5, India has lost a great and noble-hearted Englishman, who throughout his life made India's cause his own. A true Christian and a man with a keen sense of justice, he did not hesitate to condemn the actions of Government, not only here but also of other Governments who were sacrificing the interests of Indians settled in their territories. To Indians overseas, the loss must be irreparable as he always fought for the removal of their just grievances.

In him the Editor of this *Review* has lost a great and valued friend of many years.

Andrews was a frequent contributor to this *Review* to which he wrote on many subjects, particularly with special knowledge and understanding of the position of our countrymen overseas.

Melancholy interest attaches to his last work—"Sandhya Meditations"—published by Messrs. Natesan & Co. It is sad to think that he had not lived to see the completion of a work in which he sought to give expression to some of his mature thoughts on many topics of social and spiritual interest.

Andrews was incomparably the greatest friend of India among Englishmen. We can recall only one other figure in the history of Indo-British connection who could at all be said to equal him in his great love of India and Indians. What Gokhale said of Sir William Wedderburn is equally true of Andrews.

He has believed in us in spite of the obloquy of his own countrymen. He has believed in us in spite of appearances. He has believed us in spite of ourselves. It is because he has so believed in us that he has been able to work through sunshine and storm and through good report and evil report. . . . The picture of this great venerable rishi of modern times, who has done this work for us is a picture that is too venerable, too beautiful, too inspiring for words: it is a picture to dwell upon lovingly and reverentially and it is a picture to contemplate in silence.

Mr. Sastri on Sir Dinshaw Wacha

It is a little over four years since Sir Dinshaw Wacha died in Bombay in his 92nd year and it is but fitting that a grateful public should have erected a statue to perpetuate the memory of so distinguished a citizen and patriot. The statue is appropriately enough erected in a prominent spot and as the Rt. Hon. Srinivasa Sastri, who unveiled it the other day, said aptly, "within hailing distance in case the shades of great men should wish to commune with one another, of Tata, Mehta, Naoroji, Ranade, Gokhale, and Montagu." What better company could Wacha have wished for in life!

Mr. Sastri's eloquent eulogy of Sir Dinshaw was at once discriminating and complete. He gave a vivid picture of the versatile politician who meant so much for the civic life of Bombay and for the larger public life of the country. Sir Dinshaw's many-sided activities, the vigour and independence of his outlook and the large sanity that pervaded his liberalism were all brought out in perfect relief in Sastri's admirable word picture. To the personal traits of Sir Dinshaw, apart from his character as a public man, we may, perhaps, add that Sir Dinshaw was distinguished alike by his business acumen and his encyclopaedic knowledge of affairs, political and financial. Above all, who that has known Sir Dinshaw could forget his overflowing generosity to the deserving—and well, to the undeserving also? No one who sought his help was denied relief, prompt and practical. He knew that not all his benefactions were discriminatingly bestowed. But what if he had erred in being over-generous? Magnanimity owes no account of its acts to prudence.

The Pakistan Scheme

As we have more than once pointed out, the so-called Pakistan Scheme has been condemned outright by responsible Muslims all over the country. Indeed, even more than the leaders of other communities, leading Muslims have denounced it in outspoken words. In his presidential address to the Azad Muslim Conference, Khan Bahadur Allā Bux characterised it as altogether "grotesque" and observed that it was

about the most indiscreet approach to a serious problem and as such has torpedoed the very basis of a reasonable settlement.

And he went on to point out that Muslims are no less keen on the freedom of the country than the Hindus and other communities, and added:

If Germany's ruthless and brutal disregard of the right of other sovereign states to live peacefully is a challenge to civilisation and therefore Britain and France must stake their all on it, Britain should be the last to challenge India's right to exist as a sovereign and completely independent state and should, therefore, not obstruct its people if they desire to frame their own constitution.

Azad Muslims' Conference

The All-India Azad Muslim Conference, which met at Delhi in the last week of April, unanimously adopted a resolution condemning the Pakistan scheme, sponsored by the All-India Muslim League. The resolution, *inter alia*, declares that any scheme which divides India into Hindu India and Muslim India is impracticable and harmful to the country's interests generally and to those of Muslims in particular.

During the debate, Maulana Habibur Rahman of Frontier Province refuted the allegations of oppression made by the Muslim League against the Congress Ministries and challenged Mr. Jinnah to prove his case, while Hafiz Mahomed Ibrahim, former Minister of the United Province, declared that those allegations were made because the League members had not been included in the Ministries.

By another resolution, the Conference demanded that the constitution of India should be framed by a Constituent Assembly elected on the basis of adult suffrage.

The India Debate in Parliament

The situation in the Governor's Provinces in India was the subject of a debate in both Houses of Parliament as the emergency measures taken under Section 93 of the Government of India Act had to be ratified within six months of the Proclamation. Lord Zetland in the Lords and Sir Hugh O'Neill in the Commons had little difficulty in persuading the respective Houses to grant the required extension of powers for another year. What with the war becoming intensive in so many fronts and more pressing preoccupations abroad, the Indian question, so baffling for all concerned, was shelved without much ado, after a brief discussion in which the spokesmen of the Government took care to press their case with much eloquence and ingenuity.

Though the debate leaves us exactly where we were and British resoluteness, in the face of the Indian impasse has been sufficiently paraded, considerable emphasis is laid on Lord Zetland's statement that

the British Government accept that Indians themselves should play a vital part in devising a sort of Constitution which they deem best suited to the circumstances of their country.

Lord Zetland urged that the British Government cannot force upon 80 million Muslims in India "a form of constitution under which they would not live peacefully and contentedly". Right. But have they no such corresponding obligation to the majority community? Even he could not stand Mr. Jinnah's partition scheme as anything but "a counsel of despair."

For the position, in spite of obvious differences, must be capable of settlement. To allow the situation to deteriorate would be the height of folly. For the consequences of intransigence on either side

would be nothing short of a tragedy for India. Who, in his senses could contemplate the prospect of civil disobedience and its attendant horrors with anything but dismay? Is statesmanship in Britain and India so bankrupt that a common formula could not be attained?

In a statement to the Bress, the Maharajakumar of Vizianagram points the way to a possible rapprochement. The Maharajakumar has no hesitation in attributing the dead-lock to the Congress' loss of faith in Britain's intentions. It is for Britain to restore that faith. "When you know that the Muslim League is out to vivisect India, is it morally right" asks the Maharajakumar, that you should insist on Hindus and Muslims presenting a united front today?

He adds:

Let His Majesty's Government lose no time in declaring that immediately after the war, Dominion Status, unconditional and with no reservation, will be conceded, and I am sure it is but fair that the Congress should give up its demand for complete independence.

Sir C. Y. Chintamani

Four decades of public service as journalist and politician are sufficient credentials for countrywide recognition, and in the case of Sir C. Y. Chintamani who completed his sixtieth year on the 10th of April last, public appreciation of a singularly fruitful career has been as generous as it is well deserved. The symposium of tributes and appreciations which Mr. Iswar Dutt, with becoming grace and affection has collected in the *Twentieth Century* on the occasion of his Sashtiabdupurty, gives us a measure of the triumph of character and integrity in a public man, irrespective of the hazards of political persuasion. Sir Chintamani is a fighting journalist and he has held to his opinions with a pertinacity which only comes of strong convictions.

In adding our own felicitations to him on this occasion we wish him many more years of health and continued service to the country.

FOREIGN AFFAIRS

By "CHRONICLER"

Britain's War Budget

BRITAIN'S total expenditure for 1940-41 was estimated at £2,667 millions by Sir John Simon, Chancellor of the Exchequer, presenting his first full war budget in the House of Commons. As against this huge sum, Sir John sought to get from revenue £1,234 millions, the largest ever drawn from taxation in twelve months in the history of British finance.

After announcing his fresh taxation proposals, including a novel levy on purchases, Sir John said that the central question of the budget, more important than the taxes was how the deficit of £1,433 millions would be provided. He was opposed to the suggestion put forward for compulsory deduction of incomes and he advised the House to rely on the result that could be obtained by stimulating to the utmost the response to their existing methods of borrowing.

Sir John, concluding his budget speech, said: "We have nothing to fear. Our financial front will hold as firmly as any other front in the fight for victory."

German Invasion of Denmark and Norway

The German invasion of Denmark and Norway has shocked public opinion throughout the civilized world. Once again Hitler has chosen to bully and attack weak and inoffensive neighbours. Denmark was occupied without resistance in a few hours on the morning of the 9th April. The whole country is now in German hands. The Government has under protest decided to continue to lead the country under the conditions created by the German occupation. King Christian in a personal appeal to his people has asked them to remain calm.

The *New York Times* denounced the invasion unhesitatingly in these terms:

Without any more warning than a gargoyle gives his victims and without a shadow of justification except that of brute force, Denmark, another free nation, was murdered in cold blood.

Another free nation whose only crime was to live at peace with its neighbours has been offered as a sacrifice to one man's lust for power. The German name is thus blackened once more with a record of indelible crime.

Norway, however, declined to submit and a state of war exists between Norway and Germany. Rejecting the German suggestion that Norway accept German military administration as protection against an Allied attack, the Norwegians are resisting the invasion.

The Allies are giving the fullest aid possible to Norway and necessary naval and military steps have accordingly been taken. Powerful squadrons of the British Fleet have put to sea and naval engagements are reported off the Norwegian coast.

The War in Norway

The German troops, who occupied Norwegian ports with such lightning swiftness are by no means having an easy time in the places they have occupied. Norwegian resistance on land and Allied attacks from the air and the sea are beginning to reveal how precarious is their hold on the ports they have seized. The British Admiralty reports an attempt to capture Narvik from the Germans. In a naval battle in the Narvik Fjord the Germans are said to have lost seven destroyers, while three British destroyers sustained slight damage. British naval units are also keeping constant vigil off Norway with a view to preventing supplies and reinforcements from reaching the invaders from Germany. Their latest measure is the mining of the Baltic and the approaches to it.

Dutch Premier's Policy

Holland's determination to pursue an independent policy was stressed by the Prime Minister, M. D. J. de Geer, in a speech to the Knights of the Military Order of William I at The Hague on April 30. He said:

Our country threatens no one and will ally itself with no one. It wishes to be a basis of peace amid the horrors sweeping the world, but on the borders of this basis stand men, who, in the Knights of the Military Order of William I, have a shining example of what their duty will be in the hour of danger and who will not be disloyal to that example.

Meanwhile Holland's Nazi leader, M. Anton Mussert, has caused a storm of protest in the Dutch papers by the interview he gave to an American radio commentator, in which he is stated to have declared that in the event of an invasion of Holland by Germans, the Dutch Nazis would not intervene on either side. This is ominous in the light of what has happened in Norway.

Italy on the War Path

British merchant shipping is being diverted from the Mediterranean and is to travel *via* alternative routes, including the Cape of Good Hope.

It is learned in authoritative circles that pronouncements by Italians in responsible positions and the attitude of the Italian Press recently have been such as to make it necessary for His Majesty's Government to take certain precautions as regards British shipping, which would normally pass through the Mediterranean.

China's Peace Terms

China's possible peace terms are given concrete form for the first time in the influential newspaper *Takungpao*.

It says that Chinese territorial sovereignty must be intact including the return of Manchukuo and the leased territories of Dairen and Port Arthur.

Unequal treaties between China and Japan must be abolished including Japan's right to establish concessions and factories. Japanese nationals in China must observe Chinese laws.

China welcomes foreign capital including Japanese, but Japan's investments must be reorganized with Chinese laws,

U. S. A. and the Netherlands Indies

The United States has called on other nations, particularly Japan, to respect the *status quo* in the Netherlands East Indies regardless of what happens to the Netherlands.

Mr. Cordell Hull, Secretary of State, in a formal statement, says:

Intervention in the domestic affairs of the Netherlands Indies, or any alteration in their *status quo* by other than peaceful processes would be prejudicial to the cause of stability, peace and security, not only in the region of the Netherlands Indies, but in the entire Pacific areas.

Mr. Cordell Hull's statement was in reply to Mr. Arita's statement. Mr. Cordell Hull added:

Any change in the *status quo* of the Netherlands Indies will directly affect the interests of many countries. The Netherlands Indies are very important in international relationships in the whole Pacific area and are also an important factor in the commerce of the whole world.

Mr. Cordell Hull said he based his statement on two important agreements, one of which was contained in the Notes exchanged in November 1908, between the United States and Japan, in which each of the two Governments stated that its policy was directed to the maintenance of the existing *status quo* in the region of the Pacific Ocean. The other was contained in the Notes which the United States, the British Empire, France and Japan sent to the Netherlands Government in February, 1922. Each of the four Governments declared:

It is firmly resolved to respect the rights of the Netherlands in relation to their insular possessions in the region of the Pacific Ocean.

A copy of Mr. Cordell Hull's statement is being handed to the Japanese Foreign Office as a matter of courtesy and for their information.

DIARY OF THE MONTH

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April 1. Mr. N. G. Ranga, M.L.A., is arrested in Madras, as a sequel to his defiance of Internment Order.

April 2. Mr. Chamberlain, speaking in the Commons, announces the decision to ask for guarantees from neutrals *re* limitation of trade with Germany.

April 3. Earl of Athlone is appointed Governor-General of Canada in succession to Lord Tweedsmuir.

April 4. Lord Zetland in a broadcast talk reiterates British policy in India.

April 5. Death of C. F. Andrews in a Nursing Home in Calcutta.

April 6. National Week inaugurated by Congress and other leaders in different centres.

April 7. A Nazi 10 year Plan to conquer Europe is unearthed.

April 8. Allies lay mine in Norwegian waters to intensify the blockade against Germany.

April 9. Germany invades Denmark and Norway. Denmark is occupied while Norway is resisting.

—The Rt. Hon. Sastri unveils the statue of Sir Dinshaw Wacha in Bombay.

April 10. Fierce Naval battle in North Sea.
—Mr. Chamberlain promises full help to Norway.

April 11. In the House of Commons Mr. Churchill gives a thrilling account of the naval war and the occupation of the Faroe Islands.

April 12. Norwegian forces are fighting fierce battles on many fronts.

April 13. Vigorous sea battle in Narvik Bay.

—British forces land at several points in Norway.

April 14. The general strike in the textile mills of Bombay is called off.

April 15. Congress Working Committee meets at Wardah.

April 16. Japanese Foreign Minister Arita says that Japan will act if the Dutch East Indies are affected.

April 17. India debate in the Houses of Parliament. Lord Zetland in the Lords and Sir Hugh O'Neill in the Commons reiterate Government's attitude.

April 18. The U. S. Government calls on other nations to respect the *status quo* in the Netherlands East Indies.

—Working Committee calls on Congress organisations to prepare for satyagraha.

April 19. Holland spurns *entente* offers from third parties.

April 20. German-Russian-Italian agreement regarding the Balkan area.

April 21. Large-scale air battle in western front is reported.

April 22. Luxemburg prepares for defending its border.

April 23. Sir John Simon presents war budget in the Commons.

April 24. Heavy R. A. F. raids on German-occupied towns in Norway.

April 25. British and Norwegian army are closing in Norvik.

April 26. Italian Minister Sgr. Buffarini, speaking in the Chamber, wants Italy to consolidate her imperial prestige.

April 27. Hitler proclaims state of war between Germans and Norway.

April 28. Azad Muslim Conference at Delhi condemns Pakistan scheme.

April 29. It is officially denied in London that any Indian troops have been sent to Norway.

April 30. Russia refuses to discuss her exports to Germany.

—Naval action off Swedish coast.



The WORLD of BOOKS



THE DANGER OF BEING A GENTLEMAN.

By Professor Harold J. Laski. George Allen and Unwin.

This book by Professor Laski derives its title from the first essay in the book entitled "The Danger of Being a Gentleman", which is a satire on the English gentry of the present generation. Professor Laski shows how with changing times the rule of the upper classes in England has received a set back and how the upper classes are now forced to maintain towards life an attitude of indifferent receptivity. But Professor Laski is not without regrets on the disappearance of the typical English Gentleman, many of whom were men of fine character; for he says,

he (the English gentleman) was often capable of the generous gesture, he was frequently tolerant, there could be about him a fine quixotism it was not difficult to admire. He threw up odd men of genius like Byron and Henry Cavendish, statesmen of public spirit like Lord John Russell and Hartington; he would found great public galleries and establish the British Museum. He was very costly, and in the mass, depressing and dull. Yet through it all he always had the saving grace of a sense of humour.

Other interesting essays in the book are: On the Study of Politics, Law and Justice in Soviet Russia, the Judicial Function, the English Constitution and French public opinion, the Committee system in English local government, Nationalism and the Future of Civilization, etc.

In his valuable essay on 'the Committee System in English local government', he deals with its advantages, pitfalls and dangers, and says "that all things considered the Committee system has proved itself amply in the working." It has not

only been a nursery of local statesmanship, some of it of remarkable quality, it has served also as a means of fertilizing Westminster with results of local experience. Its success has been a safeguard against that easy tendency for centralisation, which is the paralysis of effective self-government". This essay deserves a careful study by our city fathers and politicians.

Professor Laski's specific for the ills of nationalism which, in most cases, becomes the handmaid of economic imperialism, is contained in the essay entitled: Nationalism and the Future of Civilisation. He says: In so far as we can give to each nation the power to express itself as a state, it seems to me clear that we liberate a spiritual energy which beyond discussion adds to the happiness of mankind.

Provocative of thought and illumined by his wide range of scholarship and intellectual vigour, this collection of essays from the pen of Professor Laski deserves a wide reading public.

OXFORD PAMPHLETS ON WORLD AFFAIRS.

Oxford University Press. 8d. each.

We have received a further batch of four pamphlets in this series of brilliant studies on current topics: "Blockade and the Civilian Population", by Sir William Beveridge; "The Sinews of War", by Geoffrey Crowther; "The Nazi Conception of Law", by J. Walter Jones; and "An Atlas of the War" containing 15 maps with explanatory text. These pamphlets fully maintain the characteristics of the series—brevity and lucidity in the interpretation of world affairs.

JENGHIZ KHAN. By C. C. Walker, Squadron Leader, Royal Canadian Air Force. With seven maps in colour. Luzac & Co.

This book attempts to clarify the period of Jenghiz Khan's activity, which loosed the whirlwind on Eurasia. Our author finds that the scholars who have dealt with this conqueror and his achievements have gone astray, especially with regard to the military geography of his campaigns and wars, including even such men like Barthold, the great Russian historian. After tracing the staying power of the Mongol and his horse and indicating the effect of the Mongol impact on Europe, our author describes the political situation of Central Asia at the opening of the 13th century when the great Khan appeared on the scene. He then goes on to a sketch of the campaigns of the conqueror in North China in 1211-1216, illustrating it with a beautiful route-map, showing the chief physical features taken from the war office maps. Then he describes the great campaigns of 1218-19 and the invasion of Khwarazm which led to political rumblings on the Indian Frontier and to trepidation in the heart of the Delhi Empire. The ravages of the Northern slopes of the Caucasus, the campaigns of 1220-24 beginning with the capture of Samarkand and justifying the title 'the Scourge of God' applied to the Khan and the last campaigns of his Generals in China complete the survey of the military activities of the great Mongol, who was essentially a realist in his dealings with men, and whose cruelty and bloodthirstiness should be judged by a different standard. His conquests had some good effects also and resulted in the strengthening of China as those of his grandson had an impact on Russia,

A STUDY OF INDIAN ECONOMICS. By Dr. Pramathanath Banerjea. Fifth Edition. Macmillan & Co. 10s. Nett.

This well known book on "Indian Economics" hardly needs our commendation. For over quarter of a century it has been occupying a prominent place on the shelves of students and citizens anxious to read a thoroughly reliable book written from the standpoint of the scientific inquirer. Dr. Pramathanath Banerjea is not a mere theorist. His deep study of the subject, his work as a college professor and, above all, the opportunities afforded to him by his membership in the Legislative Assembly—these have enabled him to present the various topics treated in an exhaustive and comprehensive manner. In this the fifth and latest edition the author has brought all the literature on the subject up-to-date, particularly on the questions relating to rural indebtedness, industrial labour, transport, industrial organisation, banking and currency problems, unemployment and fiscal policy. The book closes with all the up-to-date information available on the question of economic planning and some valuable criticisms on the same.

THE SHADOW OF EUROPE. By H. N. Sharma, B.C.D. Published by the Dharmarajya Press, Delhi. Re. 1-8.

This is a collection of essays on various subjects: English Education, Liberty, Equality, Family, Property, Birth Control, etc. The author says he "has made the best of his way to bell the cat point blank according to his inner promptings". Dewan Bahadur K. S. Ramaswamy Sastry in his foreword refers to the author's strident loves and stubborn attacks on women, Western life and education, etc., and feels that every one may not agree with all that the author says, but that the essays stimulate thought and invite discussion,

SALAZAR, PORTUGAL AND HER LEADER. By Antonio Ferro. Faber & Faber.

THE NEW CORPORATIVE STATE OF PORTUGAL. By S. George West.

PORTUGAL: THE NEW STATE IN THEORY AND IN PRACTICE.

'SALAZAR SAYS.'

POLITICAL CONSTITUTION OF THE PORTUGUESE REPUBLIC. S. P. N. Books, Lisbon.

No human institutions are perfect and all forms of Government are conspicuous targets of criticism whatever their label or colour, red or black, blue or brown. The only criterion of importance is their rate of progress: Are they better or worse than their predecessors? If better, we recognise progress. Portugal under Salazar may justly claim progress. From 1910 until 1926 there were forty-three cabinets, eight presidents and over twenty risings. Since 1926, a professor from Coimbra

University has changed Portugal. Sir Austin Chamberlain thought that the price paid might be too high; that an Englishman might thank heaven that he was still a free citizen of a free country. To that, Salazar says: "We must go slowly in order to judge whether Chamberlain is right and whether the Portuguese have not paid too much for their benefits."

Nowadays most thinking people fight shy of the word 'liberty'. It is so much abused that it has become unsafe unless labelled with the user's definition.

In the mouth of the platform orator it often means nothing. Do we find it in the West among the countries of big Cartels and Trusts in the U. S. A. of "Grapes of Wrath", or is it a Will-o'-the-Wisp which man's imperfect nature cannot reach?

A study of Portugal under Salazar provides much food for thought.

BOOKS RECEIVED

PROGRESS OF EDUCATION IN INDIA, 1932-1937. 2 Vols. By John Sargent, M.A. Manager of Publications, Delhi.

THE FRENCH YELLOW BOOK: DIPLOMATIC DOCUMENTS, 1938-1939. (Hutchinson & Co., Ltd.) Higginbotham, Madras. Rs. 2-10.

THE SOCIAL AND ECONOMIC IDEAS OF BENAY SARKAR. Edited by Banerjee Dass. With a Foreword by Dr. Narendra Nath Law. Chatterjee & Co., Ltd., Calcutta.

ROMAN FOUNTAIN. By Hugh Walpole. Macmillan & Co., Ltd., London.

HISTOIRE DE GINGI. By Rao Sahib C. S. Srinivasachari, M.A. Translated into French by Edmond Candart, Bibliotheque Publique, Pondichery.

INDIA'S CHALLENGE TO CHRISTIANS. By Cyril Modak. The Upper India Publishing House Ltd., Lucknow. Rs. 2.

THOUGHTS AND THINGS. By S. V. Ramamurti, I.C.S. Ramanujam Memorial Lecture, Kumbakonam Parliament, Kumbakonam.

THE TRAVANCORE QUARTERLY CIVIL LIST corrected upto 13th February 1940. Government Press, Trivandrum.

RUDYARD KIPLING: A study in literature and political ideas. By Edward Shanks. Macmillan & Co. Ltd., London.

FEEDING THE PEOPLE IN WAR TIME. By Sir John Orr and David Lubbock. Macmillan & Co., Ltd.

SCIENCE AND GETA. By T. N. Roy. 80-A, Bellala Road, P. O., Kalighat, Calcutta.

THE ECONOMIC BASIS OF A DURABLE PEACE. By J. E. Meade. George Allen & Unwin, London.

I FOLLOW THE MAHATMA. By K. M. Munshi, M.L.A. Allied Publishers, Bombay and Calcutta.

REPORT OF THE INDIAN TARIFF BOARD REGARDING THE GRANT OF PROTECTION TO THE SERICULTURAL INDUSTRY. Manager of Publications, Delhi. Rs. 4-2.

CONGRESS SOUVENIR, Ramgarh, 1940. Edited by G. C. Sondhi, Publicity Officer, Ramgarh Congress.

THE SOUTH INDIAN ADULT EDUCATION CONFERENCE First Annual Session, Madras, 1931. Published by T. J. R. Gopal, Secretary, S. I. A. R. Association, Madras.

LENIN AND THE RUSSIAN REVOLUTION (in Tamil). By P. Natarajan, M.A. Brindavan Prachuralayam, No. 2, Brindavan Street, Mylapore. As. 10.

INDIAN STATES

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Hyderabad

NIZAM'S AGENT IN NAGPUR

A banquet was given by H. E. the Governor of the C. P. in honour of Sir Venkatasubba Rao and Lady Rao at Panchwari on April 23. Sir Venkatasubba Rao, the first Agent of His Exalted Highness the Nizam at the seat of the Government of the Central Provinces and Berar, has been appointed in accordance with agreement of 24-10-36 between the King Emperor and the Nizam.

Replying to H. E. the Governor's speech welcoming the Agent, Sir Venkatasubba Rao said: "There has been a reference to my being the first Agent and I am deeply sensible of the honour it implies and even proud of the post I hold. I say so as there is a profound significance in a great Muslim Potentate choosing in these anxious times a Hindu as his first Representative. It is a striking evidence of the tradition of communal harmony for which Hyderabad is famous. That harmony is of the highest value in the conditions that obtain to-day."

P. W. D. ADMINISTRATION REPORT

The latest administration report of the Public Works Department of Hyderabad Government shows remarkable progress in the development of communications during the 1846 Fasli, the total expenditure incurred being Rs. 1,16,05,556 as against Rs. 86,97,457 in the previous year.

The policy of linking up important taluqs, towns and commercial centres with district headquarters and the capital city, and affording wherever possible railway outlets for them, has been steadily pursued. The total length of roads maintained by the Department was 4,693 miles.

The outlay on ordinary irrigation works was Rs. 11,47,859.

Mysore

MYSORE ENQUIRY FINDING

Mr. Justice A. R. Nageswara Aiyar has submitted his report to the Government of H. H. the Maharaja of Mysore, embodying the enquiry into the alleged Police excesses on political prisoners in Mysore. Mr. Justice Nageswara Aiyar has come to the conclusion that the allegations have not been proved.

About 90 persons were examined in various places in the State.

It will be recalled that some of the Congress leaders and workers complained of ill-treatment of political prisoners and it was also alleged that the officers used questionable methods to get apologies from the political prisoners. Mr. Mahadev Desai, Mahatmaji's Secretary, visited Mysore and submitted a report to Gandhiji and also to the Government of Mysore. An enquiry was endorsed by the Government. The Mysore Congress, on the advice of Gandhiji, did not co-operate with the enquiry. Mr. Justice Nageswara Aiyar visited the Central Jail in Bangalore and had talks with some prisoners.

INDIGENOUS DISPENSARIES

Rook-un-Mulk S. Abdul Wajid, Revenue Commissioner in Mysore, distributing certificates to successful students of the Mysore Ayurvedic College, on April 15, declared:

"Formation of a Board to control all indigenous dispensaries in the State seems to be very necessary in the interest of the public and also of the *Vaidyas* and *Hakims* themselves. It is under the contemplation of Government to introduce the system obtaining in the United Provinces by the formation of a Board of Indian Medicine in our State and orders of Government are awaited in the matter."

Baroda

LITERACY CAMPAIGN IN BARODA

To advance literacy in the Baroda State, which has maintained a policy of compulsory education for over 80 years, the Government launched a vigorous literacy campaign all over the State which has yielded good results.

During this period, 884 persons finished their training and left the classes, of which 140 were women.

The annual summer class for the teaching of rural reconstruction and cottage industries will be opened at the rural reconstruction centre at Kisamba on May 6 and will continue up to May 26.

Education will be imparted in kitchen gardening, weaving, poultry breeding, embroidery, bed-tape weaving, besides practical and useful instruction in manures, cattle-breeding and co-operation.

Adult literacy, public health, and sanitation form separate subjects in the curriculum.

PAYMENT OF WAGES ACT IN BARODA

The Payment of Wages Act based on the law prevailing in British India, says a Press Note, has been introduced in the Baroda State with a modification that the wages of every person employed in any factory shall be paid before the expiry of the tenth day after the last day of the wage period, even though the number of employees may be less than 1,000.

Dewas, Junior

KHADI FOR STATE OFFICIALS

His Highness the Maharaja of Dewas, Junior, has issued instructions to all his officers directing them to wear local-woven khadi whenever they go out on tour in villages. His Highness makes use of local cloth for his personal needs.

Travancore

TRAVANCORE TRUNK 'PHONE

The Travancore Trunk Telephone system was connected to the All-India system on April 22. His Highness the Maharajah of Travancore signified the occasion by speaking personally on the telephone to the Director-General of Posts and Telegraphs at Peshawar—a distance of 2,775 miles.

The reception was very clear, and His Highness congratulated the Telephone Engineer, Mr. Parthew, on his success.

His Highness thanked Sir G. V. Bewoor for the co-operation of the Indian telephone authorities with Travancore in linking up the two systems and for arranging this call to Peshawar in inaugurating the system. The Director-General thanked His Highness for the co-operation of Travancore and stated that though His Highness' voice had to travel from one of the southernmost parts of India to the Northernmost part in performing this inauguration, it was clear.

The Dewan, Sir C. P. Ramaswami Ayyar, also congratulated Sir Gurnath Bewoor on the expeditious arrangements made for the linking up of the two systems.

TRIVANDRUM TO CAPE ROAD

The longest stretch of concrete road in India is being constructed in Travancore. It covers a length of 46 miles from Trivandrum to Thamarakulam with an extension to Cape Comorin, the Land's End of India, of eight more miles of concrete road. The road promises to be the best motor road in India.

About 25 miles of the road have already been concreted by the contractors the Combined Construction Company, who expect to complete the work by the end of the year. A labour force of 7,000 Travancoreans is employed on this work, started about the middle of last year.

Kashmir

PROHIBITION IN KASHMIR

Replying to the debate initiated through a non-official resolution moved in the Kashmir Assembly to the effect that the scheme of prohibition should be given effect to by the Government, Dewan Bahadur N. Gopalaswami Iyengar, Prime Minister, observed :

As a matter of practical politics at the present moment, total prohibition in the sense that you can eradicate this evil habit altogether from this world or even from the limits of the Kashmir State, is to me a very distant dream. It is something like saying in the modern world that war must end and peace must reign all over. We know that is the ideal, that is a dream. Now recognising that as a dream, it is still open to have before us an ideal so that we may approach that dream as quickly as possible, the practical realisation of which is the policy of the Kashmir Government. The idea is that this habit should be put down as much as possible and that we should try to pull it down by means which will be practical, that is to say if we take a step in eradicating this evil, that step must be successful.

The Prime Minister explained at some length the futility of introducing any big scheme of prohibition before the evil of illicit distillation so wide-spread in the State was effectively put down and said that introduction of any scheme of prohibition without first extinguishing the illicit source of the supply of liquor would not bring about any success in putting down the consumption of liquor but would, on the other hand, give an impetus to the sale of illicit liquor in the State.

RESPONSIBLE GOVERNMENT

A demand for full responsible government in the Kashmir State was made at the First Political Conference held under the presidentship of Mr. Rafi Ahmad Kidwai, ex-Minister of the United Provinces. A resolution embodying this demand was moved by L. Yashpal and supported by Dr. Satyapal and Shrimati Shanno Devi, M.L.A. (Punjab).

Bhopal

NAWAB OF BHOPAL'S OFFER

"The problem of India and the Empire is an old one, but it has acquired a new significance," said the Nawab of Bhopal, speaking at the farewell banquet given in honour of the Hon. Mr. K. S. Fitze, retiring Agent to the Governor-General, Central Indian States Agency.

"If India now fails to stand by the Empire," added the Nawab, "then she will be forsaking the only vantage-ground which rises above the morass in which the world appears to be sinking. I am, however, worried by one aspect of the war. We, Indian Princes, are not being permitted to go and fight for our country in France, because Hitler's war is as much against us as it is against Britain. Let me once more repeat and emphasize that we are determined to help in the prosecution of this war to the last ounce of our strength until victory is gained."

Indore

HOUSING FOR THE POOR

At Indore, on March 1, Rai Bahadur S. V. Kanugo, Revenue Minister, laid the foundation-stone of the new Sweepers' Colony which is being built at a cost of Rs. 60,000 from the Maharaja's grant of one lakh for building houses for the poor. The gathering included Mrs. Rameshwari Nehru, Vice-President of the All-India Harijan Sewak Sang.

INDORE REFORMS

The Working Committee of the Indore Praja Mandal has passed a resolution to the effect that the Reforms introduced in the Holkar State are totally inadequate and not likely to meet the growing aspirations of the people, and pleading for a real transfer of power with a view to realising ultimately the goal of responsible government under the ægis of His Highness the Maharaja.

INDIANS OVERSEAS

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South Africa

INDIANS IN NATAL

The appointment of a Commission to inquire into the alleged Indian penetration into predominantly European residential areas in Natal was foreshadowed by Mr. H. G. Lawrence, Minister of the Interior, and Public Health, in an interview given in Durban recently.

Mr. Lawrence suggested that, in the meanwhile, it would be dangerous to do anything to sabotage the joint consultations on the question between the City Council and the Natal Indian Association.

I am very glad to hear from my talks with representatives of the City Council and the Natal Indian Association that the joint meeting of the two committees took place in a spirit of friendly co-operation. The committees are dealing with the question of alleged Indian penetration and kindred matters. They are separate committees but their main purpose is to meet jointly. While in Cape-town I was disturbed to learn that certain members of the Indian community were attempting to repudiate the assurance given by the Natal Indian Association to me that they would use their best efforts to prevent the occupation and purchase of land by Indians in predominantly European areas. Apparently the basis of this attempted repudiation is the fact that this assurance has reference not only to occupation but also to purchase of land. It has, I understand, been suggested that this goes much further than a somewhat similar assurance given by the Natal Indian Congress to Mr. Hofmeyr some years ago. I am afraid I cannot agree with the contention as the evidence in my possession disproves it.

The whole purpose of the joint conference between the two committees is to attempt to maintain *status quo* pending the investigations of the commission of inquiry, whose personnel and terms of reference will shortly be announced.

If at this stage attempts are made by a certain section of the Indian community to sabotage this experiment, the consequences to the Indian community may be most serious.

They must appreciate that no government can afford to flout public opinion. European public opinion alleges that there has been penetration into European residential areas and, if it is now attempted by a certain section of the Indian community to encourage such penetration, legislation may be the only remedy left to me. Because I am anxious to explore all possibilities of a peaceful settlement. I have suggested the present experiment of joint consultation. I hope that wise counsels will prevail and that good use will be made of this opportunity.

East Africa

INDIA'S TRADE WITH EAST AFRICA

Steady improvement in India's percentage share of the East African trade in cotton textiles during the last two years, specially in coloured category, are noted by the Indian Government Trade Commissioner in East Africa, Mombassa, in his annual report for 1938-39 just issued.

Cotton textiles is the most important item of the import trade of the East African territories. During 1938, the value of cotton textiles was £982,028 or 10 per cent. of all goods imported into Kenya and Uganda and £592,024 or 17·2 per cent. of all goods imported into Tanganyika territory. Despite a decline in the total import trade in cotton textiles, India's percentage share has steadily improved within the last two years. The improvement was reflected most in the imports of coloured grey into Tanganyika, India's percentage share rising from 14 in 1937 to 24.

There are good prospects for an expansion of India's trade in cotton blankets in East Africa, provided more attention is paid by Indian manufacturers to local requirements. In Tanganyika alone, India's share rose from 4 per cent. in 1937 to 16 per cent.

India has a preponderating share of the trade in dressed leather. The United Kingdom, Germany and the United States of America are the other principal sources of supply, but their respective shares in the trade are almost negligible. About 50 per cent. of the total imports of leather manufactures into Kenya and Uganda come from India and the rest from the United Kingdom and Japan.

Indian imports also recorded improvements in pulse, wheat, grain, wheat-flour, betel-nuts, spices and cotton yarn.

Ceylon

EMIGRATION OF LABOUR IN CEYLON

Replying to Pandit Hirday Nath Kunzru in the Council of State, Mr. J. D. Tyson stated that representations were made to the Government of India for relaxing the restrictions imposed on the emigration of labour to Ceylon, to enable the labourers detained in this country on account of the restrictions to rejoin their families which were in Ceylon. From the 1st August 1939 to 10th February 1940, the Commissioner of Labour, Madras, received 4,166 applications for exemptions. During that period 1,289 labourers had been granted exemptions.

Mr. Tyson informed the House that no general relaxation in favour of such labourers was contemplated by the Government of India, but the Commissioner of Labour, Madras, had discretion to grant exemption in hard cases.

Replying to further questions as to what retaliatory measures the Government proposed to take against Ceylon in order to vindicate the self-respect of India, Mr. Tyson stated that the question whether any further action should be taken was engaging the attention of the Government of India.

Malaya

A NOTABLE GIFT

From Malaya has come a donation of Rs. 4,000 for the Madras Congress House Reconstruction Fund. It is significantly composed of small sums voluntarily given by thousands of Indians there including Muslims. Ninety-one Chinese also contributed their quota. It is a revealing index of the popularity of the Congress cause abroad.

Fiji

RIGHTS OF INDIANS IN FIJI

The Government of Fiji recently published in a *Gazette* the Native Land Trust Bill, which seeks to provide for the administration of all native land by a Board, certain land being allocated for the exclusive use of Fijians and the remainder being made available to non-Fijians including Indians.

The Government of India have made suitable representations on the Bill to His Majesty's Government, with a view to safeguarding the legitimate Indian interests.

It is also learned that the Government of Fiji have drawn up a programme of educational development covering a period of three years, and the Government of India is watching the progress that is being made in giving effect to this programme.

The Government of India, however, have requested His Majesty's Government to defer, till the end of the war, consideration of the main recommendation of the Committee and to fix a quota for the Indian immigration to Fiji.

Ethiopia

INDIANS IN ETHIOPIA

At the outbreak of the war, says a Press Note, a large number of Indian merchants and businessmen in Ethiopia left the country for India. As Ethiopia was not involved in hostilities, they desired to return but were informed by the Italian authorities that *visas* would not be given to them. The matter was taken up by the British Consular authorities, and the Governor-General of Italian East Africa has now given permission for their immediate return.



TOPICS From PERIODICALS



• THE NEW WORLD ORDER

H. G. Wells, writing on his favourite subject of the New World Order, in a recent issue of the *Fortnightly*, points out that

the reorganization of the world has at first to be mainly the work of a movement or a party or a religion or cult, whatever we choose to call it. We may call it the New Liberalism or the New Radicalism or what not. It will not be a close-knit organization, toing the party line and so forth. It may be very loose-knit and many faceted, but if a sufficient number of minds throughout the world, irrespective of race, origin or economic and social habitations can be brought to the free and candid recognition of the essentials of the human problem, then their effective collaboration in a conscious, explicit and open effort to reconstruct human society will ensue.

The opening phase of this new type of Revolution must involve a campaign for a reinvigorated and modernized education throughout the world. This new and complete Revolution is defined in a few words: it is,

(a) outright world socialism, scientifically planned and directed *plus* (b) a sustained insistence upon law, law based on a fuller, more jealously conceived restatement of the personal rights of man *plus* (c) the completest freedom of speech, criticism and publication and a sedulous expansion of the new educational organization to the ever-growing demands of the new order. What we may call the Eastern or Bolshevik Collectivism, the Revolution of the *Internationale* has failed to achieve even the first of these three items and it has never even attempted the other two.

Putting it at its compactest, it is the triangle of Socialism, Law and Knowledge, which frames the Revolution which may yet save the world.

The ultimate aim, according to Mr. Wells, is the "establishment of a progressive world socialism in which the freedom, health and happiness of every individual are protected by a universal law based on a re-declaration of the rights of man and wherein there is the utmost liberty of thought, criticism and suggestion".

RATIO IN THE SERVICES

"While both Congress and Muslim League talk loftily of majority and minority, they often seem to think only of themselves," complains the *New Review*. The Constituent, Assembly shall satisfy all communities, says the Congress, thinking chiefly of the Muslim; India consists of two nations, says Mr. Jinnah, though by the same definition of 'nation', he might have counted no fewer than ten. Meanwhile a recent interesting speech in the Central Assembly has offered these two parties as well as the Government itself a test of their sense of realities and their claim to confidence.

Theoretically there should be no fixed ratio in the services—public or private—of a country. Merit should be the only consideration. But merit is in this human world dimmed by otherness. As Dr. F. X. D'Souza pointed out, his own Indian Christian community, the second largest minority in India (probably 10,000,000 at next year's census, i.e., 2 per cent. of the total population, which is higher than any community except Hindus and Muslims) is absolutely the most educated. According to the 1931 census, they have three times as many literate persons per *mille* as the Hindus and four times as many as the Muslims; and as for literacy in English, they have 1174 males and 649 females per 10,000, while the Hindus have only 204 males and 16 females, and the Muslims 164 males and 11 females. Though numerically only 2 per cent. they are in point of English education over 10 per cent. of India's people.

It is, therefore, says the writer, unjust to them and to the country (which could benefit by the democratic principle of merit) to relegate them to a ratio based only on their relative number—which is different from the argument used by Hindus and Muslims in their own case—"and to forget their education, meekness, serviceableness, efficiency".

THE EUROPEAN WAR

The war has since taken an acute turn and there is evident activity on more than one front. But before the German offensive against Denmark and Norway began, there was a very disquieting lull. Writing in the *Twentieth Century* for April, evidently before this offensive began, Mr. B. N. Varma asks: What have the Allies done and are doing to meet the growing menace of aggression of the totalitarian states? On the credit side, he finds that

they have cut off the supplies of Germany through the high seas. They are confiscating German exports. They have entered into a mutual assistance pact with Turkey. They have stationed troops in Egypt and elsewhere to guard against any attempt to spread the war in the Near East. They are adding greatly to their armament by themselves manufacturing and also placing large orders with America; for they are now (since the lifting of the ban on the export of arms) free to draw supplies of all kinds from the open and mighty market of the United States. Germany is very strong in the air-arm and there is need for overwhelming British supremacy in the air. Since the rise of the winged arm, the comparative immunity that Britain enjoyed from outside attack owing to her supreme naval strength is gone and she has to maintain sustained superiority in this weapon of warfare.

This is quite satisfactory so far as it goes, but the point is whether the Allies should play a waiting game and be always on the defensive, or it is time now for them to take the offensive. The fortunes of war have not left the Allies any such alternative; for the offensive has begun and the Allies are already in the thick of the fight on land and sea and air. The writer goes on to observe:

Opinion is gaining ground both in Britain and France that there is need for a more vigorous prosecution of the war and for taking the initiative by the democratic powers. If they have decided to liquidate Hitlerism and other kindred ills,

why give more time to the enemy to mature his plans when he too, is determined to end the eternal menaces of the plutocracies. They must realise that Germany is a formidable enemy and whereas there is no doubt of the ultimate victory of the Allies, the defeat of the enemy will by no means be easy. Democracy is in real peril and it is up to Britain, France and U. S. A., the three great and powerful democracies in the world, to protect it from the onslaughts of the totalitarian states. If they want to establish lasting peace and security and to rid the world of the constant dangers of aggression, they have to pool their enormous resources and take active steps to hasten the downfall of the aggressor states.

NEW WORLDS FOR OLD?

An attempt to deal with world disorders, not from the political but from the psychological point of view, has been made by idealists who want to create a new world after the war. Mr. S. F. Sharma, writing in the February number of *Hindustan Review* on this subject, says that the very idea is very laudable. Dwelling on the pitfalls of world reorganisation, Mr. Sharma says:

Very few people seem to support this plan of world reorganisation which is based on geography and to some extent on economic interests. The chief criticism against it is that it overlooks the difficulties of reconciling different types of government in the same group. It fails also to attack the problem of races. Further it underestimates the utility of such unions as the British Empire and the French Empire that already exist. On the other hand, it is from Europe that the chief danger to world peace is emanating today, and if Europe could achieve a union, there are many chances of that danger being mitigated. At the same time there is the possibility also that all the aggressive nations of Europe might pool their resources and prove a greater danger to the rest of the world than now. The likelihood of this, however, is very little. European nations themselves are so much at loggerheads that whether for evil or for good there are very few chances of their joining hands together.

After all, the question of reconstructing society will seriously come up, concludes the writer, only after the present war. Constructive thought on this subject, like Mr. Strait's Democratic Union, will, of course, be no waste of energy.

VERSAILLES TWENTY YEARS AFTER

Writing in the *Political Science Quarterly*, Rene Albrecht Carrie attempts a re-reading of the Treaty of Versailles, particularly in its territorial readjustments. The Saar has been a far more controversial item than Alsace-Lorraine; but its settlement as outlined at the time can hardly be counted as a major fault of the treaty. The strength of the Anschluss movement in Austria really depended upon the test whether Austria as an independent country could establish itself on as sound a basis as other small countries like Switzerland, Belgium or the Scandinavian States. Czecho-Slovakia was the most successful of the succession states that emerged from the Great War and while the friction between the ruling Czechs and the minorities, German and otherwise, existed, the problem did not seem insoluble so long as the country was left free of outside interference. The *Sudeten* problem was not the real issue at Munich in September 1938; and criticism was more justified in the case of the Hungarian minority which, unlike the German, was actually detached from the mother country and also in the case of the inclusion of the Ruthenes to the tune of nearly half a million. The Poland of 1939 was, indeed, substantially different from that of 1919 as the latter did not include Vilna, nor the territory acquired by the Treaty of Riga which closed the Russo-Polish War of 1920. The German grievances against Poland were associated with Upper Silesia, the Corridor and Danzig. The plebiscite in Upper Silesia was fair and the allotment was justifiable on a purely ethnic basis; but the other two gave rise to grievances of a different nature. The Treaty of Versailles should

have defined more clearly the relations between Danzig and Poland. The whole question was primarily 'a problem' of Germany's eastern expansion. Both Czecho-Slovakia and Poland were pledged to underwrite minority treaties under Article 98 of the Treaty of Versailles. Memel and Schleswig formed two other sources of grievance for Germany. Germany's cessions to Belgium, Czecho-Slovakia and Lithuania were little more than pin-pricks. The cession to Denmark was wholly justified; and that of Alsace-Lorraine was equally so. The largest loss of Germany went to Poland. Colonies were not very significant in the German economic scheme; but their loss has increased Britain's bad conscience towards Germany, though the idea of 'Mandates' was as much of American as of British origin. The economic and reparations sections of the Treaty are on a different plane; but their discussion and evaluation should not be taken out of their historic context. Their impact on the subsequent history of Europe should be carefully defined.

INDIA IN PERIODICALS

INDIA'S WAR BUDGET. By Dr. P. J. Thomas. [The New Review, April 1940.]

INDIA AND COMMUNALISM: A symposium. [The Aryan Path, April 1940.]

BASIC EDUCATION AND GANDHIAN PHILOSOPHY. By J. B. Kripaladi. [The Visva-Bharati Quarterly April 1940.]

INDIA'S MESSAGE OF PEACE AND HARMONY. By Swami Ghanananda. [Prabuddha Bharata, April 1940.]

CHANDRAGUPTA MAURYA AND THE MEHARAUJI IRON PILLAR. By H. C. Seth. [New Indian Antiquary, December 1939.]

WESTERN LEGACY IN INDIA. By M. Mansinha, [The Modern Review, April 1940.]

INDIA AND FEDERAL UNION. By Dr. E. Asirvatham. [Triveni, March 1940.]

SCIENCE AND WAR

In the course of a paper published in the *Technology Review*, Dr. Karl T. Compton observes that one of the earliest incentives to war was the invasion of one country by another for the purpose of loot.

Later, as we became more civilized, actual looting as a motive yielded place to the control of population for the purposes of taxation and the exploitation of labour and of natural resources. This is all part of the old primitive instinct of animals and men to secure the good things of life by taking them from some one else.

Science, however, has given mankind a method of gaining the good things of life without taking them from some one else and without working inordinately long and hard to produce them. Discovery and development of the good things of life by science, engineering, and invention are far more certain and productive sources than organized loot and robbery. To the extent therefore that great groups of people, such as nations, can be induced to support technological development directed towards these ends, to that extent can they satisfy their desires without recourse to war.

More specially, many nations have felt the urge to conquest in order to secure to themselves an assured supply of various materials which are necessary to the nation's economy. For example, Great Britain needs oil for her navy and food for her population, which cannot be produced in the British Isles, Germany and Japan need rubber, food-stuffs, and mineral resources. Even the United States—richest of all nations in its mineral resources—is inadequately supplied with such important materials as rubber, tin, and tungsten. Does national safety force these nations to conquest in order to assure themselves of these commodities?

The necessities of national economics could be, however, taken care of by scientific research at a cost far less than that of a major war and within a time far less than that in which the effects of a major war could be overcome. At the same time this could be done not only without hurting any one but with great indirect benefit to all concerned.

VEDANTA IN THE UNITED STATES

Writing in the *Voice of India*, a journal conducted by the Vedanta Societies of America, Mr. Percy H. Houston emphasizes the need of India's spiritual message to the world:

Since the day when Vivekananda achieved his signal triumph before the World's Parliament of Religions in Chicago forty-five years ago, a stream of influences has continued to play upon the Western consciousness that bids fair to exert a transforming effect upon current philosophical and religious speculation. India, deeply attentive to the life of the soul and steeped in a religious tradition extending back almost to earliest recorded history, seems at last to have awakened to her destiny as the great teacher of the West in the ways of understanding love and peace. The land of Krishna and Buddha now offers to the world the ancient wisdom of the brooding East at the moment when Western failure is most apparent and the peril to our crumbling civilisation is most acute.

But it is essential to distinguish true Hinduism from the eccentric cults exploited by the charlatan. It is not necessary to trace the long history of Hindu thought and the great changes that have occurred in its development if we could comprehend the essential nature of India's message to the world.

When it is stripped of metaphysical verbiage, it remains a body of doctrine of remarkable beauty and simplicity.

Now the purpose of the Vedanta movement in India has been to gather again into a new synthesis all this long tradition of religious speculation and meditation, to give it clearness and point and purpose and to offer it to the world as the most valid, the most authoritative and the freest religious tradition the world has known. India's three chief contributions to modern civilisation—the conviction that every normal individual alive possesses the capacity to find spiritual freedom in this life, the cordial acceptance of all truly inspired religions as the warp and woof of a spiritual tapestry woven by the Divine hand, and *ahimsa*, non-violence—comprise the message of Vedanta to a weary world.

INDIAN ART

Maurice Collis presents in *Time and Tide* some thought-provoking reflections on Indian art. Indian classical art differs from Western art, which generally aims only at objective reasonable truth in being solely concerned with rendering into form a metaphysical theory of the utmost abstruseness. The pantheon of lesser divinities has kept Indian art in one aspect amusing and popular, though always remaining symbolic, never being decorative without meaning or pretty in an empty or purely objective sense, but Mr. Collis declares the major theme of Indian art to be a human face lighted by the vision of the ideal. He regards the best pure Indian sculptures of such great brooding faces, which contemplate the plenitude as more powerful works of art than their better known cognates from the other Asiatic countries to which the Indian metaphysic spread from Cambodia to Japan.

But the best pure Indian sculptures cannot be found in museums; they can only be seen in their original setting. That inaccessibility, is one reason why the capital qualities of Indian sculpture have not received the recognition that is their due. Mr. Collis assigns other reasons also which are worth considering, including the education which has taught Indians to despise their classic art because its technique differed from the Greek.

Missionary prejudice, academic critics, ignorance of the metaphysic and the fact that India is a dependency (and so cannot teach its lord) have all contributed to blind the English to the colossal genius of the best Indian artists.

THE POLITICAL DILEMMA IN INDIA

The *Round Table* for the last quarter discussing the prospects of a settlement of the Indian problem, particularly by means of a Constituent Assembly endorses the view stressed by the *Hindu* of Madras "as a definite effort to find a practical solution along lines recognized by British interests in India". Dealing with the Constituent Assembly idea, the *Hindu* wrote:

What is required is that the British Government should declare forthwith that the objective of their Indian policy is the raising of India to a position of absolute equality in status, functions and powers, with the free nations whose virtual independence is recognised by the Statute of Westminster. And they should couple this with the declaration that they accept the principle that India should be helped as soon as the war is over to frame a constitution for democratic *swaraj* by means of a constituent assembly so constituted as to ensure that safeguards, for minority rights shall be such as shall satisfy the minorities concerned. These declarations should be followed up by the establishment of machinery which would help to hammer out an agreement between Indian opinion on the one hand and Britain and the Indian States on the other, on such problems as the Indian States, defence, and also on such questions as the financial and commercial interests of British nationals in India. Temporary adjustments in the Central Government for the duration of the war, designed to make it responsive if not "responsible" in the technical sense would be a natural corollary to these developments.

This statement, observes the *Round Table*, "was the most clear-cut attempt in the Indian-owned press to bring about a solution in a manner that fully recognised the interests and problems of all the parties concerned".

AN ULSTER IN INDIA

Mr. H. N. Brailsford, the brilliant journalist, who has travelled extensively in this country and whose sympathies with nationalist aspirations are well known, calls attention in the *New Statesman and Nation* to what he describes as a Muslim Ulster outside Indian Dominion. He discounts the propaganda against the Congress as a malicious libel.

It is grossly unfair to regard the Congress as a Hindu organisation; whatever the creed of the majority of its members may be, it was at the moment a Muslim divine as its president, the Maulana Abul Kalam Azad and on its governing body a Parsi and Sikh have seats. It has never espoused the sectarian interests of Hinduism.

On the surface, the facts of the Indian problem are fairly clear. The repeated talks between the Viceroy and Gandhi have ended in complete dead-lock and eight of the eleven Provincial Ministers have resigned as a gesture of protest. Yet on the surface, the Government has made what looks like a handsome concession.

It is prepared to revise its unacceptable scheme of Federation and to consult all the interests and creeds as to its future shape. It has undertaken that the result immediately after the war shall conform to the definition of Dominion Status in the statute of Westminster, though defence will necessarily have to be reserved for many years. But this promising attitude is completely overshadowed by the condition that the Congress must first of all come to terms with the Muslim League.

In reply, Congress states stiffly and with good reason, on its right of self-determination. It insists that Indians themselves shall plan the house in which Indians must live.

It will not be content with a second imposed condition, and in particular, it is not prepared to admit the princes to the Federal structure so long as they remain irresponsible autocrats. Latterly, as the skies darkened it has insisted that it demands not Dominion Status but literal independence to which one is tempted to answer firstly, that a Dominion does in fact enjoy effective sovereignty and, secondly, that in this ugly world, it is not enough to win independence: the reality depends on the industrial, potential and financial power that goes to make a modern defence force the master of three elements.

But the main difficulty lies in the seemingly irreconcilable feud between Congress and Mr. Jinnah's Muslim League. The feud between the two looks hopeless.

It could not be met by any further concession of rights to the Muslim minority, already well protected as it is. The trouble is that against the Indian nationalism of Congress, Mr. Jinnah and his school maintain that the Muslims themselves constitute a separate nation. . . .

But the proposal to create a separate Muslim Ulster, outside an Indian Dominion, is feasible though it may be deplorable. It would consist of the Punjab, Sind, the Frontier Province and the principality of Kashmir—an arrangement that leaves Eastern Bengal out of the cold.

One may doubt whether any of the provincial legislatures included in the proposed State would welcome its creation; certainly the Frontier Province and probably the Punjab would oppose it. What is the attitude of Delhi and the Downing Street to this new situation? Do they desire a second Ulster in the Empire?

The fact is that knowing how completely intransigent is the Muslim League, they have made its consent a condition to any further progress towards Indian freedom. That is indefensible. The easiest way out of this dead-lock might be to entrust to an assembly chosen proportionately by the provincial councils the final exercise of the right of self-determination. It would, of course, have to delegate to a business-like Working Committee the delicate business of drafting and negotiating the settlement in detail.

AMERICA AND THE INDIAN CONGRESS

"In its resolution proclaiming a campaign of civil disobedience unless Britain takes immediate steps to assure India's independence, the Executive Committee of the National Congress has issued a final warning," writes the well known American *Weekly The Nation*:

For months the Congress leaders have been engaged in futile negotiations with the Viceroy and other British representatives. Both sides have been adamant. The British, while assuring India of their ultimate desire to grant self-government to the Indian people, have insisted that no action could be taken during the war because of the as yet unsolved problem of the Moslem and other minorities. The Congress leaders, remembering the unfulfilled promises given during the last war, have made their support in the present war conditional on immediate concessions in the direction of full independence.

It is difficult to say, continues the *Journal*, to what extent the British Government is sincere in maintaining that it dare not grant immediate independence because of the minority problem.

While no one would deny that the minorities exist, they are quantitatively much less important than is usually supposed. The Moslems make up only about one-fourth of the population, while the aggregate of princes, Europeans, Eurasians and other minority groups opposed to the Congress is negligible. Moreover, a very substantial proportion of the Moslems are members or supporters of the National Congress. In fact, the civil disobedience movement was first announced by Maulana Abul Kalam Azad, a Moslem, who has been elected president of the Congress. It is a matter of some dispute whether Mohammed Ali Jinnah, president of the Moslem League, actually represents a majority of the Moslems in opposing immediate independence for India. In any case, Gandhi has given concrete assurances that the interests of the minorities will be respected, and as the British have had ample opportunity to discover, Gandhi's word is never given lightly. Nor is there any reason to believe that he could not bring the Indian people as a whole to honour any pledge he might give. Although there have been times when extremists have violated his pledges, he has always been able in the long run, by appealing to the loyalty of the masses of the Indian people, to redeem them in full. If Britain is sincere in its professed intention of granting self-government to India, there is every reason why it should act whilst Gandhi is yet alive to work out the necessary guarantees for the minority groups.

To some it seems indefensible for India to threaten civil disobedience while

Britain is engaged in a life-and-death struggle against Nazi aggression.

As one looks back over the resolutions of the Congress, one finds that it has been grappling with the issue since 1936 with ever-growing clarity. The Congress leaders have made it plain from the beginning that they are unqualifiedly opposed to Fascist aggression. But they have not neglected to point out the British Government's very great responsibility for that aggression. And they have reiterated over and over again that the decision regarding Indian participation in the war must be made, not in London, but by the Indian people themselves. Furthermore, India has asked that Britain will demonstrate its faith in the democratic ideal for which it professes to be fighting by extending democratic rights to India.

The declaration of a civil disobedience campaign puts Britain in a position where it must make an immediate decision.

Action is being deferred a few days at Gandhi's request in order to allow time for negotiation. Rejection of the demands of the Congress will precipitate a costly and fateful struggle for Britain, one which will have repercussions on British prestige throughout the world. In the United States, for example, much of the sympathy and support which Britain now receives will be forfeited if it brutally represses India's striving for independence. What- ever its past record in India, the British Government can hardly be prepared to pay the price of such a struggle.

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PRICE CONTROL DURING WAR

There has been a great deal of discussion both in the Press and in our Legislatures about the need for price control and a variety of opinions have been expressed on the subject. Dr. V. K. R. V. Rao, M.A., Ph.D., attempts in the pages of the *Modern Review* for March a dispassionate and academic study of the problem. At the outset it is necessary to distinguish profiteering from price control. Public opinion is violently opposed to profiteering and seems to be favourable to price control, because it regards such as an effective means of preventing profiteering.

After an exhaustive discussion of the position with regard to the agricultural producer and the prices of the various items of his output, the writer sums up as follows:—

Profiteering involves making of abnormal profit and must be prevented particularly in times of war. Control for this purpose of the prices of imported commodities would be a desirable step. Control of agricultural and export prices, however, will result in the cultivator continuing to suffer the pangs of sweated labour, and such control is undesirable as long as at any rate a much higher level of prices is not reached. The instituting of price control of agricultural produce may lead to some profiteering on the part of the urban trader. This, however, cannot be helped and it could be neutralised by an excess profits tax. A rise in the price of agricultural products will also lead to a rise in the cost of living. This will inflict hardship on urban workers, but to some extent the hardship is a necessary sacrifice that the urban classes have to incur in the interests of the country as a whole and to some extent the hardship should be met by the grant of war time allowances and war time bonuses. As regards the extra cost that a rise in Indian agricultural produce will involve to the Government in the prosecution of the war, it would be politically desirable that such extra cost should be borne by the Government, particularly when economically the British Government is so much stronger than the Indian cultivator; even if it is considered undesirable that such an increase in the cost of the war should not be permitted, steps should be taken to see that this result is achieved without preventing a general rise in the price of agricultural commodities which alone can do something towards promoting recovery for the Indian cultivator.

THE TRULY-EDUCATED MIND

Characterizing our age as one of loud speakers and loose thinkers addicted to cheap substitutes for intelligence, Dr. James Moffatt, the translator of the Bible, in an address reported in the *Drew University Gateway*, said:

The truly-educated mind is never content to live on echoes. No second-hand acquaintance with any art or science yields a lasting power. There must be a first-mind grip of principles and realities.

Nothing can be so ineffective and wearisome as knowing a little about a lot of things. Nothing is so fruitful and satisfying as knowing one or two things at first-hand. To live on the second rate is to lose the springs of sanity and hope and courage.

A platitude is not a worn-out truth; it is a truth that is not being worn at all; it is a piece of dress reserved for State occasions instead of being girded on for the day's heroic or commonplace duty in facing the dark spirits of the hour. The great world is tired of Christians who parade faith and love. The simple gospel has to be constantly and faithfully presented in new forms, appealing to the best minds of the day; its revelation requires to be thought out individually and collectively in all its implications. Otherwise, though we may not be weary of well doing, we become weary in it, forgetting that devotion demands the stimulus of fresh ideas, strange as that may seem to those who take devotion to be an emotional extra.

THE NEW EUROPE

Miss Storm Jameson, writing on "The New Europe" in the *Fortnightly*, stresses the necessity for nations to resign their absolute power to disorder the living conditions of the whole world to their own temporary profit. She ascribes the failure of the League of Nations to the unwillingness of its member states to act with the self-restraint of civilized individuals.

A central economic and financial authority has become the only alternative to perpetuating a Europe strangled by traffic barriers and crushed by the burden of defending its right to choke to death.

Allied victory, which does not establish international economic co-operation, will settle nothing but the date of the next war.

MULTUM IN PARVO

NEWS * DEPARTMENTAL * NOTES

Questions of Importance

AZAD CONFERENCE RESOLUTION

The Azad Muslim Conference, which met at Delhi under the presidentship of Khan Bahadur Alla Bux on April 28, adopted the following resolution unanimously :—

This Conference representative of Indian Muslims who desire to secure the fullest freedom of the country, consisting of delegates and representatives of every province, after having given its fullest and most careful consideration to all the vital questions affecting the interests of the Muslim community and the country as a whole, declares the following :—

“India will have geographical and political boundaries of an individual whole and as such is the common homeland of all the citizens irrespective of race or religion who are joint owners of its resources. All nooks and corners of the country desire hearths and homes of Muslims who cherish the historic eminence of their religion and culture which are dearer to them than their lives. From the national point of view every Muslim is an Indian. The common rights of all residents of the country and their responsibilities in every walk of life and in every sphere of human activity are the same. The Indian Muslim, by virtue of these rights and responsibilities, is unquestionably an Indian national and in every part of the country is entitled to equal privileges with that of every Indian national in every sphere of Government, economic and other national activities and in public services. For that very reason Muslims own equal responsibilities with other Indians for striving and making sacrifices to achieve the country's independence. This is a self-evident proposition the truth of which no right thinking Mussalman will question. This Conference declares unequivocally and with all the emphasis at its command that the goal of Indian Muslims is complete independence along with protection of their religion and communal rights, and that they are anxious to attain this goal as early as possible. Inspired by this aim they have in the past made great sacrifices and are ever ready to make greater sacrifices”

The Conference unreservedly and strongly repudiates the baseless charge levelled against Indian Muslims by the agents of British Imperialism and others that they are an obstacle in the path of Indian freedom and emphatically declares that the Muslims are fully alive to their responsibilities and consider it inconsistent with their traditions and derogatory to their honour to lag behind others in the struggle for independence.

CONGRESS COMMITTEE RESOLUTION

The Congress Working Committee concluded its four days' session at Wardha after passing the following resolution :—

The Working Committee have given full consideration to the situation in the country as it has developed since the Ramgarh Congress and to the necessity for preparing the Congress organisation for satyagraha which the Ramgarh Congress declared was inevitable in the future.

The Committee welcome the steps taken by the Provincial Congress Committees in pursuance of the directions issued by Gandhiji to function as Satyagraha Committees and to enrol active and passive satyagrahis. The Committee trust that all Congress Committees throughout the country will pursue this programme with all earnestness and thoroughness and will put their affairs in order for such action as may be required of them.

The Committee recommend that those members of Congress Executive who are unable to take the prescribed pledge and shoulder the burden of a struggle under the disciplined guidance of the Congress will withdraw from their executive positions. The Committee lay stress again on the fulfilment of the conditions laid down by Gandhiji, compliance with which is essential for civil disobedience.

C. R. ON DOMINION STATUS

The declaration that the Indian problem is capable of solution provided British statesmen approach it without any mental reservations was made by Mr. C. Rajagopalachari addressing the Progressive Group at Bombay on April 20.

It was stated, he said, that England had offered dominion status to India. Dominion status meant that the community in India, as in other parts of the empire, would be equal and subordinate to none, either in internal or external affairs. He asked whether dominion status as interpreted by Lord Balfour and described as the Westminster variety was offered to India. A reference to this was made by Lord Linlithgow in the Orient Club speech in Bombay, but was it an offer, he asked.

LORD ZETLAND ON THE IMPASSE

Speaking in the House of Lords on the motion for the extension of Proclamation Rule, Lord Zetland said:

I am bound to say that while I fully appreciate the grounds on which this proposal is based (the partition scheme urged by the Muslim League), I cannot but regard it as constituting something not far short of a counsel of despair since its acceptance would be tantamount to an admission of failure of the devoted labours of Indians and Englishmen alike over a long period of concentrated effort; for, those labours have been based upon the assumption that even in the admitted diversity of India, a measure of political unity could be achieved sufficient to enable India as a whole to take its place as an integral unit in the British Commonwealth of Nations.

The undertaking given by His Majesty's Government to examine the constitutional field in consultation with the representatives of all parties and interests in India surely connotes not dictation but negotiation.

Admittedly a substantial measure of agreement amongst the communities in India is essential if the vision of united India, which has inspired the labours of so many Indians and Englishmen, is to become a reality, for I cannot believe that any Government or Parliament in this country would attempt to impose by force upon, for example, the 80,000,000 Muslim subjects of His Majesty in India a form of constitution under which they would not live peacefully and contentedly.

MRS. NAIDU'S MESSAGE TO MUSLIMS

Mrs. Sarojini Naidu, presiding over a meeting at Hyderabad on April 6, convened in connection with the National Week Celebrations, observed:

Being Muslims and followers of Islam, you should not be afraid of majorities and think of revolting but act according to the principles of Islam which gives us the message of peace. You came to India as merchants but unlike others you settled here on the soil of India and made it your home. Hospitality in India made you live here in prosperity and you are destined to die nowhere else but here alone. History is replete with facts which cannot be brushed aside to prove that Muslims adopted many an ideal Hindu custom and mingled themselves with Hindus. Even a new language common to both the major communities sprung up in this great land. None could dare talk of separating them because they have been so brought together that they cannot under any circumstances be separated. Hindus, Muslims and other communities go to form the entire Indian nation and the talk of vivisectioning it into communal tracts is foolish.

MR. ALLA BUX ON INDIAN MUSLIMS

Khan Bahadur Alla Bux, in the course of his presidential address to the Azad Muslim Conference at Delhi, observed:

If you can come to an agreement as regards the basis of a communal settlement, the Congress, which is undoubtedly the most influential and powerful organisation in the country today, bound to consider your proposals as the one golden bridge which leads, not merely to communal and political harmony in the country, but to the ultimate goal, namely, India's independence.

Warning his audience that aggressive communalism was fatal to the growth of that feeling of brotherliness, good neighbourliness and common nationality which were essential, he went on to say:

Whatever our faiths, we must live together in our country in an atmosphere of perfect amity, and our relations should be the relations of several brothers of a joint family, the various members of which are free to profess the faith they like without any let or hindrance and all of whom enjoy equal benefits of their joint property.

The Khan Bahadur contested the claim of the League to be the sole representative body of Indian Muslims.

For whatever may have been its support before in the provinces where the Muslims are in a minority, it has definitely injured it beyond repair by suddenly throwing the minority Muslims overboard and propounding a wholly impracticable scheme of creating a sovereign state of some crores of Punjabi, Sindhi, Pathan and Baluch Muslims in the north-west and another of about two and a half crores Assamese and Bengali Muslims in the north-east separated by over a thousand miles.

Dealing with the two nations theory of certain leading Muslim politicians of admittedly Indian origin, Khan Bahadur Alla Bux said

that Indian Muslims were proud to be Indian nationals, and they were equally proud that their spiritual level and credal realm was Islam. A majority of the ninety million Indian Muslims, who are descendants of the earlier inhabitants of India are in no sense other than sons of the soil with the Dravidian and the Aryan, and have as much right to be reckoned among the earliest settlers of this common land,

GANDHIJI AND NEWS CHRONICLE

In response to a wire from *News Chronicle* inviting his opinion on the proposal of forming a Committee of Indian leaders to settle outstanding political and constitutional issues, Mahatma Gandhi characterises the proposal as attractive provided the leaders are elected, not nominated, according to acceptable procedure. Gandhiji has taken care to add: "This is my personal view. Not consulted colleagues"; but despite the qualification, his opinion, says a contemporary, carries a tremendous importance of particular significance now, on account of the insistence that has come to be laid in Congress circles on the imperative necessity of a Constituent Assembly for any satisfactory settlement of the Indian political problem.

SIR GHULAM HUSSAIN ON PARTITION

Opposing the Muslim League Scheme for the partition of India on financial and other grounds, Sir Ghulam Hussain Hidayatullah, former Minister, says that the attachment to the place of one's birth is an indissoluble connexion and interests in one's permanent place of residence, such as those of business, social and family ties prove insuperable difficulties in the way of wholesale repatriation of people as envisaged in the Muslim League plan. Sir Ghulam Hussain reiterates the view that joint electorates alone will solve the communal problem in India.

The British Government have declared in unequivocal terms that India's goal is the ultimate establishment of Dominion Status of the Westminster Statute variety and that the whole question of constitutional reforms will be examined afresh after the conclusion of the war. It is for us to put our own house in order and prepare ourselves for it in time.

SIR H. GIDNEY & ANGLO-INDIANS

Sir Henry Gidney, in the course of his message to the Baldwin High School, Bangalore, of which he is an old pupil, on the occasion of the celebration of its Diamond Jubilee on March 27, says:—

I am convinced that unless we completely alter our outlook on India and develop a re-orientation of our past views, not only of our position in India but of our relationship with the other Indian communities and align ourselves with them in a common citizenship of this vast sub-continent of India and unless we remedy our present ignorance of India and her languages, our superiority complex at times exhibited towards Indians and our inferiority complex towards Europeans, and unless we revise the system of education in most of our schools and counteract the home influence on such matters still exercised by some of our parents, steeped as they are in the past India, our future is doomed.

Our past arrogance has certainly led to our present precarious position of being the not-wanted of either the European or the Indian and has resulted in making us aliens to, and exotics in, our Motherland, with the result that, as the present changes, political, administrative and social, are surging past us, we, owing to a wrong system of education which is utterly out of step with the rapidly changing India, find ourselves occupying a static, isolated, useless position and appear content to be mere spectators, fearing that if we associate ourselves with our fellow-Indians in all constitutional advancements, we shall displease the Government and our British forebears.

SIR S. RADHAKRISHNAN'S PLEA

Lord Zetland's statement though more accommodating is not likely to satisfy the Congress leaders, says Sir S. Radhakrishnan in a statement issued at Calcutta soon after the India debate in both Houses of Parliament on April 18. To postpone the attainment of Dominion Status to an undated future is not helpful.

Referring to the argument that India demands complete severance from all association with the rest of the Empire, Sir S. Radhakrishnan says:—

Gandhiji admits that a Constituent Assembly may vote for Dominion Status or something less than that even. When the Congress declares that India shall not be a unit within the orbit of British imperialism, it means that full and free extension of democratic rights to India will change the very character of the Empire. The Congress objection is to an imperialist Britain and not to a democratic British Commonwealth.

SIR MAHOMED USMAN

Sir Mahomed Usman has been appointed Vice-Chancellor of the Madras University in succession to Dewan Bahadur Mr. S. E. Runganadhan.

It will be recalled that the Senate nominated Sir Mahomed Usman and Dr. S. Krishnaswami Ayyangar as candidates for the post and forwarded the names to the Chancellor (His Excellency the Governor of Madras), who has now made the appointment.

Sir Mahomed has had a varied and distinguished career which was crowned with a short spell of service as Acting Governor of Madras. He is not new to the University as he has been a Fellow of the University since 1921.

COST OF WARDHA SCHEME

The problem of financing the Wardha education scheme is reported to have loomed large during the deliberations of the All-India Educational Sub-Committee, which recently met at Simla under the presidency of Mr. B. G. Kher.

It is stated that the scheme will entail a cost of about rupees thirty crores. The Director of Public Instruction of a non-Congress Province was so keen about the scheme and its advantages to the future progress of India that he made a fervent appeal to all those present to find this money as soon as possible. Various means of financing were considered, and in the end it was unanimously agreed that the Central Government should come to the rescue of the provinces.

OVERSEAS SCHOLARSHIPS

The Royal Commissioners for the London Exhibition have intimated that owing to the war and the consequent interruption of post-graduate research in Great Britain, they have decided to suspend the operation of their overseas scholarships scheme for the period of the war.

SIR M. GWYER'S ADDRESS TO STUDENTS

The aims and objects of education were explained by Sir Maurice Gwyer, Chief Justice of India, addressing the students of the Talimul Islam High School at Qadian, on April 15.

Firstly, Sir Maurice said education taught young men their duty towards God and their fellow-men; secondly, it enabled them to cultivate the talents God had given them for the service, not only of their own community and country but also of mankind; thirdly, it enabled the young people of this and succeeding generations to share the thoughts, writings and imaginations of great men, who preceded them and to become sharers of the immense literature, thought and beauty of the works they had produced and completed in their lifetime.

Speaking about his impressions of the Ahmadiyya community, Sir M. Gwyer said that during his brief stay in India, he had seen people inspired by the burning faith and the adherence to principles by which they sought to regulate their lives.

I heard this morning from Sir Mohamed Zafrrullah Khan that the percentage of literacy in this town is nearly 100 per cent. I believe no other town in India has set so noble an ideal before us. We who occupy the position of judges cannot take interest in matters outside our sphere, but a judge has after all to deal not only with questions of law but with human beings as well. He has to acquaint himself with great currents of thought in the country where he is discharging his duties, otherwise he cannot understand men and women who are affected by it.

PROHIBITION NOTIFICATION

The Government Notification issued in connection with Prohibition were declared *ultra vires* by a Full Bench of the Bombay High Court.

"In our opinion the Notification of July 11, 1938, relating to Ahmedabad and the Notification of July 17, 1939, inaugurating prohibition in Ahmedabad and Bombay are *ultra vires* and of no effect" declared Sir John Beaumont, Chief Justice, delivering judgment recently on the prohibition appeals argued before a special bench of five judges.

In delivering judgment, their Lordships observed that the appeals raised the question whether the prohibition policy of the Government of Bombay was valid. They held that this policy was not carried into effect by passing an Act through the Provincial Legislature. The policy was introduced by means of Notifications by the Government of Bombay under Section 14-b of the Abkari Act.

In their Lordships' opinion, the object of the Act was primarily to secure Abkari revenue, though some Sections showed that the trade in drink and drugs was to be controlled and also to check abuses arising from such trades. They found that nowhere in the Act was there anything to suggest that legislation contemplated introduction of total prohibition of intoxicants as a measure of social reform and it was obvious that such introduction would virtually make an end of the purposes of the Act.

The Governor of Bombay subsequently issued a Special Act to set right the legal position consequent on the High Court holding that concerned Regulations amending the Abkari Act are *ultra vires*. The flaw in procedure having thus been remedied, prohibition is as much the obligation of the two cities now as it was before the legal decision was given.

THE FEDERAL COURT IN INDIA

The view that the prestige and status of the Federal Court are bound to be important elements in the future life of India, was expressed by Sir Maurice Gwyer, Chief Justice of India, addressing a luncheon meeting of the progressive group at Bombay.

Mr. K. M. Munshi, former Home Minister of Bombay, introducing the chief guest spoke of the importance of investing the Federal Court with Appellate powers. Such a court, added Mr. Munshi, would be a national asset, as in a national struggle with the executive an independent judiciary would be invaluable.

Sir Maurice Gwyer said that in his view the Federal Court might be one of the great instruments of unity in the India of the future, because whatever the constitution India was going to have and whoever devised it, and whatever form it took, such a court was necessary to adjust disputes, not only between man and man but between province and province and between the Central Government and the Provinces.

TRESPASS AND INVASION

Damages have been awarded in New Eltham, Kent, against a row of poplar trees for trespass and invasion by their roots.

The trees stood in a big garden and the owners of two houses near-by found that their houses were showing signs of subsiding as the result of the poplar roots taking moisture from the soil. They sued the owners of the poplars citing the trees also as co-defendants.

They won their case, the first of such decisions even in Britain.

INSURANCE SALESMANSHIP

In his broadcast talk on Insurance Salesmanship, Mr. B. Bose gives some interesting reminiscences :

"Talking of twenty years back, I feel mortified to have to say that life insurance representatives were looked down upon as a set of wretched tramps and loafers. Things have improved a lot since then."

Then follow some of his experiences and he shows the way he succeeded by citing certain striking instances which may be quoted. My list of prospects, he goes on to add, contains only healthy, cultured, solvent men of young and advanced ages. "Hence my circle is rather limited. I prefer working in one unit until prospects of the class I want are exhausted. I always concentrate on completion of business and do not haphazardly go on making calls."

A certain gentleman hated the idea of anybody benefiting by his death. His son was to leave for England for higher education. "I told him: 'Sir, you may hate to insure your life, and as a father you will hate all the more to insure your son, but you have spent thousands of rupees and will spend a further Rs. 90,000 on his education. He is your one asset in the making, being the son. Why not assure the family of this Rs. 90,000 through insurance? Otherwise in the event of his premature death you lose both him and the money.' I insured his son for Rs. 80,000. Six months later I saw the father and asked him in the event of his death how was his son going to complete his education and pay the premium on his policy? Was not his own life of more and immediate value to his family? He saw no way out of the tangle excepting insuring his own life for just one lakh of rupees. I had sold the son to sell the father."

LAPSES

On going through the list of lapses of a particular office, the following are apparent, says an Insurance Contemporary:—

1. There are greater lapses under policies of denomination of Rs. 2,000 and under than under policies above that figure.

2. There are greater lapses under policies on which the premiums have been contracted to be payable by quarterly or half-yearly instalments than under policies with premiums payable yearly.

3. There are also lapses under policies exceeding Rs. 8,000 sum assured and in these cases the lapses have been early lapses, that is lapses by non-payment of the second and subsequent years.

4. There are greater lapses under policies on which loans have been taken by the policyholders than under unencumbered policies.

5. Very often Policies for large sum for example, Policies of Rs. 10,000 and even above on which several hundreds of rupees have been paid by way of the first year's premium have also been found to lapse. But the lapses in such cases have invariably been by the non-payment of the second instalment, be it half-yearly or yearly. The percentage of such lapses have naturally been small and occurring only in particular years.

6. It has also been found that the business in force in a particular office has a tendency to steadiness after three years.

From the foregoing, a writer in an insurance journal argues that it is apparent that it is early lapses that work the havoc.

ORIENTAL'S PROGRESS

The amount of New Life Assurance Business written by the Oriental last year was:—

89,965 Policies assuring Rs. 7,78,10,000.

GOVERNMENT'S ECONOMIC POLICY

The Committee of the Indian Chamber of Commerce, Calcutta, have addressed a detailed communication to the Government of India expressing their serious concern at the economic policy pursued by the Government of India since the outbreak of the war. The Committee point out that the only object which the Government seem to have kept in view is to make India serve as best as she can as a supplier of raw materials essential to the Allies for conducting the war and that too at as low a price as possible without any regard to and in subordination of the wider economic interests of the country. A survey of the various measures which the Government of India have adopted since the outbreak of the war clearly shows that their whole policy has been dictated by the United Kingdom and is but an effective counterpart of the war economy of the Allies. The Committee point out that the principle on which the present economic policy of the Allies is based is 'produce more, save more and consume less' and the methods followed to achieve this aim include exchange control, price control, income control, etc. The Government of the United Kingdom and France, therefore, the Committee state, while always emphasizing the 'sacrifice' aspect to their people have also under contemplation measures to prevent the standard of living from rising during the war period and thus causing scarcity of commodities."

The Committee observe that while such a policy may be good to the United Kingdom or France, where the standard of living of the people is already sufficiently high, the interests of India demand that every effort should be made to raise the standard of living even by a little and every opportunity to do so should be welcomed as the standard of living of the people at present is perhaps the lowest among the civilised nations.

The cumulative effect of the whole policy pursued by the Government of India since the outbreak of the war, namely, the policy of price control, imposition of various restrictions on shipping, export trade and exchange, etc., the indirect restriction on inland transport by increase in railway rates, restrictions on the power to buy by crippling incomes and preventing the growth of industrial activity, the various fiscal measures like the silver policy, the conversion of sterling loans into rupee loans and the buying of sterling instead of gold, has been to bring about an artificial depression in

the Indian market. The prices of agricultural commodities and raw materials have been considerably brought down and rise in the same in tune with the International markets has been arrested. The Committee strongly emphasise that India on the other hand needs a rise in the standard of living which can be brought about, only by a rise in agricultural prices and by measures to promote industrialisation. They realise that both of these are interdependent, but the process has got to begin once and they feel that the present is the best opportunity of doing so.

NEW RATES ON COTTON FABRICS

The reduction of the present duties on various types of British-manufactured cotton fabrics was announced in a recent *Gazette Extraordinary*. The reductions have taken effect from April 17.

It is explained that owing to the fact that the total quantity of the articles concerned imported from the United Kingdom and retained in India during the cotton piece-goods year April 1, 1939, to March 31, 1940, does not exceed 850 million yards as computed in accordance with the Trade Agreement between His Majesty's Government and the Government of India, the Central Government are giving effect to the provisions of Article 10 of the Trade Agreement by reducing the rates of duty on those articles.

DANISH FIRMS IN INDIA

The controller of enemy trading announces that there is at present no objection to business dealings with Danish firms established in India, and that no action will be taken against persons continuing normal business transactions. It should, however, be remembered that as Denmark is under the occupation of Germany and is, therefore, 'enemy territory' for the purpose of the Defence of India Rules, trading with Denmark is prohibited under the Defence of India Rules,

ANDHRA WOMEN'S CONFERENCE

The following resolutions were passed at the Seventh Annual Andhra Women's Conference, held at Secunderabad. Miss Yogyashiladevi, B.A., L.T., presided.

Abolition of Child Marriages moved by Srimathi Anantalaxmi Devi and seconded by Srimathi Sulaxana Devi.

Equal Distribution of Property moved by Srimathi Saraswati Devi and seconded by Unnava Laxibayamma of Guntur.

Necessity of Maternity Hospitals 'in Taluq Centres moved by Mrs. M. Manikamma and seconded by Nadimpalli Sundaramma.

Removal of Untouchability moved by Shamala Devi and seconded by Srimathi Vimala Devi.

Encouragement of Cottage Industries moved by Srimathi K. Saraswati Devi, and seconded by Srimathi G. Veeramani.

Abolition of Purdah moved by Srimathi K. Anasuya and seconded by Srimathi Savitri Devi.

Prohibition moved by Srimathi Sulana-devi and seconded by M. Vimala Devi.

Abolition of Poligamy moved by Srimathi Ananta Laxmi Devi and seconded by Srimathi E. Saraswati Devi.

Abolition of Dowry System moved by Srimathi A. Savitri Devi and seconded by Srimathi K. Anasuya Devi.

WOMEN MOBILISED IN FRANCE

Women and young men are to be mobilised for compulsory labour in the fields and war factories of France.

This was announced in Paris by M. Charles Pomaret, the French Minister of Labour. The measure is being taken, he explained, to ensure the nation's food supplies and the fullest output of war materials. Release of men from the army had proved insufficient for these purposes.

INDIAN WOMEN AT WASHINGTON

Srimathi Kamaladevi, and Mrs. Ammu Swaminathan represented India in a large conference at Washington recently. The conference discussed "The Cause and Cure of War". Mrs. Franklin D. Roosevelt spoke on 'Our Responsibilities as Individuals.' Miss Mary Dingam, President of the Peace and Disarmament Committee of the Women's International Organisation, Geneva, also spoke.

Both Srimathi Kamaladevi and Mrs. Swaminathan explained their connexion with the All-India Women's Conference and its activities in Madras to which the American women listened with the greatest interest.

SPINNING CLASSES FOR WOMEN

The spinning wheel has been pressed into service in the cause of adult education. The Adult Education Committee of Ahmedabad has introduced spinning wheels in its classes for women, as spinning wheels prove attractive to women. It has already introduced 60 spinning wheels in five classes for women, and contemplates extending this activity as women take more advantage of it on account of its economic value.

MORE WOMEN

"London's streets show almost as many women in uniform as men," records Semnalul, Bucharest.

The British Government has encouraged women to play their part in this war more than it did in the last.

The new female generation in Britain is healthier and stronger than the last one. Moreover the number of skilled men who have to stay at home, because they belong to important reserved occupations is far bigger than in the previous war. So more women have got into uniform.

THE LATE M. V. RAMANUJACHARIAR

The death of Mahamahopadhyaya M. V. Ramanujachariar, Editor of the Tamil Mahabharata, at his residence in Kumbakonam on April 19, has deprived South India of a well-known Pandit reputed for his scholarship.

Mr. Ramanujachariar was a disciple of Mahamahopadhyaya Dr. U. V. Swaminatha Aiyar. As early as 1906, he took up editing Mahabharata in Tamil and after a quarter of a century of strenuous effort, he completed it in 1932. In recognition of this remarkable effort, the Government recently awarded him the title of Mahamahopadhyaya and the Sanskrit Academy the title of Bhasha Bharata Dhurandara. The world of Tamil literature loses a great savant in him.

THE VALMIKI DAY IN MADRAS

The Madras Samskrita Academy celebrated 'Valmiki day' on April 16, at the Mylapore Sanskrit College, with Mr. Justice K. S. Krishnaswamy Ayyangar in the chair. Handsome tributes were paid to Mr. T. Sundarachariar of Shiyali for his great erudition and scholarship in Sanskrit literature. Mr. Sundarachariar was given the title of 'Samskrita Sahitya Vallabha' and a purse of Rs. 1,008 was presented to him on behalf of the Sanskrit Academy. The function was attended by a large number of lovers of Sanskrit literature.

A letter written by Justice Sir S. Varadachariar, Judge of the Federal Court, wishing the function success and eulogising the scholarship of Mr. Sundarachariar was read.

TAGORE'S 80TH BIRTHDAY

Santiniketan, seat of the Visvabharati University, celebrated the eightieth birthday of its Founder-President, Dr. Rabindranath Tagore, on April 14. Propitious Vedic hymns were sung in the mango grove where the function was held in the presence of a large gathering of visitors and inmates of the Ashram.

Among the congratulatory messages were a letter from Marshal Chiang Kai-shek and a poem composed by Chen Li-fu, Education Minister to the Chinese National Government.

TWO GREAT MADRASEES

The Right Hon. Dr. V. S. Srinivasa Sastriar unveiled the portraits of Sir P. S. Sivaswami Aiyar and the late Dewan Bahadur L. A. Govindaraghava Aiyar on April 1st at the Gokhale Hall, Madras. The portraits were presented to the Young Men's Indian Association by Mr. T. R. Venkatarama Sastriar, who traced the life and career of the two great men of Madras, one of them happily still with us.

After unveiling the portraits, the Rt. Hon. Sastriar spoke of Sir Sivaswami Aiyar as a stalwart Liberal who is by nature a just-minded man. "His judgments are well balanced, never wide of the mark, and even if he never sat on the Bench as a Judge, in his private room he is always performing the office on the highest level of a real judge of men and things."

Mr. Sastriar next referred to the various activities of the late Dewan Bahadur Govindaraghava Aiyar, his practice at the bar, and his forensic eloquence.

Mr. Govindaraghava Aiyar had known success and disappointment and misfortune. When misfortune fell upon him, his qualities shone better than before. In adversity, Mr. Govindaraghava Aiyar was the same man as in prosperity.

Mr. A. Ranganatha Mudaliar accepted the portraits on behalf of the Young Men's Indian Association.

THE LATE RAJA OF KOLLENGODE

By the death of Raja Sir Vasudeva Raja of Kollegode, landholders in the Madras Presidency have lost one of the ablest spokesmen. Ill-health had compelled him in recent years to curtail his public activities, but he continued his labours as a member of the Indian Legislative Assembly. He had been in the Provincial and Central Legislature for many years, his parliamentary career having begun in 1906, three years before the Minto-Morley Reforms.

Much sympathy is felt with his children and the Venganad Family of which he was the head. The successor to the Stanam (estate and title) is Mr. V. Madhava Raja of Kollegode.

SHOCK TREATMENT FOR INSANITY

Applying electric shock to the brain, British doctors have demonstrated that mental disorders can be cured quickly.

Electrodes are clamped to the skull. These are pads through which the electric charge is transmitted into the brain. High tension voltage varying from 80 to 150 volts, according to the predetermined need of the patient, is applied.

The shock produces a convulsion and the patient becomes unconscious. But he recovers within a few minutes with no memory of the shock or of the preliminaries. Where higher voltage are necessary, the effect of an epileptic fit is produced.

The doctor says that the method is safe without ill-effects afterwards. The apparatus need not be expensive. It is a well known fact that a severe shock, whether physical or psychological, can lead to a rapid improvement in cases of mental disorder.

INDIAN MEDICAL UNIT IN CHINA

Pundit Jawaharlal Nehru has issued an appeal to the public for funds for the Indian Medical Unit in China which, says the Pundit, are urgently needed. Paying a tribute to the excellent work done by Dr. Atal and other members of the Medical Unit under conditions of difficulty and danger, Pundit Nehru says that they have not only performed a valuable service to suffering humanity, but they have also kept high the name of India and forged many a golden link between India and China.

NATURE THE GREATEST CURE

The view that quinine was more than poison was expressed by Babu Purushottam Das Tandon, Speaker of the U. P. Legislative Assembly, in laying the foundation-stone of the proposed Ayurvedic University. Mr. Tandon advised the people not to place themselves in the hands of physicians whether Vaidic, homeopathic doctors or allopathic surgeons. Nature, he said, was the greatest cure and often succeeded in driving the disease out. It was always better to take precautions rather than rush to physicians when attacked by disease.

INDIGESTION

There are three reasons for a stomach not being up to its job: anxious haste, overeating, and poor cooking, declares Harriet Morgan Fyler in the *Hygeia*.

Many disturbances in digestion are caused by the circumstances under which food is eaten, the rush and hurry to resume business, or pleasure before digestion is fairly well under way.

Fear or worry, anger or irritation, nervous fatigue or strain, emotion or excitement, all exert a strong unfavourable influence on digestion especially in the stomach, both by suppressing the flow of digestive fluids and by inhibiting the muscular activity of the alimentary tract. The reverse conditions are beneficial.

TRAINING THE CHILD

Psychologists say that although during sleep access to the brain through the eyes is closed, the avenue through the ears remains open and may actually be utilized in training a child in correct habits.

A physician writes in the *British Medical Journal* how to cure children of undue rolling and tossing during sleep. The parent should quietly tell the child to keep still, over and over again, perhaps twenty to forty times each night. In two or three nights the habit could be cured. The tone reaches the subconscious mind but should not be loud enough to waken the sleeper.

HAIR AND THE HEALTH

You must never forget how important the general health is in connexion with the health of the hair. It is not always possible to produce a beautiful head of hair for the asking. But when we recall that the hair grows from a root and that the root is nourished by the blood, it will be seen how important the condition of the blood is.

VITAMINS IN BROWN SUGAR

Some persons use brown sugar instead of white in the belief that it contains vitamins and minerals especially iron, which are eliminated in the refining process. There is no truth in this idea, says Dr. Sydney W. Cole of the Cambridge University.

REGULATION OF BANKING

A criticism of the proposals made by the Reserve Bank to the Government of India for the regulation of banking activities in the country has been made by the Committee of the United Provinces Chamber of Commerce in the course of a memorandum submitted to Government.

Referring to the section of the Draft Bill relating to the commencement of business, which provides that a banking company must have a minimum paid up capital and reserve of rupees one lakh before it can commence business, the Committee point out that since the Bill is silent as to how agriculture will be financed, the establishment of banking connexions between the urban and rural areas will be adversely affected unless this section were suitably modified.

The Committee also object to the proposal that the banks should be compelled to maintain constantly 80 per cent. of the total of their time and demand liabilities in the shape of cash and unencumbered Government securities.

The proposals with regard to the winding up of banks have also been criticized.

THE FOUR-ANNA COIN

It has been decided to reduce the silver content in the new four-anna coins to one half. Previously the rupee, eight anna and four anna coins had all contained the same proportion of silver to alloy, eleven-twelfths. The four anna piece, however, is purely a token coin, and only the rupee is full legal tender; therefore, and particularly since this is war time, the authorities have decided that the quantity of silver used is wasteful and propose to reduce it accordingly.

BENARES BANK

In the Allahabad High Court on March 1, Mr. Justice Braund ordered the compulsory winding up of the Benares Bank Limited and appointed Mr. I. B. Banerji as the Official Liquidator.

A petition presented by nearly hundred creditors of the Bank for the sanction of a scheme of arrangement was rejected.

TRAIN ACCIDENTS IN 1938-39

Although more people were killed in accidents on the Indian railways during 1938-39, the deaths among passengers and railway servants showed a decrease compared with the previous year.

In all 3,474 persons were killed during the year compared with 3,370 during the previous year, and the total of those injured rose from 14,111 in 1937-38 to 15,800. Although there was an increase in the total train miles of about 4.8 millions, the total number of accidents during the year was 18,811 compared with 18,910 during 1937-38.

The largest number of accidents amounting to 47 per cent. of the total was due to running over cattle. This accounted for 8,781 accidents.

Derailments not involving passenger trains numbered 3,486 or 19 per cent. of the total. There were 274 derailments of passenger trains or one per cent. of the total, and 39 collisions involving passenger trains against 48 during the previous year.

Cases of train wrecking totalled six during the year against 16 during the previous year, while cases of attempted train wrecking rose from 73 to 88.

MYSORE RAILWAY WORKERS

With a view to assisting the Technical officer to go into the present working of the Mysore State Railway Central Workshops, and also to finding out the grievances of the labourers, the Government of Mysore have directed Mr. B. G. Appadurai Mudaliar, Director of Industries and Commerce and ex-officio Labour Commissioner, to conduct a preliminary investigation.

RAILWAY RATES COMMITTEE

Sir Zahid Suhrawardy vacated the post of President of the Railway Rates Advisory Committee on 31st March, 1940, and he is succeeded by Sir C. Madhavan Nair, the late Judge of the Madras High Court.

S. I. R. CONCESSION TO THE PRESS

The South Indian Railway has exempted News-print from payment of the surcharge introduced from 1st March 1940.

MASTER ARTIST AT SANTINIKETAN

Describing Gandhiji's visit to the Kala Bhawan, Sri Nandalal Bose's *sanctum sanctorum* at Santiniketan, Sjt. Pyarelal says in *Harijan*:

"Like Krishna, he hides himself behind his work," was the epigrammatic description given of Nandababu by a friend to Gandhiji. Retiring, shy, reserved, he is the pattern of humility and unassuming unostentatiousness. He lives only in and for his art which he has taken as his spiritual *sadhana*.

"You cannot become an artist," he is fond of telling his 'pupils,' unless you identify yourself with the humblest and the mearest of God's creation." A gentler soul has hardly ever breathed. All the children are his chums, and it is a common sight to see Nandababu make a detour to avoid a bunch of youngsters engaged in a 'lark' lest he should intrude upon their freedom.

"Art is a jealous and exacting mistress," is another favourite saying of his. But though fastidious and meticulous to a degree in his devotion to his ideal, he has never been known to send away an aspiring artist without an encouraging word.

His genius is only matched by his industry. There is hardly a nook or a corner in Santiniketan but bears the impress of his art and industry. A wall to him is only a bed for the execution of a fresco or a bas-relief panel, a ceiling simply a surface for bearing his cartoons, a lump of clay plastic material to be turned into a beautiful model.

As a friend remarked half seriously, half in banter, if Nandababu had his way, he would use our great globe itself as material for turning out some cosmic piece of art.

MENAKA'S SCHOOL OF DANCING

In the course of a talk with Calcutta journalists, Menaka, the famous dancer, revealed her plans about a school where pupils would be trained in the various systems of Indian dancing. She said she had already brought such an institution into existence at Khandala, near Bombay. It was started on a modest scale with a very small number of pupils.

THE CRICKET BOARD

The Board of Control for Cricket in India at its last meeting in Calcutta ratified the several changes in the new constitution of the Board. Among other items, the Board discussed the question of an Australian team's visit to India. Mr. Frank Tarrant's proposal to bring out a team in 1940-41 having been found too expensive, the meeting decided to abandon the idea and authorised the President to seek other avenues to make possible an Australian visit in the near future, the team to consist of real first-class cricketers. The meeting agreed to interchange of visits with Ceylon and re-elected Dr. Subbaroyan and Mr. K. S. Ranga Rao as President and Secretary respectively for the coming year.

INDIAN HOCKEY

The All-India beat the Rest XI in an exhibition hockey match at Calcutta on April 20, by 4 goals to 2. The All-India side was selected by the Indian Hockey Federation there being only one substitute. Munna Singh failed to come as also Zabeer the reserve right-half. Awasti of the Bareilly Noble Club was taken in. The Rest XI was chosen from the teams participating in the Beighton Cup.

Dhyan Chand, India's 'hockey wizard', made his appearance after two years. There was no gainsaying the fact that Dhyan Chand was the draw of the match and this was particularly evident from the big crowd that attended. He scored two out of the four goals scored by All-India.

JOE LOUIS

The 'Brown Bomber', the present holder of the world's heavy-weight boxing title, has retained the world heavy-weight crown, outpointing the Chilean Artiero Godoy in the 15-round bout on February 7. It was expected that the Negro would win earlier by the knock-out route, but against expert anticipation the tough crouching battler from Chile lasted the full course Louis's heavy punching notwithstanding.

FASTEST HALF MILE IN HISTORY

John Woodruff ran the fastest half mile in history in one minute 47.7 seconds at an indoor athletic meeting.

A NEW MICROSCOPE

A new electron microscope, which is between thirty and hundred times superior to the ordinary microscope, is the latest invention of Prof. James Chadwick of Liverpool. This will clearly detect the presence of phosphorous and other substances in the body.

In the course of a lecture in Manchester, the Professor explained that the ordinary microscope could not usefully be developed further, because beyond the degree of magnification now reached, the defraction of light led to a loss of detail.

If defraction were the only factor to be considered, the electron microscope should multiply the power obtainable by at least 10,000 times and that would make possible a picture of the atoms in a crystal. But other factors reduced the effectiveness.

The electron microscope has been developed only in one laboratory in Berlin.

MOON'S EFFECT ON LIFE

For ages philosophers and even physiologists have argued much as to the possible influence the moon has upon the functions of life. Most recent of these is the claim of Professor Hyrt of Washington and Lee University.

After a year and a half of extremely careful experiments upon a sea-weed growing in the water of North Carolina, the Professor has come to the conclusion that its biological activities are definitely controlled by the moon and that they reach maturity only when the moon is at its full.

This again revives the question as to whether the moon has a general effect on the life of star fish, certain mollusks and worms. He hopes to be able to discern exactly what effect the moon has on the higher forms of life.

GIANT STAR DISCOVERED

Dr. Ralph Wilson, astronomer at the Mount Wilson Observatory at Pasadena, California, claims the discovery of a new type of giant star, about 250 times as bright as the sun. Such stars are so rare, he says, that there are not more than sixty of them in a field of 400,000,000 stars.

SADHONA BOSE

I am passionately fond of good parties, and dress is my one great extravagance," confessed Sadhona Bose, the star of *Kum Kum the Dancer*.

Coming from a very distinguished family, Sadhona Bose, grand-daughter of the great Keshub Chandra Sen, is a close relation of the Maharaja of Cooch Bihar and Mayurbhanj.

Showing exceptional abilities in dancing and music, she captivated the Calcutta audience even as a child, but she owes her assured position today to Madhu Sen and Uday Shankar, who saw the artist in her. Working in Ali Baba in 1928 with Madhu Sen, Sadhona fell in love with him and married him in 1930.

Her future in films is assured, but still she spends much time in finding what the future has in store for her. "Music I adore, and not only do I love Indian dancing but ball-room dancing too fascinates me," she confesses.

SWIFT'S CLASSIC IN TRICOLOUR

Gulliver's Travels, the Jonathan Swift classic, has appeared in Madras as full-length technicolour cartoon picture. This is the second full-length cartoon film, the first being Walt Disney's *Snow White*. It is produced for Paramount by Max Fleischer.

During the two centuries since witty Dean Swift wrote his unforgettable tale about the English seamen shipwrecked on an island of miniature humans, *Gulliver's Travels* has become one of the most read and best liked of all literary works. In being translated to celluloid by Paramount, it has lost none of the effervescence, punchy humor, warm romance and needle-sharp satire that made it live so long.

5. I. FILM CHAMBER OF COMMERCE

The Executive Committee of the South Indian Film Chamber of Commerce, at its meeting in Madras on the 14th April, endorsed the suggestion to hold the next session of the Indian Motion Picture Congress at Calcutta in October 1940. It was also resolved that the suggestions made in connection with the licensing of cinema operators be submitted to the Government shortly.

BRITISH CARS

India and Burma bought 6,000 of the 70,000 British cars exported during 1939. The demand from the Union of South Africa shows the biggest increase of any during the year.

The total of 70,000 has been exceeded once only, when 78,000 cars were sent abroad in 1937; the average of the last five years has been 62,000. In addition, 11,500 commercial vehicles were exported in 1939, and the total value of both types was about £10,000,000.

The result has been achieved in spite of the demands of the war upon the industry, and the proportion of exports to foreign countries has gone up from 15 to 20 per cent., states the Society of Motor Manufacturers.

Even Canada and the U. S. A., both manufacturing countries, bought close on 1,000 British cars last year.

SWIFT NEW CRAFT

A new type of high speed motor boat which does just over 20 knots has just been added to the fleet of Thames fire-floats for the protection of London's docks.

The boat is 45 feet long with a moulded depth of five feet, three and a half inches and a maximum draft of three feet six inches. The six cylinder petrol engines are directly coupled to the three propeller shafts.

The two wing engines drive the two turbine fire-pumps at a pressure of 100lb. per square inch.

THREE-FOLD USE FOR A NEW CAR

A unique motor vehicle designed in England for war-time use performs three important jobs.

It is an effective fire fighter; it dispels poison gas and flushes and cleans streets by means of sprays which are located under its 1,250 gallon water tank. For dispelling gas, four fishtail sprays mounted on long pipes are equipped with universal joints throw into the air a solid, fan-shaped sheet of water seventy feet wide and thirty feet high.

WORLD'S LONGEST AIR ROUTE

Preparations are nearing completion for the inauguration of the Tasman air mail service, which is the last link in the air communications between Great Britain and New Zealand. The first link was forged in 1921 when the R. A. F. began a regular mail and freight service between Egypt and Iraq. In December 1926, Imperial Airways took over the Cairo-Baghdad service and extended to Basra in the Persian Gulf. The service was extended to Karachi in 1929. By 1933 a regular service was being maintained as far as Calcutta. Rapid expansion to Rangoon, then Singapore made it possible to commence a regular service between Great Britain and Australia in December 1934. It had always been intended to link up New Zealand by air, but it was not until December 1937 that it was possible to undertake the final survey work necessary before adding this final link to the chain.

With the North Atlantic air mail service working regularly, Airways Corporation newly formed to operate both Imperial Airways and British Airways will be operating a continuous service from North America to New Zealand, a total of 17,858 miles, by far the longest commercial air route in the world.

BHUJ AERODROME

The establishment of a wireless station at Bhuj by the Tatas is the latest addition to the facilities at the Bhuj aerodrome.

From an emergency landing ground, Bhuj has developed into a fine aerodrome with the latest facilities and is a regular stopping place for the Tata Air Services between Ahmedabad and Karachi. Mobile beacon and other night landing instruments have also been provided and are manned by mechanics who received special training at the Karachi air port. The aerodrome has an excellent run-way recently constructed and is serviceable throughout the year except for a few monsoon days.

INDUSTRIAL RESEARCH IN INDIA

The Hon. Sir Ramaswami Mudaliar, Commerce Member, opening the All-India Industrial Exhibition at Delhi on March 12, said :

"I do not think I can hold out any hope that India will be so completely industrialised as to be self-sufficient, but I can give an assurance that I am deeply interested in the development of such industries as are practicable provided that the development of those industries will do nothing seriously to injure the vast agricultural classes who depend upon the export markets for the sale of their products in foreign countries.

It is in conformity with this policy that, with the help of Government, I was able to announce that very shortly a Board of Scientific and Industrial Research will be constituted, which will undertake the organising of such research as may have to be undertaken to help industries in this country to come into existence, or further develop."

PRIVATE INDUSTRIES

A brief survey of the investigations so far carried out by various Universities, or private industrial organisations which have been either commercially developed or are likely to be so developed if suitable help is forthcoming is, it is understood, being prepared by the Board of Scientific and Industrial Research.

The Director of the Board has issued an appeal to various Provincial Governments to help the Board in preparing the proposed survey. The Board will bring to the notice of the promoters of industries the claims of research and in suitable cases to provide facilities for the completion of investigation likely to be useful for the promotion of Indian industry.

SCIENCE AND INDUSTRY

Performing the opening ceremony of the All-India Swadeshi Exhibition organised under the auspices of the Y. M. A. at the V. G. School, Trichur, Sir C. V. Raman explained at length the relation between modern science and industrial development.

THE TULSI PLANT

The Tulsi plant for warding off mosquitoes is commended to the attention of dwellers in swamps and crowded cities by a traveller and publicist in Sind.

He holds that recent researches have revealed the utility of *Ocimum Sanctum* or the Tulsi plant, which has been worshipped by orthodox Hindus, and also exploited by the ancient Hindu system of medicine for the cure of many maladies.

The Tulsi plant has now been recognised to be as effective a remedy for malaria as quinine. Besides its use as an internal remedy, it wards off mosquitoes and purifies the atmosphere so much so that it has been the subject of discussion in leading dailies and natural history periodicals.

The traveller referred to, quotes the authority of Mr. G. B. Deshmukh's work "Agriculture in Greater India" in which the latter says: "During my stay in Singapore, I was made aware of a statement of an ex-Director of Gardens there that *Ocimum Viride*, an equivalent of Nazboon leaves, emit some kind of odour which is avoided by mosquitoes.

When I was deputed to the Andamans as an Agricultural Officer in 1926, I searched for the above-named plant but it did not answer well. I then tried Tulsi or *Ocimum Sanctum* growing wild near deserted village sites. I potted a couple of these healthy and vigorous plants and put them in my study and bed-room. To my great surprise I found mosquito trouble came to an end definitely."

SUGAR PRODUCTION IN INDIA

The final memorandum on the production of sugar refined from *gur* in India during the calendar year 1939, issued by the Director, Imperial Institute of Sugar Technology, Cawnpore, places the production at 14,200 tons as against 16,600 tons in 1938. The number of factories refining *gur* was 10. The total quantity of *gur* melted amounted to 23,800 tons as against 26,700 tons in the previous year. The percentage recoveries of sugar and molasses were 60.94 and 27.46 respectively as against 62.17 and 32.95 in the previous year.

BOMBAY TEXTILE STRIKE

The general strike of textile workers in Bombay ended on April 18. About 70,000 workers resumed work immediately and the rest did so in the next few days.

This is in pursuance of the decision of the Managing Committee of the Girni Kamgar (Red Flag) Union, which was later ratified by a rally of workers.

The decision of the Managing Committee was conveyed to the workers in the form of a resolution which was unanimously adopted.

The resolution was moved by Mr. R. S. Nimbekar, General Secretary of the Girni Kamgar Union at the rally of workers, who declared that the step taken should not be construed as a defeat for the workers. It was only a retreat and is meant to conserve the energies and strength of the workers for the more vital problems that may arise in future.

Mr. N. M. Joshi, M.L.A. (Central), who also addressed the rally, said that he extended his support for the withdrawal of the strike even as he supported the launching of the strike. He criticised the Bombay Provincial Congress Committee's attitude towards the strike and said that so long as workers did not capture the Congress, they could not expect any relief from them.

Justifying the withdrawal of the strike, Mr. Joshi said that the anticipations of workers that the cost of living would further rise had not proved correct. There was no use in continuing the strike without any hope of success, and the labour leaders did well in calling it off. Altogether about 140,000 men were on strike. The mills have begun to work with full complement after the Ramnavmi festival.

The strike was declared on March 4 following the failure of negotiations between the mill-owners and workers on the question of dearness allowance and conciliation proceedings. The Conciliation Board recommended a 16 per cent increase in wages of the workers which the mill-owners accepted. But the textile workers demanded 15 per cent.

UNITY THROUGH RELIGION

We have received a copy of the report of the proceedings of the fourth International Congress of the World Fellowship of Faiths held at Madras in 1938. All attempts to spread goodwill among mankind are laudable; and the objects of the Congress, says Miss Sakuntala Sastri, the compiler, are to draw together in common bond of fellowship people of all denominations, races and countries, to realise that the whole of the human race is one to further peace and progress through the appreciation of one another's highest aims and ideals and to establish an understanding of the unity of the fundamental principles underlying religion in general. The Maharaja of Pithapuram, in his presidential address, pleads for making man God-fearing and placing spiritual considerations above material ones. Sir K. V. Reddi points out how Hinduism is the most tolerant of all religions in the world. Sir P. S. Sivaswami Aiyer, conscious of the fact that truth is many-sided, inquires: "Can it be said that only one religion is entitled to acceptance in the world? and rightly remarks that he is a narrow-minded fanatic who pleads for the adoption of one religion only in the world. Dewan Bahadur S. E. Runganathan demands that our children be given the right kind of education for the promotion of harmony and goodwill. Miss Sastri's attempt to liberate mankind from superstition and religious fanaticism is, indeed, praiseworthy.

THE RECKONING

In the world war there were more than 8,500,000 men killed and almost 37,500,000 casualties. The material losses were approximately £80,000,000,000.

With £80,000,000,000 we could have built a £500 house filled with £200 worth of furniture and surrounded by five acres of ground at £20 per acre for every family in the United States, Canada, Australia, England, Wales, Ireland, Scotland, France, Belgium, Germany and Russia.

There would have been enough money left over to give every city of 20,000 population or more in all the above countries a library worth £1,000,000 and a university costing £2,000,000.

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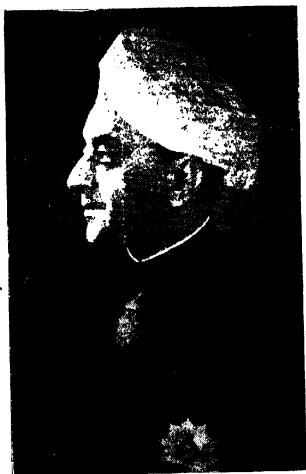
JUNE 1940

No. 6.

INDIA'S DEFENCE

By Dr. Sir C. P. RAMASWAMI AIYAR, K.C.L.E.W.

[T is needless to say that this is one of the crucial moments in the history of the world. His Majesty's stirring Empire Day Message states the position with frank clarity and that supreme



DR. SIR C. P. RAMASWAMI AIYAR

confidence and self-reliance which are illustrative of the general attitude of the British. It is realised that what is involved is no longer any territorial adjustment or compromise but the continuance or the disappearance of the British Empire whose strength and far-flung might have aroused the ill-concealed jealousy and hatred of the peoples and communities who have been describing themselves as the "have nots". Full expression was not, for many years, given to such sentiments because, of the earlier

start that Great Britain had in the race for Empire and Commerce. But students of European History cannot but be aware that during the last thirty years many nations have been casting envious eyes on the Empire and preparing themselves for a struggle similar to the present, though, perhaps, no one guessed or dreamt that it would be as great and as pervasive as it now threatens to be.

To an Indian, surveying the situation and aware of the implications of the present conflict, there is alas! much ground for sorrow. It is elementary knowledge that the population of India is more than two-thirds of that of the British Empire. It cannot but be admitted also that practically every one in India is united in the belief, whatever political creed each one of them professes and whatever ideals he may hold, that no possible alternative to the present regime can at present be contemplated. It can be stated without the slightest fear of contradiction that no political party and no sensible individual in India can reconcile himself to a conquest of this land by, let us say, Russia or Japan.

In most of the discussions that are now taking place, it is also too often forgotten that the educated classes of India, whether they fully acknowledge it or not, are, in essence, the most closely knit to the existing order of things in the British Empire. The artisan, the agriculturist, the small manufacturer, and the proprietor of a small business concern, is, in reality, not so much affected by the issue, and he and his compeers are an essential component of society and economic life whoever may be the ruler or whatever may be the form of Government,

It is the big industrialist and the educated person that will be utterly helpless if any calamity should befall the British Empire. The large majority amongst the educated know no language but English and their own mother tongue, the latter being too often neglected. They are trained in the English method of conducting affairs, the use of Anglo-Saxon political terms, the aspiration towards what have been termed British ideals and, in short, may be described without cynicism as the unacknowledged offspring of British ideology, who will feel helpless in default of the British connection. This aspect has not been sufficiently emphasised or borne in mind either by the ruling or so-called higher classes in India or by the bulk of the middle-classes. We are thus vitally interested in what is happening around us and in what the future may bring, and yet, what is the posture of affairs? One of the longest coast lines of the world has no adequate indigenous navy or air force to protect it. The air force established either for offence or defence is negligible. Wholly forgetful of the fact that the war of to-day, as is being demonstrated every moment, is a war of well-directed or mis-directed intelligence, a war of brains and not a war of muscle and sinew, the so-called distinction between the martial and non-martial races is maintained. It is ignored that England obtained a foothold in India largely through the loyalty and the courage and fighting qualities of the Madras forces that Clive raised. For many reasons, I do not analyse the figures of the regular British Forces in India, of the British Cavalry regiments, of the battalions all of whom, according to statistics, are not even rifle battalions, of the very small Royal Artillery Corps and the Royal Air Forces of which the total personnel is less than 4,000. I think I am correct in saying that the Royal Tank Corps formation has 21 British Officers, less than 800 other ranks and about 62 followers. I shall not weary the reader by adverting to the figures of the Royal Indian Army Service Corps and the Auxiliary and Territorial Forces. But I cannot conclude this survey without pointing out that the authorised strength

of the Indian State Forces is just over 50,000, and the state of things may, perhaps, be best summarised by scrutinising the list of effectives of 1939 and remarking that there were about 6,000 officers with King's Commissions of whom 300 were Indians and that there were about 4,000 Indian Officers with Viceroy's Commissions and 50,000 British other ranks and 1½ lakhs of Indian other ranks, and this for a country with a population of nearly 400 millions. A mere study of these figures will demonstrate how sadly lacking India has been and is in all the elements of self-defence.

A theory has held the field that the process of equipping India for self-defence must be a long-drawn one, that it takes decades for the creation of the Officer-mentality and endowments and that the Punjabi soldier will not serve under the Bombay Officer and so on. The more one hears these arguments, the more one despairs of the future. On the 28th May, Sir Edward Grigg announced on the radio that in twelve days 400,000 people volunteered for local defence in the British Isles. The forces that are being raised in the United Kingdom are derived from all classes including the black-coated office clerks and the many groups in England and elsewhere which till now have had no experience or traditions of war and no desire to enter into any war. If today we can develop in India a sense of the imminent risk which is ahead of us and a sense also of unity such as that which inspires every grade and class in England and which has helped overnight to change the British Constitution and to create an unparalleled and regimented national effort and to bring about a comprehensive dictatorship, albeit voluntary, in a country which has prided itself upon individualism, liberty of trade, sanctity of private property, sanctity of person and freedom of movement, then, perhaps, there is some hope for us. Also, as Sir Chimanlal Setalvad has recently reminded us, the outstanding question is the necessity for England to trust India not in the direction of calling together an impossible Constituent Assembly but by arming and training India speedily and effectively by modern methods and so

as to face modern conditions. If this process had been undertaken ten years ago, this war would probably not have been started. Five million well-armed men in India would give any nation pause before trying conclusions, but to say so is to forget that England committed the same mistake within her own country as she undoubtedly did in the case of India though not to the same extent. This is not the time, however, for reproaches or recriminations. This is a time for effective action. What shall it be? The first essential is to fight with all our might and main against what Lord Sri Krishna has described in the 2nd Chapter of the Gita as the attitude of dejection and of unmanliness and of faint-heartedness at a time when Arjuna was under the impact of theories of non-violence and of meek acceptance of the unacceptable. The theory has unfortunately affected the psychology of our people to such an extent that it becomes a national duty to combat it.

The next essential is to condemn in no uncertain terms the pharisaic attitude of those who are willing to be neither on this side nor on that but confine themselves to expressing vague sympathies and dwell amongst the clouds.

Much has been said of disunity between the Hindu and the Mussalman, or between one community or class and another. That disunity will not be eliminated by such statements as have been recently made in response to Mr. Amery's speech

in the House of Commons or to the Viceroy's appeal. That disunity will not be removed by fallacious theorising like that of Prof. Keith who, at this moment, thinks it fit to start a propaganda against the Indian States. This unity will be attained, in my humble opinion, mainly, if not solely, by working together to banish the evils that we may have to encounter. It is in the training fields of India, it is in the Army Corps of India, it is amongst the trained youth drawn not from one corner of this vast country but from every part of it, it is by means of the impact of these young minds with the realities of the world, that the unity will be achieved and not otherwise. A welcome though belated attempt has been made in the *communiqué* which was published in Simla on the 25th of May announcing that orders have been issued to implement plans for the raising and equipping of forces to India's maximum capacity. If these orders are carried out in the spirit and for the purpose of arousing truly national feeling and producing a National Army, Navy and Air Force and ultimately of evolving a national spirit of resistance of the enemy and of comradeship and joint action for common purposes, then there is room for rejoicing. But the fruition of the hope depends on the willingness of the British and the Indians to work against time, to work with will, and to work in unison. May the Great Powers inspire us in this direction and prosper our efforts?

INDIA AND THE BRITISH CABINET

BRITAIN has at last secured a Cabinet of all talents and achieved a degree of national unity under the dynamic leadership of Mr. Winston Churchill, which recalls the inspiring days of Mr. Lloyd George in the last great war. But what of India? It is true that so far as this country was concerned, Mr. Churchill was thoroughly reactionary during the debate on the Government of India Act in Parliament; but much water has flowed under the bridge since the days when Churchill thundered against the "Naked Faquir" and the Indian demands. He must

be dull and unimaginative indeed who does not respond to the call of these momentous times. And Churchill is neither dull nor unimaginative. He is, perhaps, the most realistic leader of the present generation of Englishmen and is certainly not lacking in vision. Mr. Churchill has changed so often that we might well look for a change in his attitude to India at a time of supreme crisis like the one with which we are confronted to-day. The sworn enemy of Bolshevism, he was quick to realise the folly of antagonising the Soviet at a time like this, and Churchill was one of

the first of British statesmen to urge an immediate alliance with Russia to counteract the menace of Germany! Is it too much to hope for a similar change in the new Prime Minister in favour of India? Already we see Mr. Churchill is highly impressed by India's "spiritual sympathy" as he cabled to the Viceroy, apart from the fact that she "has given us generously of her men, her money and her material resources".



Mr. WINSTON CHURCHILL
The New Prime Minister

A significant factor in the situation is his appointment of Col. Amery—the ablest critic of his Indian policy—which shows his open mind on a question which demands a new approach. Churchill's appreciation of this factor must remove the fears of men, who only remember him as a Tory reactionary with a genius for pungent expression.

Mr. Churchill will no doubt have his hands full with the war, and we must

look to the Secretary of State for India for a fresh orientation of policy towards this country. He must have realised how ineffectual have been the late Secretary of State's shilly-shallying pronouncements which led to nowhere. Both Mr. Churchill and Mr. Amery are reported to be determined men not given to equivocation. They must, by their straight dealing, bring greater clarity into the Indo-British question. A man of wide experience and unrivalled knowledge of colonial problems, Mr. Amery has, doubtless, antecedents of a reassuring character. He has dealt with the Indian problem with a sympathy and understanding rare among the members of his party. As the *Manchester Guardian* has pointed out, he was

one of Mr. Churchill's most sharp and effective opponents when Mr. Churchill was opposing Federation. In some ways, Mr. Amery is the most liberal of all Tories and that should count for something in India. Mr. Amery has not been an India 'die-hard'. His speeches during the 1934-35 controversy were marked by foresight and a liberal spirit.

In the situation that obtains in India to-day, Mr. Amery's appointment is, in this view, an encouraging portent. He has pleaded for goodwill towards India.



Mr. L. S. AMERY
The Secretary of State for India

In the course of the debate on Indian constitutional reform in the House of Commons, he gave expression to his faith in the following words:—

Wherever we have given self-government in our strength in the past it has succeeded. When we gave it to Canada in our strength it succeeded. When we gave it to South Africa after we had won the South African war, it succeeded. If we act now, there is still time to act, before all India has gone sour and bitter from disappointment at our delay. Of course, there are dangers. But, after all, in building up this empire we have more than once ventured upon great acts of faith and they have succeeded.

Mr. Amery has wisely counselled that the gift of self-government to India must not be in a spirit of "cold calculation, but with a warm generous heart to the Indian people".

Will the new Secretary of State act up to this admirable dictum?

The aspirations and views of the great body of men, "educated, able, active-minded, taught our thoughts, bred in our political traditions"—these, he declared, "are, after all, the essence of the Indian problem". "We regard it as India's ultimate destiny," he went on to add, "to stand in no inferior status to ourselves within the Commonwealth of British nations." In a recent interview, Mr. Amery has re-emphasised the same views. He has pointed out that "India has arrived at a stage when she deserves independence. She may now be regarded as a member of the Commonwealth", and he agreed with his fellow members of the House of Commons "that India's grievances should be met at the earliest possible moment".

Mr. Amery has begun well. He lost no time, on assuming office, to come in touch with the representatives of the press in India. It is heartening to hear him say that his experience had predisposed him to faith in self-government, both for its own sake and as the strongest bond of unity between those enjoying it as free partners in the British Commonwealth.

All Tories are not die-hards. Mr. Amery, at any rate, has promised to approach our problem

with a fresh and unprejudiced mind and with that 'plain good intention' of which Burke once spoke as the best contribution which a public man can bring to any problem.

As we go to Press, we have Mr. Amery's statement in the House of Commons, explaining the attitude of the Government

to "the present regrettable dead-lock in India". The text of the Declaration is published elsewhere in this issue. It reaffirms Britain's intentions in regard to India's demands:

The attainment by India of an equal partnership in the British Commonwealth is the goal of our policy.

Mr. Amery did well to emphasise that it was "for Indians themselves to play a vital part in devising the future constitution" and that "the process of settlement will be one of discussion and negotiation and not dictation".

This is welcomed as a good start so far as it goes, but there is a feeling that it does not go far enough; for his reiteration of the so-called "acute cleavage of opinion" affecting "issues fundamental to the character of her future constitution and even to an approach to the problem" is pretty old story.

Public opinion in India, while appreciating Mr. Amery's gesture, would have preferred a more definite pronouncement and a practical move "in translating into action the oft-repeated assurance of Government's anxiety to make their contribution to a settlement." For, "I hold," says Mr. Gandhi,

that communal understanding is not a pre-requisite to the British doing justice on their part. When they feel that they want to recognise India's right of self-determination, all the difficulties that they put forth as obstacles in their path will melt away like ice before the sun's rays.

And the time is also propitious. For he will find the country at once ready and anxious to join hands with Britain in the great task of defending freedom and democracy against Nazi aggression. Mr. Amery cannot be ignorant of the growing volume of opinion in India clamouring for participation in the present war on honourable terms. Will the new Secretary have the vision and courage to deal with the Indian problem in a spirit of statesmanship? For, the settlement of the Indian question on a just and firm basis at this crisis is bound to have the profoundest effects on the morale of the Democracies all the world over.

INDIA AND THE WAR

By MR. S. SATYAMURTI, M.L.A. (Central)

(Mayor of Madras)

THE War has now seen a stage when almost all our pre-conceived notions must be put into the melting pot. The defence of India can no longer be said to be the defence of the British Empire in India. It is really the defence of India against 'external' aggression as well as



MR. S. SATYAMURTI

internal disorder. Therefore we have to go on the assumption that India is or very soon to be completely free and autonomous and organise for our external defence and internal security.

Whatever the outcome of the war may be, no country involved in this war will escape unscathed. Even England is bound to become weaker. America and Japan may emerge stronger powers. And the defence of India can no longer be entrusted, even if India be willing, to mercenary troops, Britishers or Gurkhas—I use the word 'mercenary' in no unworthy sense. Recently a British statesman quoted the words of Oliver Cromwell who said that a soldier fights the better if he knows what he fights for and loves the thing he knows. I want Indian soldiers, Indian sailors, and Indian airmen to know that they are fighting for India and they will then love the cause for which they fight.

From that point of view let us look at the future. At the end of this war,

England will have her hands full with measures to defend herself, repairing the damage, and making her position secure in Europe. India will have her hands full in dealing with her own problems, internally and externally. Ireland will be a thorn for the Irish and British unless absolute peace is to be secured between the two countries by the elimination of Ulster as a separate country from Ireland.

Australia, Canada and New Zealand will be lucky if they could defend themselves with America's help. The future of the Dutch East Indies is very uncertain, and what Japan will do, nobody knows. It depends upon the result of Japan's campaigns in China. Above all, Russia is a very uncertain factor.

I personally believe that the Islamic countries of the world have ceased to be mainly Islamic and are now modern secular states, mostly democratic. I believe they have no ambitions on India. I believe India can have peaceful and honourable relations with Arabia, Iran, Iraq, Afghanistan, Turkey and Egypt. But the Pakistan idea is an omen of evil significance. Religious fanaticism can easily be roused, and we must therefore see to it that in India no Fifth Column activities are allowed to spring up or develop and all Indians must be made to realise that their home is India, that they must live in India and die for India, if necessary. We can have no compromise with evil, treachery or treason, by whatever name it is called. The example of the British Government in rounding up Sir Oswald Mosley and his associates of the British Union of Fascists must be a warning to us.

Therefore we must see to it that we develop a volunteer force and perfect our police arrangements in such a manner that without recourse to the British bayonet or British gun, we may be able to keep internal order with the aid of Indians themselves. That is the least we must do to secure and preserve *Swaraj*.

As for external aggression, this war has shown that the air arm is almost as important as the navy or the land forces,

and with our long exposed coast lines we must develop a proper Indian Air Force. With Japan looking on, I do not think we can afford to neglect this arm of our defence. Indians have shown themselves great successes as air pilots and ground engineers and airmen generally. But this arm is a very costly one. I think we should conserve all our resources and make this arm perfect.

We have also to develop a strong territorial army as a second line of defence against external aggression and help the civil authority in keeping law and order. We have got great man power and we have some officers ready to help in the University Training Corps and otherwise in the Indian army. This arm should also be perfect.

Again, we must have a coastal navy well armed and able to protect our coastal trade and coastal towns. As for

ocean-going traffic and ocean defence, I think we should come to an arrangement with the British navy to help us. Anyhow I am anxious that the problem of Indian defence should be looked at from a new point of view. It is no longer a case of our blaming other men and keeping mum. A new age has dawned on us and the problem of Indian defence has become more and more the problem of the defence of India by Indians for Indians. Let us, therefore, men of all schools of thought, bend our energies to this great and vital problem and see to it that a free India, while she has no aggressive designs on any other country and will not desire to annex Ceylon or Afghanistan or Burma, will not tolerate any attack upon her integrity or her freedom. And let us also guarantee to our people that no traitors in the country will be allowed to mar internal peace, security or order of the country.

THE DUTCH EAST INDIES

BY MR. B. N. VARMA

AMONG the colonial possessions of the Netherlands are what are known as the Dutch East Indies in the South Pacific. They are situated between 6° North and 11° South latitude and 95° and 141° East longitude. They comprise an area of 733 sq. miles and have a population of 52 millions. The Indies consist of a number of large islands, viz., Sumatra, Java, Borneo, Celebes, Molucca, New Guinea and Bali and a large number of smaller islands. Their principal products are rubber, oil (Java alone is said to be capable of producing one-tenth of the world's total output of mineral oil), tin and tin ore, sugar, cinchona bark, hides, etc. Of these the first three are the commodities of war in which Japan is lacking and the Indies have, ever since Japan embarked on a policy of expansion and aggrandisement, excited the cupidity of their powerful neighbour.

Japan is not the only country interested in this cluster of islands which are, in the words of Mr. Cordell Hull, "very important in international relationships in the whole Pacific area and are also an important

factor in the commerce of the whole world". Their nearness to Australia, the Philippines, the French Indo-China, and India leads such great Powers of the world as Britain, France and the U. S. A., besides Japan, to keep a close watch over the possible developments in this part of the earth's surface, for the passage of the Indies into the hand of any other Power, particularly Japan, will seriously disturb the balance of power in the Pacific, and all the three—Britain, France and the U. S. A.—are naturally interested in the maintenance of the *status quo*.

The likely extension of the present European war to wider areas and the possibility of an attack on Holland by Germany (which has since happened) gave rise to a good deal of speculation a short time ago as to what would happen to the Dutch East Indies, should "unexpected events in Europe result in a breaking of connection between the Netherlands and the Indies Government". Holland promptly issued a warning to all concerned and the *Telegraaf* wrote that "the latter (the Indies Government) is quite capable of

continuing the administration of the Indies without help or protection. The East Indies possess a fleet and an army whose strength it will be unwise for any Power to underrate". These words though addressed to "all concerned" were principally meant for Japan whose anxiety to grab, if she could, such rich and valuable possessions as the Indies can be easily understood. Her Foreign Minister, Mr. Arita, was pleased to declare in the course of a speech towards the end of April that in case Holland was invaded, Japan would be obliged to take possession of the Dutch East Indies so that the European war may not spread in the Far East. This is, indeed, a very clever device to fulfil her long-cherished desire to pocket the Indies. Quick, however, came the warning from the Antipodes that the Land of Cherry Blossoms would be well advised to keep its ambitions within reasonable limits and not to seek to disturb the *status quo* in the Pacific to the maintenance of which both Japan and the U. S. A. are committed and which the latter is determined to maintain with all her might and main. And Japan need not lay the flattering unction to her soul that Britain and France will be mere idle spectators of any internal drama she should choose to enact in the South Pacific. They would try their best, interested as they themselves are in the maintenance of the *status quo*, to prevent another spasm of madness.

The dose administered by the U. S. A. seems to have had a sobering effect upon the Dai Nippon, for soon after Japan issued an authoritative version of the notorious speech of Mr. Arita's according to which Japan seems to be only concerned over any developments that might affect the *status quo* of the Dutch East Indies. In plain English it means that Japan is as much interested in the maintenance of the *status quo* in the South Pacific as any other Power. Japan's pacific intentions were further echoed by her ambassador in the U. S. A., Mr. Herinuchi, who observed in the course of a Press interview at Washington that the Government of the Netherlands East Indies, as now maintained, was satisfactory to Japan and added that if no other country sent armed forces there, Japan certainly would not. So far

as Britain, France and the U. S. A. are concerned, they have made it clear beyond any room for suspicion that none of them has any intention of intervening in the Indies, as it is not to the advantage of either of them, more so of the last, as an extension of the European war to the Pacific "will mean not only the exclusion of American shipping from practically all the important routes of world trade, but also the cutting off, of the most important sources of its rubber and tin supply". The safety of the Philippines may also be threatened.

It should be remembered that the Netherlands empire is autonomous and it is a point of the Dutch public law that the occupation of Holland by an enemy does not affect the status of the other parts of the empire. Besides, the Netherlands Government is still continuing to function and the Netherlands are still at war with Germany. When these facts are borne into consideration, there seems to be no justification on the part of Japan, or for that matter any other Power to get alarmed or to hunt for any pretext to intervene.

The Indies Government, however, are taking the necessary precautionary measures to meet all eventualities. A state of siege has been proclaimed by the Governor-General and drastic penalties for crimes against national safety have been introduced. Although it would be too much to claim on the part of the Dutch Government that the Indies single-handed without the active support of other Powers are strong enough to hold their own against any country that threatens to violate their integrity, it is believed the Islands are equipped well enough to maintain the *status quo* and there is no fear of their falling an easy victim to aggression. The world has been assured that the Governor-General can carry on as if nothing has happened.

Though for the present there is every prospect of the Indies being left in peace, Japan, despite her declarations and profession to the contrary, cannot be taken to be altogether free from bellicose intentions towards her neighbours and is at best an uncertain factor. In what way will Japan try to exploit the present European situation remains to be seen.

ECONOMIC PLANNING IN INDIA

BY PROF. PREM CHAND MALHOTRA, M.A.

(R. S. D. College, Ferozepore)

INDIA is suffering from arrested economic development. It would, therefore, appear quite flattering to be told that India is one of the eight chief industrial countries of the world, in spite of her overwhelmingly large rural population and in spite of about 70 per cent. of her population depending on agriculture. To free India from her arrested economic development is one of the aims of economic planning.

So long as the Government of India was committed to a policy of Free Trade, there was no question of State regulating trade with a view to have for India a well-designed economy. Whatever planning did exist was "largely to keep India a consumer of manufactured goods from Great Britain. . . . " Even in the beginning of the 20th century when the Department of Industries was established in Madras and the Government of the province started the aluminium industry, the industrial experiment of the Government was not approved by Lord Morley, the then Secretary of State. The War of 1914 introduced a change in the attitude of the Government. The Munitions Board was established with a view to aiding the supply of war material from India. The Report of the Industrial Commission, which was published in 1918, emphasised the fact that in future the Government should play an active part in the industrial development of the country, with the aim of making India more self-contained in respect of man and material. The post-War period witnessed the appointment of a number of Commissions to inquire into specific problems such as Tariff Policy. Taxation and its adjustment, Economic Enquiry Committee concerned with the examination of the statistical data available in the country, the Royal Commission on Indian Currency, the Royal Commission on Agriculture, the Indian Banking Committee, the Railway (Wedgewood) Committee, etc. All these were clear proofs in the change of the attitude of the Government towards India's development. As yet economic planning for India was not in sight. In 1931, Sir George Schuster invited Sir Arthur Salter to India to make proposals for the formation of an Indian Economic Council.

Sir Arthur recommended unofficial bodies like the All-India Council and Provincial Councils. It was clear from a Viceregal announcement made in 1933 that the Government of India did think of economic planning for the country. As the collection of information is "the first preliminary to practical policy, the Government of India invited Professor Bowley and Mr. Robertson to give their suggestions for an economic census of India. The Report which was issued in 1934 recommended the establishment of a Permanent Economic Staff consisting of four members, directly attached, to the Economic Committee of the Governor-General's Executive Council. Sir James Grigg was not in favour of having an Economic Council, but he was agreeable to the appointment of an economic adviser to the Government of India. Dr. Gregory is the first incumbent to hold the office as India's Economic Adviser.

A huge step towards Economic Planning in India has been taken by the institution of the National Planning Committee under the inspiration of the Indian National Congress. This non-official attempt has been able to enlist support of various Provincial Governments and important Indian States. A large number of Sub-committees are working to study several aspects of India's economic problems.*

The challenge of India's economic planning has been taken up by the people. A national planning scheme for India must not only be able to dovetail the various provincial plans, but also meticulously avoid the disruptive force of Provincialism. Each province must consider itself as a co-operative unit in the Indian map. Specialization must be based not on sentiment but on availability of raw materials. The spirit of tension between industrial and agricultural countries of the world must not be permitted to percolate in the country in the form of a conflict between agricultural and industrial provinces. Regional planning thus becomes an integral part of central planning.

* The National Planning Committee met at Bombay on the 1st May to examine the reports of Sub-Committees.—Ed. "I.R."

NEED FOR ECONOMIC PLANNING IN INDIA

The purpose of economic planning is how best to ensure the highest standards of living for the various classes of the people permitted by natural resources and human ingenuity.

The steady improvement of the standard of living even after it has passed the level of reasonable comforts and necessities is the goal of a national economic policy, not only because there is no reason why it should aim at any thing less, but also because in an unequal society it is the least necessary to keep the masses of workers contented with the social organization.*

It is meaningless to talk of a standard of living with reference to India and then to compare it with the standards of living in other countries, in view of the fact that a vast majority of the people in India are even without the minimum of subsistence. India's programme for planned economy must aim at providing the basic needs of the vast majority of the people of the country. Economic planning must be of real practical value to the masses. It must not be only a cover for the aggrandisement of the classes. The realization by the masses of the people of the minimum level of consumption necessary for physiological efficiency will release the forces that constitute the dynamic of general progress.

The base of Economic Planning in India should be to provide food for India's 400 millions. Prof. R. Mukherjee has estimated the food shortage of India as follows:—

1. India's population in 1931.....355 millions.
2. India's population capacity on the basis of her food-supply in 1931.....291 millions.
3. India's food shortage in 1931.....42 billion calories.
4. India's population in 1935.....377 millions.
5. India's addition to food-supply between 1931 and 1935.....30·3 billion calories.
6. India's present food-supply.....280 billion calories.
7. India's present food needs.....321·5 billion calories.
8. India's present population capacity.....329 millions.
9. India's present food shortage....41·1 billion calories.
10. Present number of "average men" estimated without food, assuming that others obtaining their normal daily ration..48 millions.

* Indian Finance: Planning and Industries—Supplement, Editorial.

In other words, 50 per cent. of India's population is on a sub-nutritional level.

India must look to herself for meeting her food requirements. It may be suggested that provided India is able to industrialise herself, she can obtain food supplies in exchange from foreign countries. This is a fallacy which must be exposed in the interests of the nation as well as correct economic planning. However quick the pace of India's industrialization may be, in the immediate future it will be difficult for India to compete in open markets with the more important manufacturing countries of the world. This would make it incumbent on India to look for additional home demand for food to be met by additional home production alone.

ECONOMIC CONSCIOUSNESS IN THE PEOPLE

In addition to the provision of basic needs for the Indian people, another equally important aspect of economic planning in India is that of arousing consciousness in the masses. So long as the masses are diseased, ignorant, and supinely fatalistic, neither capitalism nor socialism nor economic planning has much chance of a success.

So long as economic potentialities can be mapped out and realised only by the more gifted individuals, equality necessarily remains mere moonshine. With the growing importance of mass activity in the economic life, the community slowly but surely rises above the need for specially gifted and, therefore, privileged direction. In other words, socialism cannot work unless the efficiency and the sense of responsibility of the average worker more than compensates for the loss of the initiative and the drive of the capitalist and his agents.†

In overcoming mass inertia, educative campaign has an important part to play. There should be education to help the people to shake off their mental slothness, to make them realise the benefits that they can avail of science, good laws and good administration, and eventually to convince the people that the benefits of more and better work will be retained by the workers themselves.

ENLARGING PURCHASING POWER

The provision of subsistence, to start with, for the masses and then the

† Editorial, Indian Finance: Planning and Industries—Supplement.

possibility of enjoying a gradually rising standard of living requires the pumping of purchasing power in the masses. How can this be ensured?

Agriculture must be made a paying industry. In passing, it may be mentioned that agriculture in India is not considered so much of an industry as merely a means of subsistence. Certain existing handicaps to agriculture must be overcome. For it is then that agriculture will be freed from shackles to which it is tied at present.

The main problems confronting agricultural reform are:—

- (1) agricultural indebtedness,
- (2) land tenure,
- (3) agricultural marketing and the middleman,
- (4) agricultural credit,
- (5) scientific cultivation,
- (6) utilisation of spare time in cottage industries.

Next in order of agriculture in importance come cottage industries. Coarse products and luxury goods are the strong points of the cottage industries. The demand of cottage-made goods can thus be regularised. The market for such goods is to be found among the poor and the very rich. The middle classes will then reserve their custom for the mill products. The prosperity of the agriculturist is bound to be shared by the artisans if the cottage industries are well equipped with the modern means of production and keep abreast of changing requirements of their customers.

It is a mistake to consider small business as out of place in the new age. Dr. Marshall considered small businesses as "the nurseries for the best brains in large businesses".

Large-scale industries may be divided into:—

- (i) Key or basic industries, e.g., steel, chemicals, machine production.
- (ii) Industries for Defence—armaments, shipping.
- (iii) Staple industries—cloth, paper, leather, etc.

It is the large-scale industries that are generally implied when we talk of the industrialization of the country. Giant production at home can alone compete with giant production from abroad. In this field now-a-days it is not the individual producer but one nation backed by the resources of its Government that competes with another nation similarly supported. Tariff regulations come to occupy quite a prominent place in this particular sphere of production.

FOREIGN TRADE AND PLANNING

The position of foreign trade in the planned economy of India will depend upon the contribution which foreign trade can make towards attaining higher standards of living. When we remember that the ratio between internal and foreign trade of India is that of 3 : 1, the conclusion is inescapable that the development of India's internal trade is a question of far greater importance to her. To say that is not to shut out all possibilities of expanding the foreign trade of the country. The economic development of the country on a planned basis must necessitate a change in the nature of both exports and imports. The country will import those commodities which, in spite of the raw material and labour available, she is not able to produce competently. On the other hand, it would seem to be advantageous to export goods after working them up at home instead of sending them abroad in the raw state as India is doing at present. In view of the large absorption of food-stuffs at home resulting from a rising standard of living and increasing population, the export of food-stuffs will lose in importance. Our disadvantage in foreign competition with respect to partly manufactured or even manufactured goods will be less than in the case of food-stuffs. Due to the small and fragmented holdings, the application of machine to agriculture permits of a far restricted application than is possible in manufacturers.

Least the economic development of the country should alarm, the industrial countries of the West, particularly England, it may be mentioned, that the standard of living of the Indian people is so low at present that the achievement of a more

balanced economy and increasing industrialization would lead in the long run to expansion of wealth, increase in India's consumption, and in consequence of her international trade. In the words of Mr. Harold Butler in his report submitted to the International Labour Conference: "In the long run the raising of the standards of Eastern countries cannot fail to benefit Eastern and Western countries alike."

TRANSPORT AND TARIFF POLICIES

It goes without saying that transport, currency, banking and tariff policies are four important levers for raising the economic level of the country. These, therefore, will find a very important place in any kind of economic planning. The ramifications of measures taken in connection with transport, currency, banking, and tariffs go deep into the warp and woof of the economic fabric of a nation. India has been until now the victim of an interested and so a manipulated currency policy, malicious tariff measures, indifferent banking organisation and a careless transport agency. Economic planning would avoid the abovementioned defects and thus speed up the economic regeneration of the country.

PLANNING AND INDIA'S POPULATION

The increase in India's population from census to census has been very irregular. (Rate per cent. of real increase was 1.55 between 1872-81; 9.6 between 1881-91; 1.4 between 1891-1901; 6.4 between 1901-1911; 1.2 between 1911-21, and 10.6 between 1921-31). This is an indication of the absence of any planning in India's growth of numbers. The years following 1931 have been free from any serious epidemic, war, famine, etc. The coming census is expected to reveal the alarmingly large population of the country. The problem of the rising tide of numbers in India must be squarely faced and should not be permitted to absorb economic development of the country during the period. It is impossible for legislation to be of any use in this respect. The wisdom of cutting one's coat according to one's cloth in the matter of the size of the family must be impressed on our masses. Here

again family planning should start from the bottom rather than from the top. The group that is both culturally and materially advanced does not stand in need of restriction of numbers.

HOPES RAISED BY ECONOMIC PLANNING

Economic planning these days is on everybody's lips. It has become a cliché. It raises hopes in the hearts of nearly all of us, though for different reasons. "The capitalist, who is hard put to it to make the desired profit out of his business either owing to overproduction or to his inefficiency or to certain other factors over which he has no control, sees in the idea of planned economy the hope of cajoling the State to guarantee his profits. The industrial workers, who find the traditional methods of trade disputes increasingly hazardous and the actual merits of their disputes more and more baffling to themselves and to the authorities, naturally expect that the inauguration of a system of planned economy will lead to a more equitable and more stable distribution of profits between the factors of production. The victims of chronic unemployment have greater reason to welcome the abandonment of *laissez-faire*. The Socialist and Leftist political parties count on planned economy proving in practice to be the stepping-stone to Communism, while the Rightists expect to consolidate their hold on the national economy and ward off the dangers of Communism."

There is fear of such an idea that raises hopes in the minds of antagonistic interests ending ultimately with disappointment to all. What should be our remedy to prevent such a catastrophe from happening? If economic planning is a reaction against the *laissez-faire* policy of the States, let it not result in a complete transfer of the responsibilities of the individuals to the planning authority and complete inaction and supineness of the people concerned. For, if administrative nihilism is bad, individual nihilism is worse still. Economic planning can be a success only if it captures popular imagination and enlists mass support. It must not only raise their hopes but also help in their fulfilment.

NURSERY SCHOOLS IN INDIA

BY

MR. K. L. SHRIMALI, M.A., B.T.

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THERE can be no two opinions about the need of Nursery Schools in India. It has been shown by modern psychology that the Nursery School age, *i.e.*, the age between 2 to 7 years is the most important one from the point of view of the physical, intellectual and emotional development of the child. It is at this age that the child needs not only nourishment for his body but also proper environment for his proper intellectual growth and emotional development. In our country we have built up a super-structure of education in the form of primary and secondary schools, colleges and universities, but we have no foundation of the Nursery School. When educational reconstruction was being planned by the Zakir Hussain Committee, it was hoped that the Nursery School would have its proper place in the Wardha Scheme, but it was set aside mainly due to financial considerations. The Committee say: "We realize that by fixing seven *plus* as the age for the introduction of compulsory education, we have left out a very important period of the child's life to be shaped in the rather unfavourable surroundings of poor village homes under the care of uneducated and indifferent parents mostly struggling against unbearable circumstances. We feel very strongly the necessity of some organisation of pre-school education, conducted or supported by the State, for children between the age of three and seven—a painful consciousness of the realities of the situation, chiefly financial, prevents us from making this recommendation. We are anxious, however, that the State should not overlook its ultimate responsibility in the matter." It is not intended here to find any fault with the Zakir Hussain Committee which really gave for the first time a new orientation to our education and brought it nearer to our life. For a poor country still in the clutches of a foreign government, the financial difficulty is a real one. Let

us not minimise it. But it must be pointed out that in our country we have not yet fully realised the urgent necessity of educating the pre-school child. Our national leaders, including Mahatma Gandhi, have given no attention to this side of national reconstruction. Harijan uplift, Khadi propaganda, Hindu-Muslim unity—all these are important and useful programmes for the emancipation of the nation, but no less important is the constructive work of educating the pre-school child who will be the citizen of to-morrow. Who will deny that most of the evils of the world, including the present crisis, are due to lack of proper emotional development, the foundation of which should be laid from birth? In this respect, the Totalitarian States have been wise, though their method for conditioning and indoctrinating the minds of young through propaganda is pernicious. But let us learn this lesson from them that to educate the child right from birth is an immediate and not an ultimate responsibility of the State. We should not make too much of the financial difficulty, because there is no subject of public expenditure which should precede the full and complete education of children. The world seems to be moving in a vicious circle. A large part of our public revenue has to be spent on the organization of Police and Armies—for checking individual and national crime and so we have no money for giving the necessary type of education to our children, which will very greatly minimise if not altogether stop crime. But unless we can find some way out of this difficulty, crime will only increase, demanding greater expenditure, which, in its turn, means a cut in education and consequently an increase of crime and so on.

It will be interesting here to make a brief reference to what is being done in other countries for the education of the pre-school child.

The Fascist regime as far back as 1925 created an Institution known as the

National Organisation for the Protection of Motherhood and Infancy. Both in the larger cities and in the remote country villages throughout the 94 provinces of Italy, the organisation carries its humane and social work. It has medical aid centres and refectories for expectant mothers. From birth to the age of three, the children are cared for in the "Nest Schools" (*asili nido*), and from there they are transferred to the infant schools (*asili infantili*), and at the age of six they are admitted to the elementary schools.

In the Soviet Union, children's formal schooling begins at the age of eight. Before that age they attend the creches, where they are admitted from two months to three years of age, and then the kindergarten, from three years to seven years of age inclusively. Beside these two principal types of nursery and pre-school institutions—creches and kindergartens—there are many other agencies engaged in the care of children.

I have taken examples from Totalitarian States, not because their aims and methods of educating the pre-school child are ideal, but simply to show what great care they are taking to mould and control the minds of young citizens, whereas we who are fighting for our freedom are doing nothing to develop the minds of these young ones who will be required in the near future to take their due share in the social, cultural and political life of a free and democratic India. We cannot expect our children to grow into full manhood—physically, intellectually and emotionally if we neglect the most impressionable period of their life. The poverty and ignorance that prevail in our homes are too well known to be described here. Does it not then become an urgent necessity for our Provincial Governments and States to prevent their future citizens from growing up in such an unfavourable and indifferent atmosphere? If we don't realise this to-day, we shall fall into the same pit in which the Western civilisation is struggling to-day.

But so long as the State cannot find money for this work, I still think that a lot can be done by voluntary effort in

our cities as well as villages. Just at present there are a few private Nursery Schools scattered all over India—in places like Calcutta, Bombay, Madras, Benares, Delhi, and Udaipur and a few other places. These are all pioneer schools, and are doing excellent work. These schools can combine and form an All-India Association of Nursery Schools on the lines of the Nursery School Association of Great Britain. It would not be very easy for such an Association to function because of the long distances in our country, but with some effort it should not be impossible. This Association, through its centres in different Provinces and States, should take upon itself the responsibility of educating public opinion about the necessity of educating children of the pre-school age. I have no doubt that once parents began to understand the value of such education, a network of nursery schools would be growing up in large cities. An average parent in a large city has neither time nor the capacity to understand the child and his needs at this young age and so either the toddler roams about the streets or, if the parents are rich, is looked after by an uneducated and ignorant servant. Some of these parents would be quite willing to send their children to a Nursery School and even pay for it if it was easily available. Then for those poor children whose parents work in factories or mills, factory-owners or mill-owners may be approached to establish Nursery Schools and creches attached to their mills or factories. If regular propaganda is carried on in this direction, there would easily be found some philanthropic persons who will help in this task of national reconstruction. The attention of the public has not been drawn to the great value of pre-school education in the building of the character of our youths, otherwise quite a number of rich people would be willing to spend money on this useful social work as they have done for the building of hospitals, schools, colleges, temples and other public institutions.

We shall have tackled the problem only superficially if we don't consider the villages which form the real India. I am inclined to believe that here also

the problem is not so much of the cost of the Nursery School as that of the teachers. The greatest thing about the Nursery School is that it can easily be adapted to suit any conditions. It is not necessary to have elaborate equipment, expensive Montessori apparatus and grand buildings for our village Nursery Schools. All that we need is a small plot of land outside the village, a thatched mud hut which can give shelter to about 30 children from sun and rains, and in the construction of which help can be taken from the villagers themselves, a sandpit, a wooden slate and pencil, chalk, clay waste paper, empty match boxes, fruit seeds, cuttings of cloth from a tailor's shop for making balls, etc., collection of leaves, feathers, fruits, etc., and a few toys such as a small wheeled cart, a small iron wheel, a swing, small drums, and other toys which can be easily made in any village, are all the materials needed for keeping the Nursery School going. If water is easily available, a small garden can also be made in front of the hut. These and open air and sunshine, of which we have plenty in our country, will bring good health and real happiness to our children.

The real difficulty, however, is of the teacher and that still remains. But if an organisation is established and if it makes an earnest and active effort, this difficulty can also be removed gradually. From Ushagram—an educational colony at Asansol, Bengal, comes a report that recently a Nursery School has been established and the children who attend the school are between the ages of 2 and 5 and for the most part from the village adjoining Ushagram. The mothers of this village help in running the school which is held 5 days a week between 10-30 to 1 by giving one day a week as voluntary service. If this can be done in Ushagram, similar efforts can surely be made in other villages also. Mothers would be quite willing to give one day a week, because this will in the long run save their own time which they have to give in attending to their children for the rest of the week. Ultimately we shall have to keep a paid Nursery School teacher, but till the Governments can

find money for this, we have to carry on this work on a voluntary basis. It will be one of the tasks of the Nursery School Association to awaken among the villagers a desire for pre-school education of their children, organise nursery schools in different places, and train mothers and other local workers through its band of trained social workers. It is no easy task to convince the village mother about the utility of the education of the pre-school child, but she would be quite willing to send her child to the school, because she would welcome the idea of being relieved of the child for some part of the day at least. It is still more difficult to persuade her to give her voluntary service for some time during the week, but she would be willing to contribute something in kind if not in cash towards the maintenance of any village woman who consents to do this work, and in every village one or two women at least can be found to do this social work. People may say that even after some strenuous effort even such a school can be found, it will be a very poor substitute for a fully equipped nursery school under the charge of a properly trained Nursery School directories. It will, indeed, be a poor substitute but if it cannot do more, it will at least give to our children free open air and sunshine which in themselves will be beneficial to their health and this will have further cleared the path of our Governments when they are ready for spending money for this work.

The Nursery School Association should also find ways and means of co-operating with other agencies, official and non-official, which are working for rural uplift, because this is the most important part of the rural uplift programme. Unless we can make the villagers realise the necessity of educating their children in healthy surroundings and at an early age, much of the work done in connection with rural uplift remains only superficial.

There are immense possibilities for Nursery Schools in India, provided we have the will and the courage and the conviction to carry out this useful social programme.

A STRANGE PILGRIMAGE

BY MR. G. VENKATACHALAM

BUDDHISM first entered Japan via Korea. It was a King of Kudara (Korea) who attempted to civilise Japan about the sixth century A.D. by sending priests, scriptures and artists to introduce the new religion in that neighbouring kingdom.

A few decades later, under the reign of the noble queen and empress Suiko and her regent Prince Shotoku, Buddhism became the State religion of Japan. Prince Shotoku, like King Asoka, was a royal convert, who used all his power and influence for spreading this new faith in his land and in building schools, hospitals, temples and monasteries for the propagation of his religion.

Korea received the *Dhamma* indirectly from China and directly from India somewhere about the first century A.D. A band of *Bhikkus* from India arrived in Korea during the reign of King Nankai of the Silla dynasty about the beginning of the Christian era and sought his help and sympathy for preaching the law and for erecting temples and monasteries in his kingdom.

The mountains of Kongo in the north-eastern corner of the Korean peninsula afforded an ideal shelter and seclusion for their retreat and worship, and here they built *chaityas* and *viharas*, the remains of which can still be seen in the Seijo-ji and Yuten-ji temples of the Inner Kongo.

The Kongo mountains are most unique in the world. They are popularly known as the Diamond Mountains in geography books, famous for their beauty and sublime scenery. Few mountain ranges in the world can rival them for their fantastic formations and singular grandeur, and fewer still contain, within such a small area, such magnificent landscapes, lovely verdant valleys, lofty pine-clad peaks, dreamy sapphire pools and silver-white fairy waterfalls making the place a veritable dreamland.

Amidst these gorgeous mountain scenes, reminding one of the majesty of some of the Himalayan side-valleys, lie scattered about some of the oldest

Buddhist shrines and monasteries in the world. My visit to one of them was a thrilling experience indeed.

I had climbed Kimengan and Sansengan, two prominent peaks in the Outer Kongo, and was spending the night in the temple of Shinkai-ji (itself over a thousand years old), not far from the village of Onseiri from where I had attempted the climb that morning.

"Let's do Seijo-ji monastery tomorrow. It's only a day's march from here," said my companion, a Korean student from a Japanese University, who was also hiking in those parts.

"What's special about it?" I asked him.

"It's the oldest Buddhist place in our country," my companion answered, "and also it was founded centuries ago by priests from India."

That, of course, settled it.

We made an early start as the way before us was all uphill climbing. The first flush of the dawn had not appeared on the horizon and it was freezingly cold outside. The first stage of the march lay through thickly-covered pine forests which formed a canopy over our heads. Dreaming pools, cool and clear, reflected their branches. Lovely gorges opened out before us as we pressed forward, and the roaring sound of waterfalls echoed and re-echoed all around us. Beautiful beyond description was the scenery all along the valley.

We rested at high noon at an old hermitage which hung precariously, supported by a copper pillar on the side of a steep mountain pathway. Climbing became more difficult and dangerous, and we had to negotiate carefully over big boulders and slippery rocks with the aid of chains and iron ladders, as on the top of the Adam's Peak, put up by pilgrims and the Government.

Higher and higher we climbed till we emerged upon a storm-tossed terrace exposed to all the winds of the heaven. Looking from here we saw an unbelievably fantastic sight of a long range of rugged peaks appearing like a host of giant

vultures perched upon tree-tops waiting to swoop down upon their prey in the valley below. We saw, too, close at hand rocks round-shaped, graceful in line and feminine in their beauty.

Descending down a gorge in which roared and thundered innumerable streams, big and small, we traversed more pine-clad valleys before we arrived at our destination towards sunset hour. In the receding darkness the valley of Seiyō-ji monastery, with its grey-tiled roofs and red-pillared shrines, looked an enchanted castle. The stillness of the place, the dark shadows of the forests, the steep slopes of thickly wooded peaks, all were terribly overpowering. The atmosphere was definitely awe-inspiring and mystical.

In the centre was a polygonal structure painted red and supported by pillars. A large door with massive shutters opened at one side, flanked by the painted white elephants on either side of the doorway. A number of tiled buildings, in the Korean architectural style, surrounded this polygonal hall, and not far, in the compound, were the remains of a three-storied pagoda, a stone lantern and other relics of an yet more ancient temple.

We arrived silent and soft-footed, like two ghosts, and the monks had the surprise of their lives. News soon spread of the arrival of two strangers, and in the gathering darkness we were conducted by an agitated and perplexed priest to a dimly-lit chamber where we saw shadowy figures in meditation and prayer.

From an inner chamber emerged a portly personage, in loose flowing robes and with a massive head, and approaching us addressed my young friend in the Korean language. My companion explained who we were and introduced me as a pilgrim from India. He was visibly delighted when he heard that I was from the land of the *Buddha Dhamma*. He clapped and shouted and soon we were surrounded by a crowd of animated and gesticulating monks.

We were comfortably lodged for the night after a warm supper, and the chief abbot attending on us personally. He was a kindly man, this abbot, with merry twinkling eyes, a statuesque face with a

goatee beard, and carried himself with dignity and power, reminding one of a typical Chinese sage as painted by the old masters of Cathay. Though short of stature, he was built in generous proportions, and his impressive head indicated his intellectual attainments, for he was both a venerable Buddhist priest and a learned theologian.

The next day we were taken round the temples and monasteries, and special ceremonial rites were held in our honour and for our safety. The abbot told me, through my companion, that he and his monks were more than delighted to have me as their guest as I was the first Indian to visit their monastery after it was founded by an Indian Bhikku nearly fifteen hundred years ago. That was, indeed, an historic occasion, he assured me, and pleasure and surprise was all over his face.

As I sat listening to him, in that quiet corner of distant Asia, I could not help recalling to my mind, with pride and surging emotion, the glory that was Aryavarta's in those far-off days. What a cradle land of culture and civilisation, religions and philosophies, arts and sciences, seers and saints, heroes and heroines!

What daring pioneers were those men of old, who traversing trackless lands and crossing uncharted seas, facing untold difficulties and dangers, braving all the furies of heaven and earth, marching with an indomitable will and courage and led by a Vision of Life Splendid, planted the flag of their faith and the seed of their culture in such distant lands as Java and Ceylon, China and Korea. Pictures of Prambanam and Borobudur, Angkor and Horyuji passed before my mind's eye as I tried to recapitulate their past achievements.

And what has modern India to her credit as compared with her past, except religious feuds and communal bickerings, political slavery and general national degeneracy.

I left the abbot and the fifteen-century old monastery regretfully, loth to part from such sublime surroundings and sublimer associations.

SOCIAL LEGISLATION IN BARODA

By MR. RAMESHNATH R. GAUTAM, B.A. (Hons.)

THE question is often asked in these days, when not only British India but almost every Indian State is making considerable progress in social reform: What particular claims can be advanced on behalf of Baroda in support of the oft-heard contention about its being a pioneer, and at the same time a leader in India in that sphere of administration?

It is best that facts should speak for themselves without embellishment. Let us have a look at the position as we find it in the Baroda State at the end of the year 1939 in this respect.

Baroda started enactment of social legislation as early as the year 1901— unquestionably a pioneer in the field at a time when the very mention of social reform was rightly regarded as a dangerous experiment of which all administrations in India fought shy. Since then the following Acts came into existence and operation in the State:—

1. Act relating to religious freedom—1901.
2. Child Marriage Prevention Act—1904.
3. Act relating to public institutions—1905.
4. Act relating to the benevolent societies—1907.
5. Act providing free and compulsory education—1910.
6. Act relating to Hindu Priests—1915.
7. Hindu Divorce Law—1931.
8. Special Marriage Act—1932.
9. Act regulating initiation into a religious order—1938.
10. Amending Hindu Law regarding property rights of Hindu widows—1938.
11. Caste Tyranny Removal Act—1938.
12. Social Disabilities Removal Act—1939.

It is not possible to deal with all these in detail; even a cursory treatment of their main features would run into a book. We shall, therefore, select only five out of them as being special and deal with them very briefly. They are:—

- (1) Child Marriage Prevention Act.
- (2) Hindu Divorce Law.
- (3) Special Marriage Act.
- (4) Caste Tyranny Removal Act.
- (5) Social Disabilities Removal Act.

CHILD MARRIAGE PREVENTION ACT

The Child Marriage Prevention Act was passed in 1904. A boy under 16 years of age or a girl under 12 years of age was declared to be a child for the purposes of the Act and persons responsible for the marriage of such a child were made punishable with a fine of Rs. 100. In 1926, after the Act had been in operation for twenty years, a committee was appointed to report on the results achieved by the Act and to suggest improvements. The Committee reported that the Act had good educative effect and created a force which, if properly directed, would do much to improve social conditions.

The Act was amended in 1929 so as to make the marriages of a boy or girl under 8 years of age void and persons responsible for such a marriage were made liable to punishment of simple imprisonment up to one month or fine up to Rs. 500 or both. The punishment for other child marriages was enhanced to fine up to Rs. 200 and the officiating priest was made liable to be punished as abettor. As a result of this amendment, the number of child marriages, which was 7,557 in 1927-28, went down to 3,214 in 1932-33.

The percentage of marriages of children under 8 years of age to the total number of child marriages dwindled from 12 in 1929-30 to '02 in 1936-37. A further amendment in 1932 raised the marriageable age of boys and girls to 18 and 14

respectively, in conformity with the British Indian Child Marriage Restraint Act which came into force in 1930.

On the recommendation of the State Legislative Assembly, the punishment for all child marriages was enhanced in December 1937, to simple imprisonment up to one month or fine up to Rs. 1,000 or both. The effect of this amendment will become apparent a few years hence. The substantial decrease in the number of child marriages during the year was noteworthy; from 3,214 in 1932-33 it fell to 2,054 in 1939, and the downgrade plunge is still gathering momentum.

The Act has been in force for the last 35 years and although the evil has not been eradicated, the number of child marriages has considerably decreased and public opinion against this harmful custom is steadily growing in volume and intensity.

HINDU DIVORCE LAW

Hindu Law does not allow divorce except in certain communities where it is sanctioned by custom. To remove the disability in this respect of the remaining castes, the Hindu Divorce Act was passed in 1931 and put into force on 10th August 1931. In 1937, it was incorporated with other enactments dealing with Hindu Law in the Hindu Code. Provision has been made in the law for

- (1) Divorce,
- (2) Judicial separation,
- (3) Separate residence,
- (4) Nullity of marriage,
- (5) Restitution of conjugal rights and
- (6) other ancillary matters.

The grounds on which relief can be sought are: cruelty, desertion, adultery, addiction to intoxicants, impotency, incompatibility of temperament, etc. Relief on these grounds is available to all castes among the Hindus. During the year 1938-39, 88 suits were filed for divorce, 8 for judicial separation, and 1 for separate residence. Of these, 6 were filed by persons in whose caste divorce is not allowed by custom. This may be well called the thin end of

the wedge, for the number of suits by persons belonging to castes in which custom does not allow divorce is gradually on the increase.

THE SPECIAL MARRIAGE ACT

The Special Marriage Act came into force in the State in 1908. The principal feature of the Act was that whereas in British Indian Law as it then existed, the parties to the marriage had to declare that they did not belong to the Christian, Jewish, Hindu, Mahomedan, Parsi, Buddhist, Sikh or Jain religion, it was not necessary under the Baroda Act to make such a declaration. The British Indian enactment came into line with the Baroda Act in 1923. Thirty-eight marriages have taken place under the Act since it came into force.

THE CASTE TYRANNY REMOVAL ACT

Marriages among certain castes in Gujarat are restricted to circles called "gol" within those castes and sub-castes. Such a restriction limits the scope for marriages and hampers the healthy growth of society. The Caste Tyranny Removal Act was passed in December 1933 to remove this evil and other injurious caste customs. It empowers courts to punish those who are responsible for excommunicating persons for marrying out of a "gol". It also penalizes excommunication or other punishment meted out by the caste to a person for (1) travelling abroad, (2) refusing to give caste dinners or incur other heavy expenses, or (3) breaking of betrothals. An amendment to the Act was passed in November 1938 by which caste tyrannies, which were previously specified, were removed and comprehensive definition of "tyrannous custom" was introduced which defined a tyrannous custom as a custom which is detrimental to social progress, puts restraint upon actions permitted by law, or whatever is declared as a tyrannous custom by the Huzur from time to time. The amendment has considerably widened the scope of the Act. The punishment under the Act is simple imprisonment not exceeding six months or fine not exceeding Rs. 1,000 or both.

DEPRESSED CLASSES

The position of the depressed classes is being gradually improved as a result of compulsory education. They form 15 per cent. of the population. The total number of antyaj pupils, boys and girls in schools was 20,109 forming 9.9 per cent. of the population coming under this class. The policy now being vigorously enforced is that pupils from this class should be educated in the ordinary schools along with caste Hindu pupils. In 1930-31, there were 201 special antyaj schools with 18,328 pupils. In 1938-39 there were only 64 special schools with 1,200 pupils and they were located only in

such places as have a large antyaj population or where the general Gujarati schools were housed in Hindu temple compounds or caste dharmshalas. The remaining 15,909 pupils read in general schools.

There are 11 antyaj students at the Baroda College, 179 in high and Anglo-vernacular schools, and 46 in Kalabbhavan and training schools. Three graduates of this community have been deputed for training in England in different branches of study. The Social Disabilities Removal Act is the culmination of many years of effort for the amelioration and uplift of the depressed classes, and came into operation in 1939.

BRITAIN'S AIRCRAFT INDUSTRY



The lives of the men and women of Britain are changing daily under the pressure of war. A whole vast new industry which scarcely existed five years ago is drawing workers from all sorts of peace-time occupations into its orbit. This is the aircraft industry. Here is a view of one of the many new factories, which are turning out military planes for the British Air Force. The Hurricanes shown in this picture have an "official" speed of 352 miles an hour and are armed with eight rifle calibre machine guns.

PHILOSOPHY OF FLOWERS

By MR. T. V. SUBRAMANIAM

FLOWERS date farther back than humanity itself. When Eve put forth her erring hand to pluck the fruit of the 'forbidden tree' that tree had already passed over its flowering stage. When we hear about a flower the very first thought that comes uppermost in our minds is one of softness or tenderness, youth or beauty, freshness or fragrance. Poets of all ages and all tongues have always praised about flowers and have often considered them to be the bases for their 'similes and metaphors'. Hindu poets always compare the hands and feet of Gods and Goddesses to the red lotus. Beautiful eyes have been compared to the petals of lotus for their elliptical shape and length. A good set of teeth is said to resemble a row of jasmine buds. A beautiful and well formed nose is compared to a perfect Sesame blossom. Genuine smiles are said to be as delightful as the fragrance of jasmine. Angry eyes are sometimes described as the lurid petals of 'Hibiscus rosa sinensis' (Jaswant). So attached are we to flowers that "it is almost impossible for us to visualize a flowerless world". It is from our innate liking for flowers that we baptise our children as "Rosy Cheeks, Lily, Rosalind, Gulab, Susan, Flora, etc." There is practically not a single religious or social function without bouquets and garlands of flowers. We all crown our gods with laurels of flowers. The weapons of Hindu Love God are believed to be flowers, and not arrows and hence his name 'Sumasara'. God Brahma is always painted as developed out of a lotus and so also Goddess Lakshmi. Indian women use flowers in adorning their hair. No gentleman's coat is without a hole on the left flap of the open to fix a flower. Hats are also sometimes ornamented with flowers. Not satisfied with ordinary flowers, man manufactures artificial flowers to decorate his room. The designs on the gowns and borders of sarees are all of flowers. Table-cloths, bed-sheets, carpets, window-curtains are all with designs of flowers. In architectural work the floral designs are made on walls, ceilings and columns. Altogether

it can be said with a certain amount of truth that there are nothing else in this world so loved, so admired and so carefully tendered as the flowers. What this tremendous popularity is due to? What is that which is responsible for such a genuine affinity of humanity for blossoms? Why we all, without a single exception, love them, adore them, respect them? Why all these gardens and lily ponds, flower-bowls and pergolas? These are questions for serious contemplation.

Wordsworth, who was a true lover of Nature, says somewhere that the meanest flower that blows can give him "thoughts that do often lie too deep for tears". To him a primrose by the river's brim was something more than a primrose, because he was able to see in flowers something mysterious and suggestive than mere delight. To Thomas Gray 'the meanest flower of the vale was opening paradise'.

The moral that the flowers teach could be appreciated only by such men who were able to see God through the flowers and other such manifestations of Nature. The fascinating charm of flowers, their exquisite fragrance, their radial or bilateral symmetry and, above all, the moral lesson they teach us—all explain why flowers are so tremendously popular among us.

Nature has been rather extravagant in moulding the flowers into various shapes, in painting them with all imaginable colours and filling them with the sweetest nectar or aromatic scents. With all these rare virtues and with the loftiest position they enjoy, they are never proud or haughty—they are innocent and impartial, never failing to give out their scents and honey to all those who want to enjoy them. They yield even to the rudest hand that goes to pluck them by their stalks. They are shy, yet never lack in forwardness to offer their lips to every butterfly or bee that wants to indulge in a celestial kiss. Their innocence and purity coupled with their charm are the reasons why they form a solace of ordinary humanity. Their infinite variety and tenderness have elevated the mind of Ruskin who says

somewhere that "children love them, quiet, tender, contented, ordinary people love them as they grow; luxurious and disorderly people rejoice in them gathered. They are the cottager's treasure, and in the crowded town, mark, as with a little broken fragment of rainbow, the windows of the workers in whose heart rests the covenant of peace".

The flower rises from the opening bud and with all its youthful vigour, ever with a cheerful and smiling face, performs its function by spreading its perfume in the surrounding air, by offering honey to the insects and pleasing the eyes of humanity. As a matter of fact it exists not for itself but for others. And while departing, leaves a fruit behind.

How many of us can at least imitate a flower? How many of us can lead such a generous, unselfish and contented life? How many of us can, in times of adversities and contingencies, smile over them and when dying leave a record behind, of which we need not have to be ashamed?

The above then is the philosophical or the moral side of flowers. What about the material and scientific side?

Scientifically also, flowers have much of the "human about them, secrets that lure us to wonder and speculation. They are living things just in the same sense that you and I are, they are subject to the laws of heredity, variation, natural selection and adaptation to environment just like animals and human beings". Flower forms such an important part of the plant that in the classification of plants, the scientists are helpless without it. The Botanist dissects the flowers, counts the number of sepals and petals, examines the arrangement of stamens and pistils and groups them under Anonaceae, Compositae etc. Although from an economic point of view, it is proverbially stated that a 'tree is known by its fruit', the Botanist generally knows the plant by its flower. But for the flowers, so much advance in plant study would not have been made.

So far as the plants themselves are concerned, the flowers are equally important in view of the fact that they form

the sexual organs enabling them to reproduce themselves. The scientist (who is not so metaphysical as the poet) generally views the flower from a narrower angle and attributes 'commercialism' to it. He says that flowers are commercial concerns existing for their own benefit, the gaudy colours are advertisement posters; fragrance is an able canvassing agent booking orders from bees and insects; honey is the commodity for sale which is exchanged not for cash but for the act of pollination. Are then flowers selfish? Does this not sound contradictory to what the poets have to say about flowers?

But leave aside the two views. We are neither poets nor scientists. We need neither mount upon the airy stilts of abstraction nor descend down by inquisitiveness to look at the dark side of the picture, but on the other hand as Shakespeare puts it "try to find tongues in trees, books in the running brooks, sermons in stones and good in everything".

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CURE BY PSYCHO-ANALYSIS

BY MR. M. V. AMRITH, B.A. (Hons.) (Mad.), M.A. (Cal.)

MOST educated people have heard of Freud or Psycho-analysis. Few, however, know exactly what Psycho-analysis is, or how it brings about its cure. There is a hazy notion that it is some sort of mental treatment, probably another of those faith cures which we all hear so much about. This notion is confirmed when one learns that all that takes place during a process of Psycho-analysis is talk, mere talk. "How can mere words cure anybody?" exclaims modern man accustomed to the marvels of X-rays and surgical operations. Let us not, however, decry the magic influence of words. As Freud says: A word from the lips of the beloved may in the case of the lover transform the world into paradise. Words are the carriers of our wishes and emotions and so play a potent influence in our lives.

This great influence of words was first vividly brought home to Freud by a case of Breuer, a reputed Viennese physician with whom Freud was collaborating. Medicines were of no avail in this case. Breuer, however, was a sympathetic physician and allowed the patient to talk about her troubles and conflicts. To Breuer's surprise what his medicines could not do, this "talking out" process did—the patient got cured. For instance, one of the symptoms of this patient was a curious contraction of the throat whenever she drank from a glass. While talking out, she suddenly remembered that she had once seen a dog sip from this glass and felt disgusted. The throat symptom originated then. After the recollection of this incident which she had entirely forgotten, the symptom disappeared. Breuer reported this case to Freud and asked him to carry on further investigation along this line. Thus originated Psycho-analysis.

At first the method used was known as the Cathartic (purgative) method. The aim was to bring into consciousness the pathological, bottled up emotion and work it off. Hypnotism was used when the patient could not recollect by ordinary means the happenings which gave rise to his symptoms. To illustrate, suppose

a dog is chained in some underground room. It will howl and whine until it makes a thorough nuisance of itself. The remedy consists in letting loose the dog, when it will run about and play as it likes without being a nuisance to anybody. Similarly, what the doctor has to do is to find out and let loose the "repressed" ideas in the unconscious mind of the patient and the patient gets cured automatically.

A word might now be said about the "unconscious mind" and "repression"—two very important concepts in Psycho-analysis. The unconscious mind refers to that portion of the mind which is outside the awareness of the individual, but which none the less influences his life profoundly. The mind can be compared to an iceberg—1/10 of which is above water, while 9/10 is under water. The visible portion may be compared to the conscious mind, while the submerged portion corresponds with the unconscious mind. All the happenings in a man's life are not forgotten but are stored up in this unconscious portion of the mind. It is also the motor of our lives, the source of all mental energy. Now, repression is a process by which the mind automatically pushes off all ideas and thoughts of a painful nature into the unconscious mind. It should be clearly distinguished from suppression where one consciously suppresses some thought. In repression the process is automatic and unconscious. It is like switching off the mind from a particular topic, a forgetting. Most of our repressions occur in early childhood, because at that time the mind is very sensitive to impressions from outside.

Let us take a simple case of repression resulting in a mental symptom. Mr. X occupies a subordinate position in a big railway company. He is very sensitive to criticism. Once he is publicly insulted by his superior officer for a trivial fault before a social function where the elite of the city has gathered. Mr. X is intensely moved and pained. The next minute he finds that he has lost the use of his right hand—it is paralysed. What has

happened? Mr. X had felt a murderous impulse towards his superior at the time of the insult. On the other hand, he respected and loved his superior who was after all not a bad fellow. There was a conflict between the love and the hate, with the result that the hate impulses were repressed, and together with it the motor innervations that go with it. Mr. X wanted to strike with his right hand and this was all too effectively stopped—by that member becoming paralysed. The important point to remember here is that the whole process was automatic, that it was not a conscious process of suppression of the hate impulses. If Mr. X had consciously felt these impulses and reasoned with them there would have been no paralysis, although for some time he would have felt acute mental discomfort. Also, after the onset of the paralysis, if Mr. X is psycho-analysed and his murderous impulses brought into consciousness and played out in the analysis by means of appropriate words, he would get cured and would be able to use his hand. Such cases of simple repression resulting in paralysis occurred plentifully during the last war in the case of soldiers who had repressed their fears. In fact, it was such "Shell-Shock" cases where there was no physical injury to account for the symptom that first opened the eyes of the medical world and general public to the importance of mental and emotional factors in disease.

Repressions, however, are not so simple as those mentioned above. In the case of mental disorders, the repressions occurring in early infancy reach to the very heart of the personality and result in some degree of disorganisation of the conscious self. What are the impulses most commonly repressed? It is not hard to answer this question. Sex and aggression—these are the elements that ought to be and are curbed in any civilized society. The state, the judiciary, the police, religion, morality and polite behaviour all aim at the severe regulation of man's aggressive and sexual impulses. No wonder, therefore, if most repressions centre round these problems.

It would be a facile assumption to argue that, because repression is at the root of mental maladies, the remedy to

do away with all repressions—to live a free, untrammelled, "do-as-you-like" life. This is what the quack or "wild" Psycho-analyst, who has only half understood Psycho-analysis, says. This will never solve the problem. Repression is not a one-sided affair. It involves a tussle, a struggle between two opposite wishes. Stressing only one side of the issue will not effect a cure. Pseudo-analysts think that if they spot out and reveal the repressed wishes of their patients, a cure will occur automatically. This is like telling a man that there is gold underneath a particular hill. What is required in addition is patient digging of the ground, clearing of obstacles, etc. This is what the Psycho-analyst has to do in addition to revealing the repressed wishes of his patient; he has to clear off first the "resistances" originating from the opposite wishes which are responsible for the repression. Only then will the repressing and repressed wishes become quite clear in consciousness and the patient gets cured.

The methods which the Psycho-analyst uses for probing the mind are mainly two—the free association method and dream analysis. Hypnotism has now been discarded owing to its arbitrary nature and unscientific character. With regard to free associations, the patient is asked to abandon all conscious control of his thoughts, to speak out everything that comes to his mind without regard to decency, appropriateness or rudeness. Under such conditions the resistances are partially overcome and more and more of the repressed wishes come to light. The same lessening of resistances occur during sleep when consciousness is absent. The dream reveals the repressed wishes of the dreamer in a symbolical way. For instance, a young man dreamt he was Ravana. When he was asked to speak about Ravana, the first thought that came to him was that Ravana abducted Sita. Sita, he next went on, was the name of the pretty wife of his friend. The meaning of the dream now becomes clear. The dreamer wanted to abduct the pretty wife of his friend—a shocking thought he would never have entertained in his consciousness, though he later

confessed that he had a secret attraction towards Sita.

It must not be supposed that repressions occur only in the case of the mentally abnormal. Even the normal man is full of repressions, only in his case some sort of satisfactory working balance has been arrived at. The frequent phases of unhappiness in the case of the normal man, his periods of intense depression, of despair, his momentary feelings of inferiority and unworthiness, when he is torn by anxiety and worry, grief and misery, all reveal signs of the mental conflict that is perpetually going on in the deepest portions of his mind. The volcano is

only sleeping and may be awakened if the conditions of life are too adverse. It would be interesting to speculate about an entirely normal and healthy mind, one free from repressions and conflicts. To such a man everything in life would be pleasant. He would be entirely free from fear and worry and he would feel pleasure, not pain, even in the most adverse circumstances of life which would ordinarily give rise to intense pain and misery. It is the conflict in the mind that gives rise to hate, fear, anger, worry, disgust, jealousy, envy, and pride. The psycho-analytical ideal aims at entire freedom from conflict and removal of repressions.

MARTIAL TRIBES AND SPIRIT

By MR. JEROME A. SALDANIA, B.A., LL.B.

IN ancient India hereditary priestly and warrior classes grew and flourished until the ancient Kshatriyas were lost among the conquered tribes and were later on replaced by the Rajputs during the Christian era. In Western Europe the universal feudal system, under which land was held on condition of military service from the highest lord to the lowest peasant, prevented the growth of hereditary warlike tribes.

It was out of every class of people subject to feudal service that armies were organized for the Crusades for some three centuries. Though the crusaders succeeded so long in checking the Mahomedans and drove the Moors from Spain, the effeminate Greeks succumbed to the onslaught of the fresh Mahomedan power of the Ottomans from the East.

The Ottoman Turks in A.D. 1453 seized Constantinople in a few years, overran south-western Europe, Syria, and Egypt and created powerful fleets which, on the one side, obtained full command over the Indian seas, and on the other threatened to subjugate the whole Mediterranean basin. But the wave of her conquests in the West was turned back by the victories of the combined fleets of Spain, Venice and other Italian states; while in the East a power, having its birth in the small kingdom in the extreme west of Europe, fresh from her victories in

her crusades against the Moors that had established themselves in the Iberian peninsula, turned their enterprise against the Mussalman dominion in the Eastern seas and turned the flank of Islam in its grapple with Christendom.

One of the smallest and poorest of the kingdoms of Europe, Portugal, put forth energy and embarked on a maritime enterprise, which seems really extraordinary. "The swift audacity of the hero nation," Sir William Hunter in the first volume of his 'History of British India' truly observes, "forms an epic compared with which our early labours are plain prose." Actuated by the spirit of the crusaders, the Portuguese pursued the Moors (as they called all Mahomedans) and all who traded with them, with barbaric and relentless ferocity, established like the Phoenicians of old, factories at every important port, concluded treaties with native princes for securing the monopoly of trade of their country from which they had strictly to exclude the Moors.

In their few conquered territories in Bassein, Salsette, Bombay and Chaul, the Portuguese had established a military service based on the feudal system, which disappeared from Bassein, Salsette and Chaul on their conquest by the Mahrattas, but was continued in Bombay till 1718 A.D. when it was commuted into a tax

which still exists in that island. Goa contributed the majority of the soldiers and sailors that made the Portuguese army and navy a great power in the East. An Indian parallel to all classes of people flocking to a common crusaders' standard, the emblem of religion and patriotism, we find in the rush to Shivaji's standard of the shepherds from their sheep, the kunbis from their fields, the tappers from their palm trees, the Brahmins from their priestly or clerical duties, and almost every other class of people, all roused to the highest pitch of national and religious frenzy and zeal by the magnetic personality of the great Shivaji.

But never were a people from the lowest peasant and artisan to the highest citizen driven as it were mad with patriotic and revolutionary war fever as were the French at the great revolution when their country was threatened with foreign invasion, which fever was kept on burning for years and enabled Napoleon like another Alexander the Great to conquer everywhere, to threaten Europe

and Asia and Africa with a world Empire, from which catastrophe they were saved by the dogged perseverance of the British—a nation of shop-keepers as they were called by the great conqueror—and the Prussians, among whom even the last peasant turned into a soldier to turn their disaster into a victory with the aid of the British. The same process was repeated now by the French, English, Americans and so many other nations to put down in 1914-18 a far more mischievous and inhuman militarism than that of Napoleon.

The East India Company's military authorities recruited their best troops from agricultural and pastoral people of Maharashtra, Kerala, Karnataka, Tamilnad, Andhra Desa and Bengal. The change of policy looking to what are supposed to be martial tribes of Pathans, Gurkhas, etc., has been disastrous to the fostering of warlike spirit among the disarmed and unarmed masses of the Dekhan, South India and East India. Can this policy be persisted in with the advent of Dominion status assured to India?

BRITAIN'S GRADE "A" RECRUITS



Over three quarters of the young militia men called up for service in Great Britain have been graded "A" in the strict medical examinations carried out by the fighting services—a far higher percentage than was reached between 1914 and 1918.

INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

India and the War

RECENT happenings in Europe involving the conquest of one country after another in quick succession has naturally created a very intriguing situation for all thinking men in India. They realise fully how an unchecked Germany is carrying on everything before it by sheer weight of force and numbers. It is pitiful to see small and inoffensive nations swept away without mercy. The better mind of the Congress in this country is well expressed in the plaintive cry of Dr. Rajendra Prasad who, with numbers of his countrymen, feels "as if being on the horns of a dilemma". His words, so pregnant and expressive, deserve to be quoted:

We have undoubtedly our grievance against England and we know that she has not behaved fairly and squarely towards India. At the same time, I realise that England is any day better than the totalitarian states and I cannot but wish that England and France should win the war. While England's hesitation to meet India's most just demands makes it impossible to shut our eyes to world events and the Congress must take note of them; our sympathies are entirely with the people whose freedom has been attacked—Poland, Finland, Norway, Denmark, Holland, Belgium and the Czechs.

There is, indeed, a marked change in the attitude of many Congressmen, who, alarmed at the rapid success of the enemy, have expressed their eagerness to do their bit, if only England could give them an opportunity even at this hour. It is clear there are many individuals in Congress circles who realise that the time has come to bury the hatchet and show a united front to the enemy. Victory first and all else afterwards.

Gandhi's Gesture of Goodwill

From the statement made in the House of Commons by Sir Hugh O'Neill, late Under-Secretary for India, it would appear that notions of "prestige" rather than the real interests of the situation have dictated British attitude to Congress demands. He said that the Viceroy had several times during the last few months taken the initiative for a settlement of the Indian question by a Conference, but that "he has had no response". The Under-Secretary evidently expects that the initiative for

further negotiations should come from the Congress. Almost simultaneously Mahatma Gandhi told a representative of the press, as if in answer to this complaint, that he would welcome a settlement which ensures peace with honour. Explaining his attitude, Gandhiji continues:

If the Viceroy is authorised to declare that His Majesty's Government have definitely come to the conclusion that it is the sole right of India to determine the form of government under which she would live and if with that end he summoned a conference of the best Englishmen and the best Indians—the latter elected according to an acceptable procedure—to devise a method whereby a constituent assembly can be summoned for the purpose of framing a constitution and for solving all problems that may arise, I would accept the proposal.

Here we have not only the initiative but a practical approach to the problem. The essence of the demand is that the right of self-determination must be granted to India. The procedure and all else are secondary. If the British Government really mean business, they can act upon the suggestion of Gandhiji in time and end the dead-lock.

Gandhiji declared clearly and unambiguously:

The only authority that can possibly convene a preliminary conference of elected leaders is the British Government and they will do so and find out the ways and means when they have made up their mind to part with power and recognise the right of India to frame the charter of her own freedom.

Maharajah Sir Kishen Pershad

Maharajah Sir Kishen Pershad, former Prime Minister of Hyderabad and President of H. E. H. the Nizam's Executive Council, has passed away in his 76th year, full of years and honours.

A great statesman and administrator and a devoted friend of the Ruler and of the people of the State, he enjoyed the respect and affection of all, and his death has caused wide-spread regret.

With the death of the Sir Kishen Pershad, there disappears from Hyderabad one of the few links in the present generation with old Moghul feudal chieftains. The Maharaja traced his ancestry to Raja Tódarmal, Finance Minister during Akbar's reign.

The Folly of the Arms Act

The great war and England's preoccupation with the defence of her own homestead must bring home to British politicians the folly of having kept a whole country like India disarmed and utterly helpless. Only think of what an armed and equipped India would have meant to England in a crisis like this! India would have been a source of help instead of a liability. She would not only have been relied upon to defend her frontiers with vigilance but would have rushed her superfluous forces to the help of England. And now that the folly of "little Englanders" had kept India defenceless against aggression, the burden of her own concern has multiplied in war time. In her own interest, England should have done well to have kept India self-reliant. As the *Statesman* rightly observes:

We shall procure Hitler's downfall, but to do it we must help each other, and remote though India may seem, her utmost effort is required. That effort is not being made because the official world is still hoping against hope that the price of victory will not be so great and that things may be kept much as they are. They are still thinking in terms of keeping the army here and all responsible positions in their own hands. They can't do it and they are failing their country.

Will England take heed even at this late hour?

National Planning

The National Planning Committee, which met at Bombay during the last month under the chairmanship of Pandit Jawaharlal Nehru, has been busy considering the reports of no less than 17 out of its 31 sub-Committees. A great deal of spade work has been done. For the Committee has been able to get together experts from all over India. The pooling of experience and specialist knowledge has certainly a value all its own, which can not be discounted. The final recommendations of the Committee, however, could be expected only after all the sub-Committees had submitted their reports. That will mean an enormous mass of reports on all subjects of national concern by an expert body, whose authority would, indeed, be unquestionable.

The Committee has passed some important resolutions, some of which have a Socialistic touch about them. Public utilities should be managed by public autonomous trusts, and defence industries should be State-owned in peace and war, declares the Committee. These are admirable resolutions, but of what avail are they if we have no power to carry out the programme for want of Governmental authority? Without actual power in the governance of the country, the reports are likely to be in the nature of the infinite number of reports that the Committees of the League of Nations turned out with such exceptional ability during the trying years of the war in Europe.

The Pakistan Scheme

The volume of opinion against the fantastic and unpatriotic proposal of Jinnah is gathering strength. Here is a criticism of it by Mr. H. N. Brailsford, a true democrat and a warm and trusted friend of India.

Its plan would link the mainly Muslim North-West with Muslim Eastern Bengal by a continuous belt of territory torn out of mainly Hindu provinces; it would then rectify this wrong by an exchange of populations on a colossal scale. The scheme is as objectionable as it is unworkable, and it is reasonable to assume that its chief attraction is its efficacy as an engine of obstruction. The broad fact is that Mr. Jinnah's League objects to any democratic plan for a united India, because it refuses to submit to a Hindu majority. As a powerful minority which enjoys official sympathy in a high degree, it believes that it can get its own way more often and more fully using its influence with an autocratic Central Government than by trusting its fate to any democratic procedure. This is in effect to veto any constitutional advance in India.

The outlook would be hopeless if the Muslim League spoke for all the ninety million of its faith. It is undoubtedly the most powerful of several Muslim organisations, but it excludes the Shia sect, a fifth of the total, as well as the Muslims of the frontier Province, who adhere to the Congress. At the last provincial elections barely one in four of the successful Muslim candidates stood under its auspices. The Conference of all the other Muslim organisations that met at Delhi with a former Premier of Sind in the chair, may in fact have spoken for a larger number of electors. It rejected the League's demand for separation and set out to discover a compromise that might meet the claim of the Congress for self-determination. It is necessary to bear in mind certainly that the Congress speaks for a majority in British India.

The Zamindari System

The Bengal Land Revenue Commission, under the chairmanship of Sir Francis Ploud, has proposed revolutionary changes in the land revenue system of Bengal. The majority consider that the Permanent Settlement of 1793, whatever its benefits to the Province in the past, is now out of date. "The system," they say, "has developed so many defects that it has ceased to serve the national interests." They recommend that the zamindars and all intermediate tenants be bought out by the Government, the compensation recommended varying between 10 and 15 times the nett annual income (except for religious, educational and other trusts); that the cultivator shall in future hold direct from the Government; that in any case a temporary, and if expropriation be rejected, a permanent agricultural income-tax be imposed.

These are far-reaching changes in the present system. If the recommendations of the Commission are given effect to, the Zamindari system will disappear in Bengal and its repercussions will be felt in other provinces also. There are, however, several minutes of dissent.

Mysore Reforms

It is announced that the Government of Mysore Act embodying the Constitutional Reforms recently granted by H. H. the Maharaja will be brought into operation on September 1. Under the New Act the Executive will consist of the Dewan, holding office at the pleasure of His Highness and such number of Ministers, not less than four, as the Maharaja may determine, at least two of whom to be chosen from among the elected members of either House of the Legislature. All the Ministers are to hold office at the pleasure of the Maharaja, but the elected Ministers will vacate office when they cease to be members of the Legislature. One of the important clauses of the Act is that empowering Government to appoint a Public Service Commissioner or Commission to control and regulate recruitment of the Services, and this should help to remove the doubts or difficulties of communities regarding their representation in different branches of the administration.

National Shipping

A pamphlet issued, by the Indian National Steamship Owners' Association recounts the story of the struggles the Scindia Steam Navigation Company has undergone in its efforts to revive national shipping. India is of old a maritime country. Indian ships manned by Indian seamen sailed over all the seas to distant shores, carrying rich merchandise from far and near. History and archaeology alike bear witness to India's maritime greatness in the past.

Indian shipping perished on account of foreign competition and the apathy of the Government. It is useless to recount the tragic story of the crippling and ultimate annihilation of a great national industry. But the time has come to remedy this evil. The war at sea has brought in relief the tremendous importance of coastal shipping. Undaunted by all the trials and difficulties of the past, the Scindia Company, true to its spirit of enterprise and expansion, has now decided to establish a ship-building yard at Calcutta. It is a great national service worthy of its record.

The Company has been realising its ideal of having a National Shipping Industry owned, controlled, managed and manned by Indians and now it has been attempting to complete that ideal by building its own ships in its own ship yards. The difficulties that it has to face are many. The hurdles that it has to overcome are great. But the history of Scindia is a history of struggles and sacrifices and the greatness of Scindia is in bearing them cheerfully and in overcoming them successfully. This is, however, only the beginning of the successful development of the National Shipping Industry. It has yet to carry its cargo and passengers in its own ships to Europe, to Africa, to America and to other distant lands. When that is achieved, Scindia will feel that its sacrifices and struggles have not been made in vain, because that will be the day when National Shipping Industry will stand with pride before the maritime world and witness with joy her own national ships roaming in all the seas of the world flying the National flag of this great and ancient land.

We wish the Company all success in its ambitious programme.

FOREIGN AFFAIRS

By "CHRONICLER"

The War

AFTER Norway, the Low Countries. One by one the Neutrals are falling under the heavy strokes of the German war machine. Holland put up a gallant fight but the odds were against her and the Dutch forces surrendered with a loss of tens of thousands who have perished in the onslaught. Further havoc and destruction was avoided by capitulation by the Commander-in-Chief. But the Queen of Holland, now in England, and her brave people are biding their time, looking forward to the victory of the Allies.

Once again Belgium has been the scene of desolation, and Louvain and Antwerp and Brussels, which suffered so heavily in the last war, are now the victims of fresh aggression. Belgium is making a desperate effort to retain her freedom, but the German attack has developed in vigour and intensity. Unaided, Belgium cannot face the might of the German army and air force, but she is receiving support from Britain and France. The Allies are doing their bit to check further advance.

Meanwhile, the German army has penetrated the French frontier and it is reported that the situation is grave though not alarming. Arras and Amiens fell into enemy hands and public anxiety was relieved by the news that the latter city was retaken. The meteoric success of the Germans is said to be due to their large use of parachutes to land troops behind the defenders' lines and create confusion, and to the use of tanks of superior weight and speed. Also to the very efficient spy service of the Germans.

But French grit and British resources may be expected to turn the scales against the enemy. The initial success of German arms, however, is disquieting to a degree. It is admitted that a new danger threatens Britain with the occupation of Norway and Holland and the coastal towns of France. As we write, heavy fighting is going on in defence of Boulogne, Dunkirk and Calais. Hitler has never concealed his plan to make a direct attack on England. Britain is preparing herself to meet this danger. The war has thus entered its decisive phase.

The Commons Debate on the War

British reverses in Norway hastened the fall of the Chamberlain Government, whose timidity and vacillation were subjected to severe criticism in the House of Commons. Opposition Labour divided the House on the Government's formal motion of adjournment as a challenge to the Government for their prosecution of the war. The motion was carried by 281 votes to 200. Over 40 Government supporters changed sides and voted with the Opposition while 180 Government supporters abstained from voting. The Government supporters who changed sides included Mr. A. Duff Cooper, Mr. L. S. Amery, Mr. L. Hore-Belisha (former Secretary of State for War), Admiral of the Fleet Sir Roger Keyes, Lord Wolmer, and Lady Astor.

In the course of the debate, Mr. Lloyd George referred to

this ill-prepared, half-baked Expeditionary Force without any combination between the Army and the Navy

and said :

there is nothing which would contribute more to victory in this war than that the Premier should sacrifice the Seals of Office.

The New Cabinet

It was clear from the voting in the Commons that the House and some men of his own party had lost their confidence in Mr. Chamberlain. The entire British Press demanded a new Government, which was not possible unless the Prime Minister gave up his office. Though the censure motion against him was lost in the Commons, the division list indicated what course he should follow. Mr. Winston Churchill has become Prime Minister. That he is a strong man and will prove to be a better Premier than Mr. Chamberlain during war time, there is no doubt. He has reconstituted a Cabinet of all talents including leaders of the Labour and Liberal Parties. Of particular interest to India is the appointment of Col. Amery "the most Liberal of the Tories" as Secretary of State for India in place of Lord Zetland and the Duke of Devonshire as Under-Secretary for India.

Emergency Powers Act

The passing of the Emergency Powers Act by both Houses in a couple of hours provides a grim commentary on the gravity of the Military situation. It is, perhaps, the most comprehensive Bill ever passed by the British Parliament. Under this Act, an Order-in-Council

may require persons to place themselves, their property at the disposal of the King for securing public safety, Defence of the Realm, maintenance of public order or efficient prosecution of the War, and also for maintaining supplies or services essential to the life of the community.

Mr. C. R. Attlee, Lord Privy Seal and Deputy Leader of the House in moving the Bill, made no secret of the fact that the situation was grave. He said:

It is necessary that the Government should be given complete control over persons and property, not just some persons or some particular class or community but over all persons, rich or poor, employer or worker, man or woman.

The upshot of such a law is that it converts the United Kingdom into a Socialistic State with complete control over labour and capital and over all resources which might prove useful to the State. Bernard Shaw's comment on the Act is characteristic: "In two-and-a-half hours this country did what Russia has not yet done in 20 years."

George Lansbury

The death of George Lansbury removes "a landmark in British politics". A statesman and publicist who played a conspicuous part in Parliamentary life, Mr. Lansbury was esteemed for his high ideals and great humanity. He was a great pacifist. Lansbury had come through abuse and obloquy to a secure place in the hearts of his fellow-countrymen. Much of his life was spent in the poorest part of the East End of London, and the title of "uncrowned king of Poplar", which was popularly given to him, reflects the affection in which he was held.

Needless to say, he was a sincere friend to India. He was ripe in years when he began to take an interest in this country and "his friendliness was of a piece with his general goodwill towards all mankind. Even so, its very passivity had a quiet charm",

Roosevelt's Broadcast to America

"The United States is shocked by the almost incredible stories of what is happening at this moment to civilian populations in Norway, Holland, Belgium, Luxemburg and France," said President Roosevelt in a broadcast from Washington on May 27.

The President made a strong appeal for contributions to the Red Cross "in the name of our common humanity".

Turning to American defence, the President stressed

the futility and impossibility of the idea of isolationism in the Americas and said that obviously a defence policy based on that was merely to invite a future attack. The past two weeks had shattered many isolationist illusions. They had lost the illusion that the United States was remote and isolated and therefore secure against dangers from which no other land was free.

In some quarters with this rude awakening had come fear and panic.

It is said that we are defenceless. It is whispered by some that only by abandoning our freedom, our ideals and our way of life can we build our defences adequately and match the strength of aggressors. I have not shared those illusions; I do not share these fears. We are now more realistic but let us not be calamity howlers and discount our strength. Let us have done with both fears and illusions.

Cordell Hull's Warning

A warning to Americans that their country is not secure "against the menace to civilized existence of mankind which looms on the horizon", was uttered by Mr. Cordell Hull, addressing the American Society of International Law at New York on May 13. "We cannot," he said,

delude ourselves with the mere hope that somehow all this will pass us by. The spectre of a new descent into conditions of international anarchy which characterized the Dark Ages looms on the horizon to-day. I am profoundly convinced it menaces the civilized existence of mankind of every nation, every individual. We cannot shut out the menace by attempting to isolate or insulate ourselves.

Never before, he continued, had there been a greater need for Americans to unite behind the efforts of the United States to exert the great weight of its moral influence in favour of revindication and revitalization of the basic principles of order and law.

DIARY OF THE MONTH

— O: —

May 1. National Planning Committee meets in Bombay to examine reports of sub-Committees.

May 2. Rajkot Dewan and Councillors resign.

May 3. H. M. the King and leaders of the Norwegian Government leave for an unknown destination.

May 4. Allies' withdrawal from Southern Norway is reported in British and French Press.

May 5. Mr. Lloyd George indicts the Cabinet for the Norwegian fiasco.

May 6. Hitler assures King Gustav that he would respect Swedish neutrality.

May 7. Debate in the Commons. on the conduct of the war.



Mr. NEVILLE CHAMBERLAIN

May 8. Commons vote confidence in Chamberlain by a narrow majority.

May 9. Germany invades Holland, Belgium and Luxemburg.

May 10. Allied troops rush to rescue Belgium and Holland.

—Mr. Chamberlain resigns and Mr. Churchill forms a national Cabinet.

May 11. President Roosevelt and the Pope express sympathy for Holland, Belgium and Luxemburg—victims of German aggression.

May 12. Mr. Churchill and five others are sworn in before the King.

May 13. Mr. L. S. Amery is appointed Secretary of State for India.

May 14. The Queen of Holland and the members of the Dutch Government arrive in England.

May 15. Holland surrenders: Amsterdam is thrown open to the Germans.

May 16. Franco-British troops help Belgian resistance to German forces.

May 17. German troops march into Brussels.

May 18. British reinforcements stream to Sedan region.

—General Weigand supersedes General Gamelin as Commander-in-Chief.

May 19. Twenty-one American nations protest against the German invasion of the Low Countries.

May 20. Battle is raging with maximum intensity east of Cambrai and Landrecies.

May 21. Arras and Amiens are occupied by Germans.

—Reynaud expresses confidence in the ultimate victory for the Allies.

May 22. Emergency Powers (Defence) Bill becomes Law.

—The French recapture Arras.

May 23. Mr. Amery makes important declaration of Government's policy to India.

May 24. Violent fighting in the region of Valenciennes, Cambrai and Arras.

May 25. The Governor of Bombay and C. P. decides to discontinue payment of salaries to members of Legislature.

May 26. Sir Edward Ironside is appointed Commander-in-Chief.

—Viceroy's broadcast on National Prayer Day.

May 27. President Roosevelt's broadcast to America.

May 28. King Leopold of Belgium surrenders.



The WORLD of BOOKS



AN ESSAY ON INDIA'S NATIONAL INCOME, 1925-29. By V. K. R. V. Rao. Allen and Unwin, London. Price 6sh.

In this book, an estimate is made of the national income of India in the years 1925-29. The author begins his survey by giving an account of previous attempts at estimating national income by Dadabhai Naoroji and others. The bulk of India's national income is agricultural and for estimating agricultural income, Dr. Rao relies on the agricultural statistics compiled by the Government from year to year. He gives an account of the methods of collecting agricultural statistics in India—a subject which deserves greater attention from economists. In regard to the income from livestock, he has made an estimate based on certain personal investigations and this is the weakest link in the chain. The figures for industrial production are also largely unreliable. We have no accurate information on the production of the great bulk of industrial workers. Dr. Rao comes to the conclusion that the *per capita* income of India is Rs. 77'9 per head.

Estimates of India's national income have only an academic value, because such figures give no indication of the actual condition of the different classes. Further, this country is more or less on a self-sufficient economy, and in such countries important items of consumption are not included in statistical calculations. Even if estimates of national income could be of practical value, the kind of estimates which we could make in India are so conjectural that no practical conclusions could be drawn from them,

HOW TO PAY FOR THE WAR. By J. M. Keynes. Macmillans. Price 1,Sh.

England is spending 6,000,000 pounds a day on the war that she is now engaged in. At this rate there can be no doubt that should the war continue for two or three years, she will be faced with a phenomenal National Debt. War upsets all peace time economy and usually gives rise to immense profiteering and rather one-sided taxation to counter-balance it. J. M. Keynes in this booklet appeals to every man to pull his weight in the national struggle. In clear and lucid language he outlines the problem facing England to-day and suggests a solution—that of Deferred Pay together with Rationing, Price Control, Wage Control, and perhaps a Capital Levy, which has not been rejected either by the experts, or by the public. No one has suggested anything better.

Like many of Keynes' solutions this one is brilliant and feasible. Will it be accepted? The book has been published cheaply to attract the widest possible public.

THE DARK WELL. By Harindranath Chattopadhyaya. Theosophical Publishing House, Adyar, Madras. Rs. 3-12.

The limpid versification and flowing rhythm of the poems hold the readers' attention and as the poet dips his singing pitcher into the Deep Dark Well and draws it up, the thirsty soul finds expression in beautiful language and glowing imagery. Truly

Life is a very ancient feast,
A feast of many lamps . . .
Which shall be shared only by lovely
Travellers and tramps.

The book is a pleasure to read,

EARLY HISTORY OF INDIA. By Nagendra Nath Ghosh, M.A. The United Book Company, Allahabad. Price Rs. 8.

This book is a useful guide for the college student of history and culture of ancient India. The method of treatment lays stress on the fundamental features, episodes and epochs of Indian history and on the necessity of the student knowing the different views held by previous writers on contested points. The Deccan and South India are given a relatively insignificant place in the treatment; and the really valuable vistas of South Indian culture and life are almost entirely ignored except for a paragraph about the Dravidian race in the first paper. A note is given on the classified sources for the early history of India and on the culture of the Indus valley. Though no original theories are propounded, the prominent views that have hitherto held the field are found carefully summarised.

OUTSIDE INDIA. By Khwaja Ahmad Abbas.

Published by Hali Publishing House, Kitabghar, Delhi. Price Rs. 2-8.

The real interest of this book, apart from the fact that it is written in a racy modern style in a sort of machine-gun rapidity, lies in its record of moments of historical importance. Mr. Abbas has gone forth pen in hand at a time when Japan was trying to civilize China at the same time as her Kobe was laid low by a flood. He was in Hollywood when Gunga Din was being produced—the same Gunga Din about which he was so virulent in some Indian papers—and he attended the World Youth Congress where Chinese and Japanese recognized each other as brothers and where Germans and Czecho-Slovaks met to shake hands,

LIFE'S SHADOWS. By Kumaru Guru. D. B. Taraporevala Sons & Co. Rs. 2.

Here are four delicately drawn studies of modern Indian life and of its impacts on the Brahmins of the older generation. As the title suggests, the author does not view with any degree of satisfaction the dying out of the older modes of thought. He sighs for the grace of a day that is dead and by these sketches hopes to put before his readers a truer philosophy of life. The stories are entitled 'Brother', 'Wife', 'Son', and 'Friend', and each seeks to portray the difficulties and delicacies of these relationships where, as nowadays, the younger generation is immoderately embracing the fashions and customs of a totally different civilisation to the horrified dismay of their more orthodox elders. The story of the son, for instance, who is ashamed of his saintly old father, and who hides him from the eyes of his sophisticated and Westernised friends, is touching in its simplicity and truth.

THE EMOTIONAL VOICE. By Robert H. Gracefield. Published by Messrs. Arthur H. Stockwell, Limited, London.

This is a brochure containing twelve verses pitched in a highly emotional key on subjects ranging from "Fall of Serangapatam", "To My Fatty Friend" and "The Vision of Mohamed".

SONGS IN EXILE. By Joseph Furtado. C. P. Works, Poona.

The book is a collection of nearly eighty verses, old style ones, as the poet himself acknowledges modestly. The themes treated are varied but striking for the depth of imagination and simplicity of language,

ART & ARCHAEOLOGY ABROAD. By Kalidas Nag. Ghose Travelling Fellow 1980-81. Calcutta University Press, Calcutta.

During a tour which took him to various institutions concerned with the study of art and archaeology in three Continents, the author tells us in his Introduction that he tried his best to ascertain "how our Indian students may benefit by such institutions abroad and what facilities we may procure for our promising workers in the field of art and archaeology". In this book he has recorded his impressions. Its six chapters are devoted respectively to the institutions of France, Turkey, South-western Asia, Greece, Italy, the United States, Latin America and contain in compact form information which should be of great assistance to any one interested in art or archaeology who is planning a tour to these countries for the first time.

SARKARISM: The Ideas and Ideals of Benoy Sarkar on Man and His Conquests. By S. K. Ghoshal, M.A. Chuckervertty Chatterjee & Co., Ltd., Calcutta.

This brochure is a study in contemporary social thought and forms a chapter in the larger book entitled 'Social and Economic Ideas of Benoy Sarkar' published recently. It is based on a selection from Sarkar's books and on quotations from them which speak for themselves. The ideas of B. K. Sarkar in the philosophical, sociological, political, and economic fields are all given here in short sentences taken selectively. Asian hegemony, the complementary character of democracy and despotocracy, the doctoring of poverty and the stress on world forces are among the ideas that have emerged from Sarkar in the political and economic fields. His ideas are claimed to be identical on the whole with catholicity and universalism in intellectual and moral discipline.

BOOKS RECEIVED

INDIA AND IMPERIAL PREFERENCE: A study in commercial policy by Dr. Balakrishna Madan, M.A., Ph.D. Oxford University Press, B. 1, Building, Nicol Road, Bombay.

THE AMERICAN PRESIDENCY. By Harold Laski. George Allen & Unwin Ltd., London.

INDIAN POLITICS SINCE THE MUTINY. By Sir C. Y. Chintamani. George Allen & Unwin, London.

THE PACT AND GOD'S WORD: A Baconian Study. By James Arthur. Theosophical Publishing House, Adyar.

RAMAYANA AND LANKA: Parts I and II. By T. Paramasiva Iyer. Bangalore Press, Bangalore. Rs. 3-12.

ELEMENTS OF HINDU CULTURE AND SANSKRIT CIVILIZATION. By Dr. Prasanna Kumar Acharya, I.E.S. The Sanskrit Book Depot, Lahore.

SURVEY OF INDIA. General Report 1939. Published by order of the Surveyor-General of India, Calcutta.

ANCIENT INDIA, Vol. III. By T. L. Shah Shashikant & Co., Baroda.

HOPONIA. By J. D. Unwin. George Allen and Unwin, London.

THE MADRAS TERCENTENARY BROCHURE. Published by the Madras Tercentenary Celebration Committee.

MUSICAL APPRECIATION IN SCHOOLS. By G. K. Godres. Macmillan & Co., London.

A WARNING TO THE HINDUS. By Savitri Devi. Hindu Mission, 32/B, Harihar Chatterjee Street, Calcutta.

INTER-UNIVERSITY BOARD, India Annual Report, 1939-40. Lucknow Publishing House, Lucknow.

HOUSE AND VILLAGE DOCTOR. By Sateesh Chandra Das Gupta. Khadi Pratisthan, 15, College Square, Calcutta.

GENERAL KNOWLEDGE ENCYCLOPAEDIA. By M. C. Mohan, B.A. Malhotra Brothers, Lahore.

INDIA'S ROAD TO SOCIALISM. By K. Santhanam, M.L.A. Brindaban Prachuralayam. Mysapore. (G. A. Natesan & Co. Rs. 1-4).

ALCOHOL: ITS USE AND MISUSE. By Dr. H. P. Dastur. D. B. Taraporevala Sons & Co., Bombay.

AN APPROACH TO INDIAN ART. By K. Chandrasekharan. (T. R. Venkatarama Sastri Birthday Endowment Lecture.) Madras Law Journal Press.

INDIAN STATES

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Hyderabad

SIR AKBAR'S ONE WISH

"If I were to ask for one wish more than any other, I would ask for Hindu-Muslim unity," declared Sir Akbar Hydari, President of the Nizam's Executive Council, placing a hand on each of the two "wish-fulfilling" stones behind the shrine at the Bhavani temple at Tuljapur during a recent visit.

Bhavani, principal deity of the Tuljapur temple, was the tutelary deity of Shivaji, the Mahratta Emperor, who waged a relentless war against the Moghul Empire. It is stated that Shivaji worshipped at the Tuljapur temple and sought divine inspiration before launching any military campaign.



MAHARAJA SIR KISHEN PERSHAD

the veteran statesman and scholar and a former Prime Minister of Hyderabad, died in his 76th year on May 13 at Hyderabad.

Mysore

MYSORE REFORMS

A *Mysore Government Gazette Extraordinary* was issued on May 10, promulgating the Government of Mysore Act, 1940, incorporating the constitutional reforms announced by His Highness the Maharaja on November 6 last.

Provisions of the new Act other than those dealing with the constitution and functions of the Executive come into operation on the first day of September, 1940.

The term of the Representative Assembly and the Legislative Council constituted under the old Acts will be extended until September 1, and on that day both the Houses will be dissolved.

The Representative Assembly under the new Act consists ordinarily of 310 members, of whom 12 are nominated and the rest are elected.

The Legislative Council consists of 68 members, of whom 24 will be nominated. Provision has been made for an elected President and Deputy President for the Legislative Council.

The Executive Council will consist of the Dewan, and the number of ministers will be not less than four, of whom two will be non-officials.

A Public Services Commission has been created to assist the Government regarding recruitment to and organisation of public services.

SHIMSHA HYDRO-ELECTRIC SCHEME

The Shimsha Hydro-electric Scheme is nearing completion, and it is now expected that the scheme will be put into operation shortly. The total cost of the Shimsha scheme will cost about Rs. 60 lakhs, from which a net annual income of Rs. 20 lakhs is expected.

Travancore

RAILWAY LANDS IN TRAVANCORE

Jurisdiction over the railway lands in Travancore is retroceded to the Travancore Government with effect from 1st May by the Crown Representative. The State authorities have now taken charge of them.

It is understood that the Travancore Government have in recent years strongly pressed for this change of jurisdiction, as in their view absence of State jurisdiction over the railway lands situated within the State territory has resulted in considerable administrative inconvenience, especially in dealing with illegal activities.

TEACHERS IN TRAVANCORE

In order to assure teachers in private recognised educational institutions a reasonable permanence of tenure, the Government have decided to frame certain rules. The new rule will provide that the services of a licensed teacher permanently employed in a private recognised school should not be terminated without the sanction of the Chief Inspecting Officer. In the case of temporary teachers, the management must give three months' notice.

ELECTORAL ROLLS IN TRAVANCORE

The electoral rolls of the Travancore Legislature have been amended.

The Sri* Mulam Assembly electoral rolls have been amended so that the holders of Janmomthanathu lands, the annual value of which is one rupee or more, can also vote.

In the case of the Sri Chitra State Council, the holders of similar lands will qualify for suffrage only if the annual value of their lands is Rs. 25 or more.

Gwalior

MAHARAJA SCINDIA'S STATUE

The statue of the late Maharaja Scindia, which is shortly to be unveiled at Gwalior and designed by Rao Bahadur G. K. Mhatre of Bombay, is made of bronze. The cost is about Rs. 90,000.

Baroda

THE DEWAN'S PLEA

Inaugurating the co-operative Banking Union for Karjan and Sinor talukas at Karjan on the 9th May, Sir V. T. Krishnamachari, the Dewan of Baroda, expressed the hope that a Central Government will soon be set up in India in which Provinces and States will be partners and all interests will find adequate protection. 'It is only in this way that India can attain Dominion Status at the earliest possible date.

He further said: "Provinces and States developing on different lines can co-operate with mutual advantage for many purposes and in many fields of administrative activity. We have an impressive record of joint action with the Bombay Government for many years. With the Congress Government in Bombay, we co-operated most willingly and they with us in the same spirit."

Rajkot

RAJKOT DEWAN AND COUNCILLORS

Two interviews which the Thakore Sahab of Rajkot had with the Hon. E. C. Gibson, Resident, Western India States Agency, resulted in the simultaneous resignations of Mr. C. N. Chinoy, the Dewan and the State Council President, and two Councillors Messrs. Bhojwalla and Valerawalla, son and nephew respectively of the late Durbar Virawalla.

Mr. N. N. Anklesaria, the new Dewan of Rajkot, stated in an interview that he had been appointed to the post with full powers. "I shall make the best attempts," he said, "to restore the constitution enjoyed by the people during the regime of the late ruler Sir Lakhajiraj."

Kashmir

KASHMIR: A PROGRESSIVE STATE

Dewan Bahadur N. Gopalaswami Ayyangar, Prime Minister of Jammu and Kashmir, was on a short visit to Madras last month. In a talk with a representative of the Press, he said that Kashmir was one of the most progressive Indian States in Northern India, and it surprised many in South India to know that many of the Muslims there wanted joint electorates, while there were Hindus who desired separate electorates. The authorities of the State had appointed a committee, which recommended a joint electorate for local bodies in the first instance, and the recommendation is under consideration.

Referring to quiet now prevailing in Kashmir, Mr. Gopalaswami Ayyangar expressed the view that it was the result of action taken by the authorities for the effective maintenance of law and order. Side by side with it, the authorities had taken all possible steps to improve the Constitution. The elected element in the Legislature had been increased and the Assembly given more power to discuss the budget and various other matters pertaining to the administration of the State.

Bhopal

AGRICULTURAL COLONY SCHEME

A new avenue of employment for the middle class unemployed in Bhopal has been thrown open by the Government of Bhopal, by the starting of an experimental scheme of settling a few selected men on land. The experiment which is the result of the recent enquiry into the problem of unemployment, involves the settling of about 13 men, varying in ages from 20 to 35 years, at one of the newly irrigated areas in the city near the largest tank irrigation work in Bhopal.

Cochin

THE DEWAN'S COUNSEL

Speaking at Coonoor, Sir Shanmukham Chettiar, Dewan of Cochin, whose term of office, we are glad to learn, has since been extended, criticised the inconsistency of the Congress attitude to the war in withholding help to the Allies while paying lip service to their cause.

The Dewan added that the danger to India herself is very real and in sheer self-defence it is her duty to give every kind of moral and material assistance to the Allies, so that not merely there will be success for the righteousness for which the Allies are fighting but there will be safety for all. He hoped this sentiment might commend itself to responsible national political leaders.

Indore

INDORE PREMIER'S PLEA

"The example of Great Britain and France in sinking all party differences and forming National Governments for facing effectively the imminent danger to civilisation and peace all the world over should be emulated by the parties in India," declared Rai Bahadur Col. Dinanath, Prime Minister of Indore, in an interview.

"All domestic quarrels should be hushed," he said. "The house must first be saved from ruthless robbers. There will be time enough to settle all internal matters later when we have killed this demon and saved our lives."

Jaipur and Cooch Behar

JAIPUR MAHARAJA'S WEDDING

A matrimonial alliance between two Rajput ruling houses Cooch Behar and Jaipur took place in Cooch Behar on May 9. His Highness the Maharaja of Jaipur marrying Maharajkumari Gayatri Devi, second daughter of the late Maharaja Sir Jitendranarayana Bhup Bahadur of Cooch Behar.

INDIANS OVERSEAS

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South Africa

LADY RAMA RAO ON CITIZEN RIGHTS

The fact that Indian settlers in South Africa had definitely earned their citizenship rights was emphasized by Lady Rama Rao, wife of the Agent-General of India, in a recent discourse in Simla.

After tracing the history and circumstances which led to a considerably large Indian element settling down in South Africa, Lady Rama Rao went on to describe how, as a consequence of their 80 long years' domicile, the settlers had come to regard the country of their adoption as their home and how the colour prejudice of the European element had begun to affect the Indian community socially and politically. In her opinion the Union Constitution, which provided for taxation without representation in regard to Indians, was in flat contradiction with the professed love of Europeans for democracy.

Lady Rama Rao described her one and a half years' experience in South Africa during which time, she said, she had travelled with her husband studying the Indian problem in South Africa first hand. After referring to the various anti-Asiatic measures sanctioned both by Governments and Municipalities, she mentioned what she called the more glaring acts of injustice, notably in the spheres of education and society.

In conclusion, Lady Rama Rao maintained that though the conditions were humiliating in the extreme, an easy solution of the various problems did not offer itself. Two courses suggested themselves to right-thinking people engaged with this particular question. They were either repatriation or peaceful settling down, not as a foreign element but as South Africans.

A FACT-FINDING COMMISSION

The Union Government have appointed a fact-finding Commission of Inquiry to investigate alleged Asiatic penetration in Natal and Transvaal since 1st January 1927.

The terms of reference state that the inquiry is to be into, whether and to what extent Indians since that date had begun occupation of, or acquired sites for, trading, or for residential purposes in predominantly European areas in the two provinces and the reasons therefor.

The Commission will consist of Mr. Justice Broome, Mr. A. E. Charter and Mr. N. Smit.

France

INDIAN TROOPS IN FRANCE

Each Indian Unit in France now has a French Liaison Officer. The troops have entered enthusiastically on their duties and consider themselves parts of the units to which they are attached, state reports recently received from the headquarters. In addition to their normal activities, the Indian Veterinary personnel have been in demand to look after sick animals and also to help the French farmers during the recent lambing season.

The Contingent is entirely self-contained and has its own remounts. The units have officers who hold King's Commissions (of whom two are Indians) and Indian officers who hold the Viceroy's Commission. Of the latter, the senior is the Risaldar-Major, who is an important link in the organisation of the force as he has to maintain liaison with both the officers and other ranks. The title of Risaldar-Major is used in mounted units and corresponds to Subedar-Major in dismounted units,

England

INDIAN STUDENTS TO ENGLAND

Indian students who wish to proceed to England will now be permitted to go at their own risk.

The High Commissioner has now intimated that at present nothing can be said definitely as to whether students who have been detained in India should now proceed to England; it is, however, open to students to go at their own risk and they may be accepted by their respective universities. But it must be remembered that, except probably for research students, the resumption of the courses would only date from the beginning of the next academic year in October 1940, and even if conditions were considered favourable, they would probably gain nothing by going now.

Ceylon

A SEPARATE STATE FOR TAMILS

The All-Ceylon Aboriginal Inhabitants' Association of Jaffna wants a separate constitutional existence for Tamil Ceylon apart from Sinhalese Ceylon.

In a letter addressed to H. E. the Governor of Ceylon, the Association declares that, in its opinion, the Government of Ceylon should be carried on under the English Constitution which was in force before 1896. "If England," says the Association, "continues to rule over Ceylon as she did before 1896, we do not want self-Government for Ceylon. If Government is to be carried on according to the Donoughmore constitution, or according to the constitution recommended by the present Governor, or according to any other constitution existing between 1896 and 1931, then the Tamils of Ceylon should be granted a State Council and an English Governor, separate from the State Council and the Governor for the Sinhalese."

Burma

DEPORTATION OF UNDESIRABLES

The Government's determination to pursue a strong policy in handling the communal situation in Burma is emphasised in official circles. Government, it was stated, were considering the question of appointing a committee of inquiry and might not stop short of deporting a few undesirables if there were sufficient evidence against them. A resolution recommending the appointment of a committee by the Government to go into the root causes of Hindu-Muslim disturbances in the city was brought forward at a meeting of Hindus and Muslims where, it was pointed out, that Hindu-Muslim disturbances were unknown in Burma until last year. The resolution was, however, withdrawn as several persons opposed the idea of approaching the Government in this regard.

BURMA INDIAN ASSOCIATION

A resolution calling for a representative meeting of prominent Indians to appoint a committee to find ways and means to dispel the mental distrust that exists among members of the Hindu and Muslim communities was adopted at a special meeting of the General Council of the Burma Indian Association under the Chairmanship of Mr. M. M. Rafi, the President.

The resolution viewed with alarm the increasing gulf between the members of the two communities in Rangoon, which had led to three major riots in which many innocent persons lost their lives, or received injuries.

INDIANS OVERSEAS. This is a first systematic study of the manifold problems faced by the 27 lakhs of Indians in different parts of the world. By Dr. Lanka Sundaram, M.A. Re. 1-8. To Subs. "I.R." Re. 2-8. G. A. Natesan & Co., Publishers, Esplanade, Madras.



TOPICS From PERIODICALS



INDIA'S CONTRIBUTION TO THE WAR

In the course of a paper reproduced in the *Asiatic Review* for April, Lt.-Col. Sir Frederick O'Connor draws attention to the significance of India to the Empire and the immense importance in time of war, both of her geographical situation and of her man power and resources. Let us first consider the significance of India's geographical situation. A glance at the map will show how this great Peninsula

juts down into the Indian Ocean, midway between Suez on the west and the Malay Peninsula on the east and is thus placed in the position of being able to despatch reinforcements, supplies and stores to various strategic points, or to theatres of war situated either to the east or to the west. We know from the experiences of the last war that, besides the troops sent by India to France and various Mediterranean theatres, her forces served on the Canal, in Egypt, on the shores of the Red Sea, at Aden, in Mesopotamia and elsewhere on the shores of the Persian Gulf on the one hand, and further east in Singapore and as far afield as Hongkong, etc. Similarly at the present time we find troops helping to garrison Egypt, Aden and Singapore, and we have recently heard with keen satisfaction of the arrival of Indian transport contingents in France.

Next, as regards man-power :

India maintains in peace-time only a small standing army, some 150,000 men, besides the British troops normally stationed in the country; but this number can be multiplied almost indefinitely from the warlike sections of the population. During the course of the last war, about one and a half millions of men were sent overseas to serve on many different fronts. This is an impressive total and serves as an indication of the untapped reserves fit and eager for military service. Plans are now in course of preparation for considerable increases in the Indian Army. Recruiting offices have been set up and we learn from India that recruits are flocking to them in thousands. Here they are examined and a roster is being prepared of the men to be called to the colours as required. The stream of applicants is so great that at present it is quite impossible to find employment for them all. The supply in fact largely exceeds the demand, and we have the satisfaction of knowing that we are assured of an immense number of volunteers who are only too anxious to serve whenever they may be wanted.

An account of India's war contribution would be incomplete without some mention of supplies, particularly supplies for the fighting forces.

It is estimated that during the last war, India despatched to the various fronts equipment and stores to the value of some £80,000,000 sterling in addition to vast quantities of raw and semi-manufactured articles, and since then her output of raw products and her manufacturing resources have been greatly expanded. A few figures will give an idea of this expansion in certain important particulars. Take, for instance, the production of iron and steel. Since 1913 the production of pig-iron has multiplied eight times, that of steel nearly thirty times. Other metals of vital importance for armament manufacture are also being produced in large and increasing quantities such as manganese, of which over one million tons were exported during 1937-8, chromite, and high-grade mica—all metals essential for armaments or aeroplane manufacture.

Equally important is the great increase in India's manufacturing power effected since the last war. Numerous developments have occurred and a fresh range of articles can now be made in India.

The various Ordnance factories are being largely and rapidly expanded to meet war requirements and are supplying vast quantities of munitions of war for the use of the British and Indian forces overseas.

It is common knowledge that during the last war, all the Indian States rallied solidly on the side of Great Britain and the Allies, and helped to win the war by their contributions of men, money and resources. And in the present war,

we find the same spirit of loyalty and co-operation. Over 300 of the States have offered their support, and all those possessing troops of their own have volunteered the services of those troops. . . . Great sums of money have been offered by many of the Princes and Chiefs—H. E. H. the Nizam £11,200 monthly towards the cost of his troops required for service outside the State—their Highnesses of Indore £38,000, Bikanir, £11,000, Travancore £45,000, the Jam Sahib of Nawanagar a monthly contribution representing one-tenth of the income of his State and so on. Up to November last 30 such contributions amounted to £330,000 and recurring donations to £105,000,

PLANNED ECONOMY AND EFFICIENCY

Can a planned economy provide the necessary incentives to ensure the working of the system at the highest possible pitch of technical efficiency? This is answered in the affirmative by Mr. Hirendra Lal Dey in the *Current Thought* for this quarter. It is sometimes suggested that the ordinary labourers in a planned economy will not work up to their maximum efficiency, firstly, because they will have no freedom of choice and, secondly, because wages being equal, the incentives of higher earnings will be absent. This suggestion is rather ill founded. For

it can be easily shown that a planned economy can offer a freedom of choice of occupation which is more non-discriminating and substantial than has ever been possible for a competitive economy to do. Besides, in a planned economy which deliberately sets out to bring about a better distribution of wealth and thus tends to tip the scales heavily on the side of labour and in which private profit is absent, the labourers will feel that they are not working for the other fellows, the capitalists, but for their own collective betterment. Moreover, the economic and political administration of a planned economy can be so arranged that their suggestions and opinions are given considerable weight and that there is every opportunity for them to rise to the highest positions by dint of their merit. Consequently, they will feel that they are engaged in the work of creating a great society which will be freer, juster and wealthier than the capitalist society. In these circumstances, it is very likely that the general attitude of workers towards a planned economy will be wholly favourable to its efficient working.

In the second place, a planned economy can adopt the system of piece wages in the largest possible area of the occupational field, so that the incentives of higher income can be brought into play.

In a capitalist economy, the workers are generally hostile to the adoption of piece-wage

rates, because they suspect that the machinery of piece-wage rates is often manipulated to their disadvantage by making them work harder for constant wages. But, a piece-wage system in a planned economy may be whole-heartedly accepted by the workers for a number of very good reasons. Firstly, as there can be no private profit, they do not feel the sense of unjust exploitation. Secondly, it is possible for a planned economy to bring about a close approximation between output and earnings by training up and appointing a large number of rate-fixers recruited from amongst the workers themselves. And, thirdly, since there can be no question of class struggle, the decisions of arbitration boards are likely to be impartial and, therefore, loyally accepted.

Above all, it is also possible for planned economy to call into play the sport instinct of the workers by a system of public approbation, certificates, inter-group and inter-factory competition, etc. Negatively, sluggishness and indolence, as the writer observes, can be discouraged by a system of public censure.

THE EUROPEAN SITUATION

Sir Norman Angell than whom there are few more dispassionate political thinkers in Great Britain, contributes a lucid analysis of the present situation in Europe to the April issue of the *Aryan Path*, in which he stresses the fact that the problem of the organisation of security for the European States is intimately related to the problem of the liberation of Asiatic and African peoples. He rightly points out that the clash of interests between the Major Powers of Europe hinges round the right of exploitation of Asiatic and African territories. So long as the Asiatic and African peoples are not liberated and an end is automatically put to European exploitation, says Sir Norman Angell, the expansionist ambitions of the Imperialist Powers will suffer no check and in consequence there can be no security for smaller and weaker States from the depredations of the more powerful and aggressive States,

INDIA IN A FEDERAL UNION

The *Visva-Bharati*, quarterly for April publishes an extract from Pandit Jawaharlal Nehru's letter to an American Federal Unionist, explaining why India can not be enthusiastic over the prospect of joining a Federal Union of European and American nations. There is no question, he says, of the spirit behind the move. But

remember the fate of the League of Nations. We all know why it failed, although there can be no doubt that the spirit behind it was admirable. But ultimately it became an instrument in the hands of England and France chiefly for the advancement of their own policies, which had little to do with the spirit that gave it birth. So also a federal union which is demanded by a few great powers with colonial domains attached to them, might well be converted into an instrument of their policy. It is certainly likely that in the process of forming such a union certain new forces will be released. These might tone down the present forms of exploitation and gradually lead to better results. Still there is that great danger.

There is also the danger that any European Union including the United States and the British Self-Governing Dominions may become a solid racial and imperialist block, attempting to exploit and control Asia and Africa. This would result in big conflicting blocks of nations and wars on a world scale.

It seems to me that the whole conception of a federal union must be based on a preliminary liquidation of the idea and practice of imperialism. That involves a change in the social and economic structure to a large extent, at any rate in so far as international activities are concerned. If internationally we proceed in a different way than heretofore, it becomes necessary for the national economic structures to conform to this international structure, or else there will be no co-ordination and conflicts will arise. Our present-day conflicts and wars are after all fundamentally due to a break-down of the structure of capitalist imperialism. If that is not recognized, we shall never deal properly with the causes and all our attempts may fail to yield fruit.

No federal union, says the Pandit, can possibly ignore the Soviet Union, China and India. They are important units in such a union, alike because of the large area they occupy in the world and because of their political and economic importance. To leave them out means to leave out certain vital factors which will later on upset the apple cart. But

the idea that the British Commonwealth will gradually expand into a larger federal union seems to me fundamentally wrong. First of all because the very basis of the Commonwealth is opposed to this idea. It is essentially a combination of a few self-governing countries with a large colonial empire, which is exploited to the advantage of the former. It is much more likely that the disintegrating influence in the Empire itself will prove stronger than the integrating influence and that the British Commonwealth as such will cease to be. In the colonial empire of Britain, including India, it is not possible to expect any such imaginary fulfilment of its wishes. There are, of course, psychological reasons and these, as you know, are sometimes very strong. But the political and economic reasons are obvious enough. What is likely to happen is that under a facade of political self-government, we shall have continuance of economic control and exploitation by the City of London. That is to say, we shall continue with the Imperial fabric, though our bonds might be loosened. In foreign policy we shall be tied to British policy and the growth of India will be impeded in a hundred ways. The real Indian problems, the problem of poverty, the land problem, the growth of social services and the like will all remain tied up, because there is no ultimate solution of them in this fabric of Empire. Then there is the important question of the treatment of Indians in the British Dominions. You cannot expect us to combine with people who treat us in a disgraceful way.

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N. GOPALA IYER.

Secretary.

June '40.

NEUTRALS AND THE WAR

It is now common knowledge that neutrals suffer, quite as much as the belligerents in the present war. Though America, by her geographical position, is not actually dragged into the maelstrom as Denmark or Norway, the repercussions on her economics are bound to be serious. Dr. George Glasgow, writing in the *Contemporary Review*, remarks:

By acting as shopkeeper to Great Britain and her Allies in the first part of the Great War and like a good shopkeeper granting credit to her solvent customers, America did a quarter of a century ago make a vast amount of money. Her trade, balance which in 1913 had been \$691 million, rose by 1916 to \$3,000 million; as much as \$3,000 million in gold and \$2,000 million in foreign bonds found their way to New York.

America, to take a random instance of what it all meant in practice, was able to plant her cinemas throughout the British Isles and to ensure that for at least a generation the profitable business of catering to the leisure recreation of the masses of the British people would almost wholly flow to American pockets.

But the nemesis of such worldly wisdom has a way of defeating the best laid schemes. The bill for some \$1,000 million worth of goods bought in the United States on credit by the spendthrift British Government was destined not to be paid.

If the shopkeeper American Government had not been so intoxicated by the dizzy fury of its roaring trade, it would have foreseen that such a bill could never be paid except by a reversal of the dizziness aforesaid; by American acceptance from Britain of the corresponding volume of goods or services, which in its turn would have spelt a riot of prosperity for Britain. But America instead put up an unscalable tariff barrier which prevented Great Britain from paying her debt in the only way in which such debts can be paid.

America has for a whole decade been very sore about that unpaid debt. Now that a new European war has started, and American commercial instincts have cast about for the new openings thus foreshadowed, the poetic mockery of a corrective Fate has inspired no less remarkable a reaction than the decision to reverse the former experience by an acceptance of the losses first rather than last.

The soreness aforesaid suggested now to the shopkeeper aforesaid that no credit this time should in any circumstances be allowed. If Britain wanted to buy things from America this time (as, of course,

so it was thought, she would) then she must pay in advance. The cash-and-carry system was thus solemnly instituted.

The result is obvious. America has lost the business.

The United States' mercantile interests, including the shipping lines and the tobacco growers of famous Virginia, are all feeling the pinch.

It is to be feared that all neutral nations must suffer in varying degrees and the longer the war lasts, the greater will be the losses.

THE WAR AND AFTER

What do human beings want most, asks J. B. Priestley, in the *Horizon* and answers, "Security and Freedom". Security comes first.

For if you do not know when your children will have their next meal, you are not interested in the refinements of political theory. The fact is apt to be overlooked by the democracies. On the other hand, the point at which the demand for security changes into the desire for freedom is soon reached. This fact is overlooked by the totalitarian states. Security at the expense of freedom only seems to apply with most people to elementary needs and does not apply to radio sets, cars, tiled bathrooms, antique furniture, collections of etchings and the like. Freedom, by which I do not mean anything transcendental but the absence of the censor, the informer, propaganda-at-all-costs, forced labour, and the whole dreadful paraphernalia of the police state, comes long before these things are reached, at least among the healthy-minded. It seems nothing while you have it. But it seems everything when you have lost it. Ask the nearest refugee.

It may be, continues Mr. Priestley, that there is something in the modern world, no matter whether it accepts capitalist democracy, communism, Nazism, Fascism, that is bent on rapidly reducing the number of the healthy-minded, is adding the wits of man, is making it harder and harder to be easy, merry, affectionate and wise.

It may be that all this fuss about machinery does some damage to the imagination that life in our huge idiotic cities poisons the psyche, that too many people secretly regard their own activities with contempt, that we are creating an atmosphere, in peace as well as in war, in which the spirit cannot flower freely, that our inability to answer the major questions of life and our frequent pretence that therefore they do not still exist are producing profound and terrible conflicts. Perhaps where we need it most, we have no Maginot Line.

THE TWO-NATION THEORY

The two-nation theory which has become the battle-cry of the Muslim League is nothing short of a call for *hara-kiri*. "I can never be a willing party to vivisection," writes Mahatma Gandhi in the *Harijan*. "I would employ every non-violent means to prevent it." Why? Because he is convinced that it is against certain fundamentals in the make-up of our nation. With a wealth of illustrations, at once homely and earnest, Mahatma Gandhi says with characteristic directness:

The "two-nation" theory is an untruth. The vast majority of Muslims of India are converts to Islam or are descendants of converts. They did not become a separate nation as soon as they became converts. A Bengali Muslim speaks the same tongue that a Bengali Hindu does, eats the same food, has the same amusements as his Hindu neighbour. They dress alike. I have often found it difficult to distinguish by outward sign between a Bengali Hindu and a Bengali Muslim. The same phenomenon is observable more or less in the South among the poor who constitute the masses of India. When I first met the late Sir Ali Imam, I did not know that he was not a Hindu. His speech, his dress, his manners, his food were the same as of the majority of the Hindus in whose midst I found him. His name alone betrayed him. Not even that with Qaid-i-Azam Jinnah. For, his name could be that of any Hindu. When I first met him, I did not know that he was a Muslim. I came to know his religion when I had his full name given to me. His nationality was written in his face and manner.

The reader will be surprised to know that for days, if not months, I used to think of the late Vithalbhai Patel as a Muslim as he used to sport a beard and a Turkish cap. The Hindu law of inheritance governs many Muslim groups. Sir Mahomed Iqbal used to speak with pride of his Brahmanical descent. Iqbal and Kitchlew are names common to Hindus and Muslims. Hindus and Muslims of India are not two nations. Those whom God has made one, man will never be able to divide.

Resolutions criticising the Pakistan scheme on the ground that it will prove harmful to Muslims themselves were passed by nationalist Muslims in different centres in India on the 19th April—the day fixed by Mr. Jinnah for the Muslim League demonstration in favour of the Pakistan scheme.

DINABANDHU ANDREWS

The current issue of the *Modern Review* is a Dinabandhu number containing appreciations of the late C. F. Andrews by a number of writers. Mr. Ramananda Chatterjee, the Editor, in the course of a Bengalee broadcast translated into English, observes:

The name 'Dinabandhu' given to Mr. Andrews was literally true. To the last moment of his life, he had endeavoured, to preach the Christ-ideal which he cherished in his heart, not by words but by his life.

He lived his noble life in such a manner as if he was atoning for the sins of his nation in relation to India. But we ought not to think of his life and services in that way. We should specially consider in how many ways and to what a great extent we are indebted to him. I am not now referring to my personal debt of gratitude to him. The arduous labours which he went through for India, particularly for the oppressed and humble Indians who live in the Colonies, no Indians ever went through;—only Mahatma Gandhi did similar and greater things for the Indians in South Africa, but he could not do so much for those in other colonies.

He was so large-hearted and so liberal, continues Mr. Chatterjee, that among his intimate friends there were Hindus, there were Mussulmans, there were Jainas, there were Buddhists, there were Jews and there were Christians and Parsis.

Persons belonging to all the various religious communities in Calcutta joined in his funeral service. . . . He has now been blest with the peace which he longed for. He has not been able to see that amity between independent India and independent Britain which was the desire of his life, established during his lifetime. But whenever this friendship between a free India and a free Britain becomes a reality, then undoubtedly his soul in heaven will enjoy supreme bliss and peace ineffable.

SANDHYA MEDITATIONS At the Christukula Ashram.
By C. F. Andrews. Re. One. To Subscribers
of "I. R." As. 12. G. A. Natesan & Co., Madras.

THE MEDIUM PROBLEM IN INDIA

The greatest problem in the way of teaching through the mother-tongue is how to co-ordinate the various stages of education, says Mr. T. N. Sequeira in the May number of the *New Review*. It is this difficulty of passing from the mother-tongue medium school to the English medium school or college that made "our educational Alexanders cut the Gordian knot by starting with English".

The difficulty, however, will be much less formidable when the whole system is reorganised, as it is at last beginning to be, so as to provide more kinds of schools according to the pupils' aptitudes and plans. Those who stop with the primary school will know their own mother-tongue and, if this is not a literary language, also have some ability to read and write such a language like Hindi or Urdu. If they pass on to a vocational school, they will continue to be instructed in their mother-tongue. In the rural secondary school, too, the mother tongue, unless it be a mere dialect in which case the nearest language can be used, will be the medium of instruction. In the urban secondary school, if there is no linguistic homogeneity among its pupils, a common medium will have to be found—either the literary Indian second language learnt from the primary stage or English. In cities where such a mixture of tongues generally prevails except in some homogeneous 'wards', English or Hindi, if it becomes sufficiently acceptable, will be the only solution. And in the university, if it is to be true to the ideal of *universitas personarum* no less than *rerum*, English will have to remain the medium of instruction at least for a long time to come.

This, however, is not pedagogically inconsistent; for the psychological importance of the medium decreases as the student grows older and more able to assimilate words to ideas and appreciate shades of meaning and idiom. Still, as the writer truly observes, it is a concession to India's peculiar heterogeneousness which its education no less than in politics makes her problems the most difficult in the world.

USES FOR WASTE PAPER

There is no end of uses to which waste paper can be put. The *Illustrated Weekly of India* draws attention to the more important of these uses. For one thing newspapers don't become "waste paper" all at once. It is best to keep them for a week or two as they will be handy for reference.

It very often occurs that you want to look up something you remember having seen in, the paper two or three days ago, or that you remember belatedly to send a letter of congratulation or condolence, to answer an advertisement or to clip an item from yesterday's paper. It is vexing if the paper has to be redeemed from the bleak wastes for such a purpose.

When you have definitely finished with the newspapers, find a convenient place in a box room, closet or pantry to keep them in. Many are the uses to which old newspapers can be put.

Nothing is more efficacious against moths than wrapping furs, woollens or clothes of any description in sheets of newspaper. Printer's ink contains turpentine which is poison for moths. Line chests or cupboards in which you put away clothes with newspapers sprinkled with turpentine; place some in the pockets and sleeves of fur or fabric coats to make them safe from moths.

The same turpentine content makes old newspapers a first-rate material for cleaning windows. Wash the panes with a handful dipped in methylated spirit, then polish with a dry soft cloth.

By putting a layer of newspaper sheets under the carpet, you achieve the double purpose of getting added warmth—there is nothing as warm as many layers of paper—and of saving wear on your carpet.

There are other uses for old newspapers. They are a good substitute for fuel when it is scarce.

It is a good idea to soak sheets of newspaper in water, then squeeze and roll them to a big ball and dry. Nothing will kindle a fire as fast and provide warmth, too, as such a newspaper ball.

Every thrifty housewife keeps the wrapping paper from parcels, neatly folded, together with string and cardboard boxes, for future use. Few remember, however, that even torn bits should be kept, for they can be useful.

THE CRISIS IN CHRISTIANITY

"If Christianity would go back to its origin, cleanse itself resolutely from the silt of time and take its stand with fresh sincerity upon the personality and ideals of its founder, who could resist it?" asks Will Durant, the well known American author in the *Saturday Evening Post*.

Consider Gandhi, the greatest of living Christians, he was won to Christianity at once by reading the New Testament and was lost to it by hearing the din of disputatious sects in the churches of London. All over the world it has been found easy to interest people in Christ, but hard to keep them for any doctrinal division of Christianity. For all the world—even Christendom—will hear gladly the story of one who died that there might be among nations goodwill and peace. What else is the world longing for to-day? Even of those who preach the Good News of peace and goodwill, we should not expect the literal practice of the Master's counsels. We believe that many saints will appear among them who, like St. Francis of Assisi, or Spinoza, or Ramakrishna, will live lives of complete devotion and charity; but we know our own selves too well to require so much of any man. At most we presume that they will brook no restraint upon their courteous inculcation of the Christian code and that if liberty of teaching should require it, they will leave the costly pulpit and preach, like Christ, along the highways and in the by-ways of men. We trust that a strengthened church, in its turn, will honour the freedom of the mind in science and print and speech and will recognise that the good and the beautiful may shine out in sages, rebels and poets as well as in prophets and saints. And we hope that it will continue to add to the glories of the Bible a second Bible, recording the finest thoughts and actions of every race of men so that every race may find in the new old faith its heroes and its ideals. Such a church would allow each member to conceive or define deity according to his nature and development. The philosopher will not be offended by the natural anthropomorphism of the simple soul and will guard his lips against any sceptic word so long as honest faith does not degenerate into obscurantism or intolerance.

THE PARTITION SCHEME

Commenting on Mr. Jinnah's Partition Scheme, the *New Leader*, the Catholic Weekly of Madras, observes:

The racialism of Mr. Jinnah smacks of the Nazis of Germany and, if pushed to extreme lengths, will spell disaster to the country causing endless internal strife and perhaps even civil war.

Such an effort to exploit internal dissensions in this country, and in particular, the difficulties of the Indian National Congress, in one of the stormiest and most critical stages of India's political history, has naturally come as a shock to those who have always looked upon India as one country and one nation. The vast majority of Muslims themselves, it is sure, would repudiate the preposterous proposition.

It seems to us, the paper goes on to add, that fears of the passing of power into the hands of the Hindu majority should not blind one to facts and realities.

It is rather late in the day to say that Muslims should have their homelands, their territory and their State, when for a thousand years, they have dwelt in the midst of Hindus and often ruled over them.

The Journal concludes that rivalry and dissension should not be allowed to stand in the way of the political progress of the country.

The *New Review* of Calcutta is no less critical of the Partition Scheme. In its May issue it observes editorially:

Mr. Jinnah reminds one of the woman who asked Solomon to cut the disputed child into two: no lover of India would suggest such an operation. To transplant peasants rooted in their native soil, climate, dialect, neighbourhood, associations into a distant 'reduction' to humour a few leaders who will go wherever their profession pays best; to rouse passions and hatreds where none existed for generations; to create new difficulties of public services and utilities where the caste system and the village economy had established easy relations for centuries; and, above all, to decide on the boundaries of these Hindu and Muslim States in which the other minorities—Christian, Parsi, Sikh, Aboriginal, Depressed Classes—would revive and sharpen the very problem Mr. Jinnah is trying to solve. Can any serious politician seriously advocate these things or expect that he will not be taken seriously when he advocates them?

TEACHING FOR PEACE

Prof. P. Seshadri, writing in the *Indian Journal of Education*, calls attention to the need for the teaching of internationalism and peace in schools. Anything which promotes the knowledge of other races and countries in the young mind is calculated to strengthen the 'cause of peace and brotherhood among nations. But so much depends on the way of teaching.

The effective teaching of geography in its humanistic aspects, which has pressed itself forward more and more in recent years, should be an invaluable aid for this purpose.

When the ancient Greeks called all foreigners "barbarians", they were illustrating the fact that ignorance is often the cause of national prejudice. The English word, "uncouth" which only means by derivation, "unknown", indicates the same failing in humanity. If children are not brought up in proper appreciation of the virtues of other people and the wonderful physical features of other parts of the world, it must, therefore, be largely the fault of the geography teacher.

It is unfortunate that the subject of history should have often lent itself to the fostering of ill-will among nations instead of cementing them into an appreciation of all that is great and noble in human nature.

One of the earliest recommendations of the Educational Experts Committee of the League of Nations was that the text-books of history used in schools and colleges should be revised so as to eliminate all traces of racial bitterness. It is of course not intended that they should be so diluted as to be deprived of all national enthusiasm and patriotic fervour, but everything has to be gained by scrupulously avoiding the misrepresentation of heroes with whom our nation might have been at war in the past and emphasizing the praiseworthy qualities in other peoples,

with the satisfaction with which we applaud our own national favorites. Several Governments have already the action taken by them on these lines and it is interesting to note that there was a resolution in the Punjab Legislative Assembly recently that text-books should undergo similar revision in India.

A mistake of which the older generation of historians and history teachers were undoubtedly guilty was to glorify only battles and military conquests as if they alone mattered in the human race and not the achievements of peace which have contributed to the welfare and happiness of mankind.

Let children be trained to look upon history, not as a series of dreadful battles accompanied by terrible carnage of one nation on another and more often of both the parties involved in a conflict, but as a vast stage on which illustrious heroes have appeared from time to time and contributed to man's progress. Prophets of religion, men of letters, eminent thinkers and great artists and scientists must be held up to admiration before the young as in no sense inferior to the seekers of military glory who have only a long list of conquests to their credit, generally achieved in a spirit of lust for power and dominion.

INDIA IN PERIODICALS

NEW TRACES OF THE GREEKS IN INDIA. By Sten Kone. [New Indian Antiquary, May 1940.]

A PROBLEM OF DEMOCRACY IN INDIA. By A. Appadorai. [The New Review, May 1940.]

WORLD-WIDE REACTION TO EVENTS IN INDIA. By Professor Basil Mathews. [Asiatic Review, April 1940.]

THE TREND OF MODERN BENGALI LITERATURE. By Salitri Pranna Chatterjee. [Current Thought, April-June 1940.]

NATIONAL PLANNING IN INDIA. By M. N. Saha. [The Modern Review, May 1940.]

CONSTITUTIONAL REFORMS IN MYSORE. By Dewan Bahadur K. R. Srinivasa Iyengar. [The Twentieth Century, May 1940.]

MULTUM IN PARVO

NEWS

DEPARTMENTAL

NOTES

Questions of Importance

GANDHIJI WELCOMES A SETTLEMENT

"I would welcome a settlement which ensures peace with honour; the Viceroy knows I am always ready," says Mr. Gandhi in an exclusive interview with the Special Correspondent of the *Times of India*.

He added:

I am not averse to coming to terms with Britain on matters like defence and commercial interests. I am fully prepared that these adjustments should be referred to a Constituent Assembly as part of an agreed settlement.

Regarding his attitude to the Constituent Assembly, Mr. Gandhi said:

I believe personally that it is the most satisfactory method of procedure, but do not forget that I preserve an open mind on the matter. If some people hold that there are other forms of procedure which are more representative, I am willing to be convinced. To-day I say that the Assembly should be elected on adult franchise, but here again my mind is open to alternative proposals, provided these proposals have the backing of representative men.

The Correspondent asked:

If the Viceroy declares that he will summon a conference of the best Englishmen and the best Indians and if he further agrees that it will be to arrange for the establishment of self-government within the shortest period practicable, would you agree to that move?

Mr. Gandhi replied:

Certainly it will be acceptable provided in the preliminary conference the best Englishmen and the best Indians should meet to adjust their differences, but in the framing of the constitution only Indians must participate.

"If the Viceroy," continued Mr Gandhi, is authorised to declare that His Majesty's Government have definitely come to the conclusion that it is the sole right of India to determine the form of government under which she should live and if with that object, he summons a conference of the best Englishmen and the best Indians to devise a method whereby Constituent Assembly can be summoned for the purpose of forming a constitution and for solving all problems that may arise, I would accept the proposal. But I do not see the proper atmosphere to-day.

MR. AMERY'S DECLARATION

Mr. L. S. Amery, Secretary of State for India made the following declaration in the House of Commons:—

Attainment by India of free and equal partnership in the British Commonwealth is the goal of our policy.

We recognise that it is for Indians themselves to play a vital part in devising a form of constitution best adapted to India's conditions and India's outlook. The promise already given that the present scheme of the Act of 1935 and the policy and plans on which it is based are to be open to re-examination at the end of the war necessarily implies discussion and negotiation and not dictation.

We have no desire to delay any of the steps that may pave the way towards an agreed settlement that will take account of the legitimate claims of all communities and interests. On the contrary, we have been and are only too anxious to make our contribution towards such a settlement.

The difficulty at this moment lies in an acute cleavage of opinion in India affecting issues fundamental to the character of the future constitution and even to an approach to the problem. I refuse to regard the cleavage as unbridgeable. I cannot think it beyond the resources of Indian statesmanship to find at any rate such provisional accommodation as would admit resumption of office with general consent by Ministers in Provinces and the appointment to the Governor-General's Executive Council of representatives of the public on the basis already offered.

I believe that such a provisional solution of the present dead-lock would be eagerly welcomed by an overwhelming body of Indian public opinion.

GANDHIJI ON THE DEAD-LOCK

Interviewed by the *Associated Press* on Mr. Amery's statement, Mahatma Gandhi said:

I would leave no stone unturned to bring about a peaceful and honourable settlement of the present dead-lock. While hourly butchery is going on in the West and peaceful homes are being destroyed, I have no heart to say anything publicly in regard to Mr. Amery's statement in answer to Mr. Benn. Suffice it to say that I would leave no stone unturned to bring about a peaceful and honourable settlement of the present dead-lock.

MR. CHURCHILL'S EXHORTATION

In his broadcast speech on assuming charge of Prime Ministership, Mr. Winston Churchill said :

It will be, foolish to disguise the gravity of the hour. It will be still more foolish to lose heart and courage or suppose that well trained and well equipped armies numbering three to four millions could be overcome within the space of a few weeks or even months by a scoop, however formidable. We may look forward with confidence on the stabilisation of the Front in France and to a general engagement of masses which will enable the qualities of French and British soldiers to be matched squarely against those of their adversaries.

For myself I have invincible confidence in the French Army and its leaders. Only a very small part of that army has yet been heavily engaged and only a very small part of France has yet been invaded. There is good evidence to show that practically the whole of the specialised mechanised forces of the enemy have been inflicted on them. No officer or man, no brigade or division, which grapples at close quarters with the enemy, wherever encountered, can fail to make a worthy contribution to the general results.

The armies must cast away the idea of resisting attack behind a concrete line and must realise that mastery can only be regained by a furious unrelenting assault. And this spirit must not only animate the High Command but inspire every fighting man.

MR. DUFF COOPER ON THE WAR

Mr. Duff Cooper, Minister for Information, in a broadcast on the War, declared :

The news is grave, but there is no cause for serious alarm and still less for panic.

By the successful employment of a new technique, small bodies of the German Army have succeeded in penetrating to a great distance. But they are small bodies.

The Army of Britain and the far greater Army of France are still there. They are neither in retreat nor have suffered heavy loss.

It is impossible to understand what is happening while the battle is still in progress.

The fog of war hangs over a vast area where conflicting forces are engaged. We hear that one vantage-point has been gained, another lost, another regained and out of these spare scraps of news, imagination is inclined to build vast structures of conjecture.

Three facts alone can be definitely stated :

Firstly, the present objective of the enemy is the Channel ports from which he hopes to launch war upon this Island.

Secondly, small parts of his mechanised troops have succeeded in eluding their opponents in advancing great distances and coming near to their objectives.

Thirdly, the Armies of England and France are undefeated. In enormously superior numbers they occupy the battlefield; and the counter-attack, when it comes, should prove formidable.

The swaying fortunes of the fight matter little. It is the end of the battle that counts and, as I told you last week, the end of this battle, whatever it may be, cannot entail the defeat of Great Britain and France in the war.

Meanwhile it is an old story which has been told again and again and which, nevertheless, always comes as a surprise to every one. A sudden advance, an unexpected weight of attack, initial gains far greater than were expected—it is the story of August 1914 to March 1918 and let us hope it will find the same ending.

PUNDIT NEHRU ON OUR DUTY

Pundit Jawaharlal Nehru, addressing the United Provinces Congress Committee at Lucknow on Sunday the 19th, said that the war situation distressed him in many ways as he did not wish to see the Nazis dominating Europe.

Pundit Nehru added that to talk of *satyagraha* immediately, chiefly because England stood in great peril in the war, was wrong. They did not time their actions just to take advantage of England's peril. That would not be befitting their policy. He opposed, therefore, an amendment moved by Dr. Raghbir Dayal Trivedi that the Congress Working Committee should launch a mass struggle without delay. But Pundit Nehru made it clear that this did not mean a postponement of *satyagraha* or making it dependent on world conditions.

India's independence was not made dependent on the war by them, nor were they prepared to postpone it till the end of the war.

Nor could *satyagraha* be postponed when we thought the time was ripe in India. This depended on internal factors, not on external,

DR. SAPRU'S CALL FOR UNITY

In an article in the *Leader*, the Rt. Hon. Sir Tej Bahadur Sapru says:

We scarcely realised until about a fortnight ago the dangers of the situation, but now the light is dawning upon us and I am glad to observe that it is being widely recognised that we are not immune from dangers as we had imagined ourselves to be. If Hitler or Stalin succeeds, there will be an end to all hopes for democracy, freedom and self-government in India. So this is not the time when any one of us should talk day in and day out about the damage, fancied or real, which British Imperialism had done to India. This is not the time when we should every day be saying or doing things which can only tend to fan the flames of communal passion. The principle of 'Safety First' should alone dictate to us the wisdom and expediency of closing up our ranks.

Continuing, Sir Tej Bahadur says:

As regards Dominion Status every one who is familiar with the history of the Dominions knows that the idea of Dominion Status is a dynamic idea. It has grown from decade to decade and I have very little doubt in my mind that if Great Britain should win the war as I hope she will, the idea will undergo still further changes. I, therefore, suggest that our aim and objective should be that India be placed as the other independent self-governing units of the British Commonwealth.

The occasion demands, Sir Tej Bahadur proceeding, says that

there should be a moratorium on petty squabbles, party jealousies and communal dissensions and that our whole conduct should be guided by mutual trust and confidence and directed to the service and safety of the country, which it is impossible to secure without helping the British to win the war.

MR. ASAF ALI'S ADVICE

"The time has come when given an honourable understanding with Great Britain, a National Coalition Government responsible to the people can be immediately formed in India," declares Mr. Asaf Ali in the course of a statement to the Press in which he urges "all political parties to bury the hatchet and bend all efforts to the task of bringing all political elements together for the sole purpose of organising India's defences on a national scale."

CONGRESS POLICY "OUT OF DATE"

The suggestion that the Congress should immediately return to office in view of the present international situation is made by Sardar Sardul Singh Caveeshar, President of the Punjab Forward Bloc, in the course of a statement to the Press.

Sardar Sardul Singh says that recent events in Europe make Congress policy of non-co-operation with the British Government out of date. The Congress should resume office immediately and representatives from all the Provincial Governments should form themselves into a National Government, which should devote all its attention to raising a strong army, say, of about one million men for the defence of the country.

Sardar Sardul Singh adds:

The Congress has not only to shed its vacillating and pusillanimous attitude. It has also to do away with old notions and old tactics in which it has only a half-hearted and unintelligent faith. The times are really critical; it would amount to treachery to the future generations of India if we do not rise to the occasion and save our country from the danger which envelops it from all sides.

SIR SIKANDER'S PLEA FOR TRUCE

The declaration that India would shortly be in a position to lend its full and whole-hearted support to the British and their Allies in the present war, was made by Sir Sikandar Hayat Khan, Premier of the Punjab, in the course of an interview with the *Associated Press*, welcoming the move on the part of leading citizens of the Punjab to bring about amity and communal harmony.

The Premier felt sure that the effect would be very beneficial both for internal political developments as also in regard to India's joint efforts to assist the Allies in successfully meeting the Nazi menace,

MUSLIM EDUCATION SCHEME

A distance of 12,000 miles is to be covered by a Committee of four Muslim educationists, which under the leadership of the Hon. Khan Bahadur Azizul Haque, Speaker of the Bengal Assembly and Vice-Chancellor of Calcutta University, will travel all over India for four months to draw up a scheme of Muslim education.

The three members are: Haji Abul Hasan, a retired member of the Indian Educational Service and formerly Director of Education in Kashmir, Dr. Abdul Aziz of Puri, and Prof. A. Mazed Quraishi of Aligarh University.

It will undertake a comprehensive survey of the different systems of education in all the provinces and states affecting the Muslims of India and will examine the special needs and grievances of Muslims. A comprehensive questionnaire has been prepared by Mr. Azizul Haque.

HONOURS COURSE IN SINHALESE

An Honours Course in Sinhalese is to be started by the School of Oriental and African Studies of the University of London, and degrees are to be awarded. These courses are being organised as a result of the grant of Rs. 6,670 by the Ceylon Government to London University. This is the first time that the London University has arranged such a course and with the grant a lecturer in Sinhalese will be appointed.

SIR S. RADHAKRISHNAN

The term of appointment of Prof. Sir S. Radhakrishnan as the Head of the Department of Mental and Moral Science, Calcutta University, has been extended for a further period of five years from July next.

THE BENARES UNIVERSITY

Pundit Madan Mohan Malaviya is presented with a purse of Rs. 27,500 for the Benares Hindu University on behalf of the citizens of Delhi at a meeting at which it was decided to continue efforts to collect funds in Delhi for the University so as to make up the sum of Rs. 1,00,000.

A UNIVERSITY FOR ASSAM

It is understood that Rai Bahadur Dr. S. K. Bhuyan, who is Professor of English, Cotton College, and Honorary Provincial Director of Historical and Antiquarian Studies, Assam, has been appointed a special officer by the Government to draw up plans for the proposed university in Assam. An official announcement to this effect will, it is learned, be made soon.



SIR K. V. REDDI NAYUDU

Sir K. V. Reddi Nayudu has been appointed Vice-Chancellor of Annamalai University in succession to the Rt. Hon. V. S. Srinivasa Sastri.

DEFENCE RULES

The *Gazette of India* dated 18th May announces three amendments to the Defence of India Rules.

A new sub-clause in Rule 84 seeks to prohibit any act intended to encourage or incite any person or class of persons of the public generally to refuse or defer payment of any land revenue, tax, rate, cess or other dues or amount payable to Government or any local authority or payable under any law or custom having the force of law for any services rendered to the community.

In the same rule, the sub-clause "to prejudice His Majesty's relations with any Indian State or with any Foreign Power" has been substituted by "to prejudice His Majesty's relations with any Indian State or with any Foreign Power or the maintenance of peaceful conditions in any tribal area".

By an amendment to Rule 69, a person authorised in this behalf by the Central Government will be empowered to stop vessels if it appears to him to be necessary in the interests of Defence of India or the efficient prosecution of the war.

FUNNY LAWS

Uncle Sam has some very funny laws. The American writer, Dick Hymann, has just published a selection of them. All the laws cited are still valid, and all who violate them are technically liable to imprisonment. Here are just a few:—

In Ohio all cats going out on the streets at night must have a red light tied to their tails.

In Boston it is forbidden to play the violin and to have dogs more than a foot high.

In Centralie, a little town in Washington State, men must have beards.

HITAVADA DEFAMATION CASE

Judgment was delivered last month in what is known as the *Hitavada* defamation case by the Additional District Magistrate, Nagpur, who acquitted Mr. A. D. Mani, Editor of the *Hitavada*, a tri-weekly newspaper of Nagpur, and sentenced Mr. C. P. Marathe, Secretary of the Provincial Kisan Sabha, to a fine of Rs. 75, in default to three months' simple imprisonment.

The complaint was filed by a Deputy Superintendent of Police with the sanction of Government, alleging that in an article published in the *Hitavada*, Mr. Marathe had made certain allegations against the police in connection with the *satyagraha* performed in 1939.

The Magistrate held that Mr. Marathe had not proved his allegation and that Mr. A. D. Mani was entitled to the benefit of exception and good faith.

PROHIBITION IN BOMBAY

The Bombay Government have amended the conditions for the grant of the liquor permits so that constitutional freedom of action, speech and writing to secure a modification of the Law of Prohibition will not be hindered.

After nine months of Prohibition in the City of Bombay, the wet population is about 0.61 per cent. of the total population. About five thousand of these are non-Indians naturally entitled to hold permits, while 3,200 of them have been granted permits for the possession of liquor on the ground that without drink their health will be seriously affected.

During April, there were 149 offences under the *Abkari Act* in Bombay City. Five of these concerned were charged for possession or sale of foreign liquor and 60 related to country liquor.

PROBLEMS OF INDIAN INSURANCE

Problems concerning Indian Insurance and the effect of the recent legislation on the industry in the country were discussed on May 19, at the third annual general meeting of the Federation of Indian Insurance Companies at Delhi under the presidentship of Mr. S. C. Doneria, Managing Director of the Swadeshi Bima Company, Agra. Fifty insurance companies, from various provinces were represented.

Mr. Doneria said that the Insurance Act of 1938, while a distinct improvement upon the previous Act, contained some provisions which were injurious to the best interests of Indian companies. He complained that in the matter of investment in Government securities, Indian companies had been very unfairly treated by this legislation. Restriction on investment not only adversely affected the earning capacities of Indian companies but also retarded the progress of national industries in the country.

The speaker further pointed out that the provision relating to licensing of agents had adversely affected the interests of insurance companies. The Federation had already made a representation regarding this to the Superintendent of Insurance and he urged the Government of India to make suitable changes in the provision relating to the issue of licences.

Mr. Doneria also protested against the appointment of a non-Indian at the helm of affairs of Indian Insurance affairs.

One of the resolutions passed by the Conference pointed out that the actual working of the Insurance Act of 1938 had revealed the inadequacy of certain provisions relating to investments, commissions, licensing of agents, etc., and urged on the Government of India the need for suitable amendments.

NATIONAL INSURANCE BOARD

The constitution of a central co-ordinating National Insurance Board in order to organise national insurance on a sound and nation-wide basis embracing every contingency is recommended by the National Planning Committee.

Besides advocating that the entire insurance service should be organised by indigenous enterprise, the Committee suggests that non-Indian business operating in India should be required to re-insure with the national insurance authority in India on a basis of reciprocity. The Committee also recommends that the State should take steps to extend insurance to all contingencies, that facility should be given to the extension of the mutual and co-operative system, that social security should be assured to all classes of workers and that insurance should be made available at the cheapest cost possible.

The Committee suggests that life assurance should not be the monopoly of private enterprise and that they should protect Indian private enterprise in other forms of insurance against foreign enterprise.

THE LATE SURENDRANATH TAGORE

The staff and workers of the Hindusthan Co-operative Insurance Society held a condolence meeting at the Calcutta office premises on Monday the 6th May, to mourn the death of Mr. Surendra Nath Tagore, who was one of the founders of the Society and for a long time its General Secretary. The meeting was presided over by Mr. Nalini Ranjan Sarker.

Mr. N. Dutta, Secretary of the Society, moved the condolence resolution in a few well chosen words, which was seconded by Mr. P. Choudhury.

CONTROL OF FOREIGN EXCHANGE

Nationalisation of the Reserve Bank and delinking of the rupee from the pound are recommended by the National Planning Committee in the course of a number of resolutions the Committee adopted on this subject, after considering the interim report submitted by the Banking and Currency sub-Committee.

The Committee holds that the Reserve Bank should be owned and managed by the State and that the entire foreign exchange business of the country should be conducted under the complete control of the Reserve Bank. The Committee has also suggested that banking business of every description must be carried on under a licence and must be subject to such regulation, supervision and general control as the Central Banking authority imposes. One of the essential conditions of the licence, according to the Committee, should be that at least 95 per cent. of the personnel will be Indian. Banks not registered in India should be prohibited from receiving any deposit or raising loans.

Among other recommendations of the Committee are, that the banking facilities in the country should be widened and made easily available to the mass of the people, that the hundi system should be encouraged and discount houses established, and that the stock exchange should be reorganised so as to make it function as an institution to help investors.

On the currency question, the Committee says that the value of the Indian currency unit should be regulated exclusively by considerations of benefit to the Indian national economy. The Committee also resolved that the export of gold from India on private account must be prohibited forthwith.

GOLD STOCK IN FRANCE

An agreement published between the Treasury and the Bank of France provides for the revaluation of gold stock;

secondly, repayment of advances made to the State before the war;

thirdly, sale of gold by the Bank to the State against Treasury Bonds;

fourthly, raises the limit of war time advances from the Bank to the State from 25 to 45 milliard francs.

Valuation of gold stock is made at approximately the present market rate and will show a profit of about 14,600 million francs.

The sale of gold to the State by the Bank will be to the value of 80 milliard francs and this gold will constitute the Secret Foreign Purchases Fund.

OVERSEAS TRADE OF BRITISH INDIA

The total imports into British India of private merchandise in January, 1940, amounted to Rs. 16.41 lakhs and total exports, including re-exports, to Rs. 24.46 lakhs. Net exports of private treasure during the month of report were Rs. 7.53 lakhs and total visible balance of trade in merchandise and treasure was Rs. 15.62 lakhs in favour of India. The balance of remittances of funds was minus Rs. 14.78 lakhs.

TRADE WITH EAST INDIES

The fact that Holland has become involved in the war, has not necessitated any alteration in the conditions of trade between India and the Dutch East Indies, states a Press Note issued by the Government of India. No special restriction of any kind on trade between the two countries has been imposed that would not have been enforceable if Holland had been able to remain neutral.

QUEENS WITHOUT A THRONE

The ranks of exiled royalty are more numerous today than ever before. There are ten Queens without a throne:—

Ex-Empress Zita, mother of Archduke Otto, Pretender to the throne of the Hapsburgs.

Queen Victoria of Spain, now in England.

Queen Amelie of Portugal, whose husband King Carlos was assassinated at Lisbon in 1908. She lives near Versailles.

Queen Elizabeth of Greece, daughter of the late King Ferdinand of Bulgaria, and separated from her husband King George II of Greece.

Hermine, second wife of the Ex-Emperor Wilhelm II of Germany.

Queen Sourya of Afghanistan, whose husband was forced to abdicate because he tried to westernize his country too quickly. They live in Italy.

Queen Helene of Rumania separated from King Carol in 1925, now living in Florence.

Queen Rambarbarni of Siam whose husband abdicated in 1935. They live in England.

Empress Menen of Abyssinia, wife of Haile Selassie. This royal couple also live in England.

Queen Geraldine of Albania, who lives in France with her husband King Zog.

INDUSTRIAL SCHOOLS FOR GIRLS

An important step towards giving an industrial bias to education in the State of Hyderabad has been taken by the establishment of an industrial school for girls in the city of Hyderabad. This institution will provide training in arts and crafts, cooking, embroidery and domestic science for such girls as have passed the primary stage and desire to take up technical education in view of their special requirements of natural aptitude.

A. I. C. C. WOMEN'S DEPARTMENT

Mrs. Sucheta Kripalani, Secretary of the newly created Women's Department of the A. I. C. C., has issued a questionnaire to all the Provincial Congress Committees in order to collect information about the part that women have played and are playing in the national movement of the country.

The Provincial Congress Committees have been requested to appoint small sub-Committees, or an officer interested in women's work, preferably women's sub-committee or a woman officer, to help the women's department of the A. I. C. C. in the future and in answering the questionnaire.

WOMEN AND PUBLIC SERVICE

Addressing a meeting of the Y. M. C. A. Luncheon Club, Madras, on the subject of "Women and Jobs", Dewan Bahadur R. Subbaya Naidu, former Commissioner of the Madras Corporation, pleaded for the removal of all limitations and restrictions from which Indian women now suffered. "Let women be admitted fully and freely into all avocations," he said. "Let the transfer be full and complete and for a time at least, let us see how she would manage; for she at least would be able to evolve a better world than man has been able to do."

FRENCH WOMEN AND WAR

Women in France do not wear uniforms in war-time, but they are more directly affected by the war than the women of any other country. Five million men are in the Army and the work in the rear has largely to be done by women.

This is particularly true to agriculture, for as in the last war so also to-day it is rural France which provides the highest proportion of soldiers.

"BORED BY MILTON"

Dr. Temple, Archbishop of York, in a recent speech said: "I have led several people to the discovery of a wide range of literature by an open confession that Milton's longer poems bore me stiff."

I fully believe that the fault is more mine than his, but I have found many people who, being bored by Milton whom they possibly had to write out for impositions and knowing the esteem in which he is held, have come to the conclusion that they must not expect to find any pleasure in poetry.

By telling them that I share their incapacity, I have encouraged them to seek enjoyment where I have found it—in Shelley, Coleridge, Keats, Browning, parts of Wordsworth, Tennyson's lyrics and Shakespeare."

HINDI LIBRARY IN INDIA

The Arya Bhasha Pustkhalaya is one of the biggest libraries in India, controlled and managed by the Nagari Pracharini Sabha (an association of lovers of Hindi) in Benares with 15,282 Hindi books including manuscripts. The library has a reading-room with 208 Hindi newspapers and magazines and with 120 as average daily visitors. This library aims at collecting Hindi books and spreading knowledge through them to the people. An annual grant of Rs. 1,000 is received from the U. P. Government.

LITERACY IN VILLAGES

One lakh and fifty-five thousand books were purchased during the last year for the village libraries of the United Provinces, which were started by the Government during the Congress Ministry with the object of rousing the interest of the village people in literacy and civic matters. The number of libraries has risen from 768 to 1,000 and the number of readers was about twelve lakhs. Villagers are charged no fees for borrowing books.

THE "HINDUSTAN STANDARD"

The Government of Bengal has withdrawn the orders passed against the *Hindustan Standard* regarding the publication of editorial articles.

BRITISH WAR CABINET

The Prime Minister, Mr. Winston Churchill, lost no time in appointing a new War Cabinet to meet the demands of the situation. It will be in immediate touch with the War fronts and is thoroughly nationalist in personnel. The War Cabinet consists of:—

Mr. Churchill, Prime Minister and Minister of Defence.

Mr. Chamberlain, Lord President of the Council.

Mr. C. R. Attlee, Lord Privy Seal.

Lord Halifax, Foreign Minister.

Mr. Greenwood, Minister without portfolio.

The following are also appointed, though not in the War Cabinet:—

Mr. A. V. Alexander, First Lord of the Admiralty.

Mr. Anthony Eden, Secretary for War.

Sir Archibald Sinclair, Secretary for Air.

The leaders of the three parties in the Government whether as members of the War Cabinet or not, will be consulted when questions arise affecting the general character and aims of the Government, including the conditions of peace.

THE NEW SECRETARY FOR INDIA

The *Manchester Guardian's* political correspondent, commenting on Mr. Amery's appointment as Secretary of State for India, says that Mr. Churchill himself has a record on India one would not recall if it were not to point out the bigness he has shown in making Mr. Amery the Secretary of State.

In some ways, Mr. Amery is the most liberal of all Tories and that should count for something in India.

GENERAL WEYGAND

General Weygand has been appointed Chief of the French General Staff and Commander-in-Chief of Allied Land Forces in all theatres of war in place of General Gamelin.

LORD ERSKINE

Lord Erskine, who was Governor of Madras from 1934 to 1939, is once again a Member of Parliament. He has been returned unopposed as a Conservative candidate in the by-election for Brighton.

SOUND WAVES FOR RHEUMATISM

Sound waves can be used as curative agent as well as killers.

Prof. Loomis, an American, has used inaudible sounds of very high frequency to kill fish, frogs, seaweed and other forms of life. The waves force themselves under the skin, cause the cells of the body to burst and so bring about disintegration.

Applying the same theory, dye was driven under the skin and this led Prof. Loomis to experiment along another line. Instead of trying to kill or hurt, he used ointments and healing balms and by means of rays massaged them under the skin so that their effect would be greater than if merely rubbed on top.

In this way, he has effected remarkable cures of rheumatic complaints as well as skin diseases.

BLINDNESS CURED BY BUMP

A man's blindness caused by a blow on the head a year ago has been cured by just another blow. William Wood, of Peckham, had fallen from a flight of steps, was injured in the back of the head and lost his sight. One day while dozing in his chair, he fell to the floor and crashed his head on the fender. As he recovered from the shock and looked up he saw his reflection in the mirror. His blindness had vanished as suddenly as it had come.

INDIGENOUS SYSTEMS OF MEDICINE

The introduction of a new scheme to give an impetus to the development of Unani and Ayurvedic systems of medicine in the Hyderabad State forms the chief feature of the report of the Unani Department for the year 1947 Fasli. A grant of Rs. 1,50,615 is made by government to the department for the advancement of these indigenous systems of medicine.

DR. C. MUTHU

Death has occurred recently of Dr. C. Muthu, famous tuberculosis specialist, at the age of 75. Dr. Muthu was a naturalised Britisher and was well-known in Europe for the Mendip Hills Tuberculosis Sanatorium which he founded. He returned to India in 1924 after a stay in England for over 80 years.

LIME JUICE AND HEALTH

Lime juice is beneficial for the health in many ways. The juice of a lime taken first thing in the morning in a tumbler of hot or cold water without sugar is a splendid remedy for indigestion, spots and other complexion troubles.

Repeat the dose at night if necessary.

If you have a sore throat gargle with lime juice and warm water. If you are troubled with a cough, heat the juice of a lime and mix it with two teaspoonfuls of honey. It will relieve the soreness at the back of the throat.

Lime juice diluted with boiling water and well sweetened with honey or sugar, taken last thing at night is excellent in cases of chills, colds and influenza.

ON KEEPING FIT

We require to keep a broad and open mind on the problem of how best to achieve fitness. Just as there is no one cause of unfitness, so there is no one solution, observes Prof. E. P. Cathcart in the *British Medical Journal*. It is a problem of many facets with as many lines of attack. It will not be achieved merely by the satisfaction of the somatic needs. Malnutrition of the spirit is quite as common as malnutrition of the body. The one reacts upon the other. In these days when the raucous enunciation of rights threatens to extinguish the still small voice of duty, it should not be forgotten that fitness demands discipline. Discipline is essential for right living. Right living means health.

DIET AND HEART DISEASE

Heart disease is now the greatest enemy of public health, and it is getting worse all the time. It is reported that more doctors are victims of heart disease than people from any other walk of life. This is a black mark against the medical profession, but it may be the physicians are so busy and unselfish, taking care of the rest of us that they do not take proper care of themselves. It has been discovered that a certain form of heart disease results from wrong food. Food faddists are prone to deprive themselves of certain necessary elements particularly vitamin B. Beware of fanaticism about food.

REDEMPTION OF STERLING LOANS

The suggestion that through the good offices of the British Government with existing holders of selected India sterling loans, the Indian authorities should arrange for two or three of the Indian sterling loans to be redeemed at rates two or three per cent. higher than current market rates, was expounded by Mr. C. S. Rangaswami, Editor of *Indian Finance*, Calcutta.

"At the Indian end," the speaker said, "the rupee counterparts of sterling loans, which are now being sold on tap, should be discontinued. From time to time the Government should come out with well-planned rupee loan issues for, say, Rs. 20 crores at a time."

Mr. Rangaswami added: "If only the authorities can arm themselves with the requisite expert advice and collaboration, reduce our sterling debt by half, we can replace it by a rupee debt on a much lower interest and we can also convert a good many of the existing rupee loans into lower interest bearing debt."

We may thus succeed in reducing the annual interest charges by Rs. 3 crores to 4 crores. What is needed is a clear-cut policy, a scientifically worked out plan and faith and resolution to carry them out."

U. S. SILVER LAW AND INDIA

It is learned here that the American Senate's decision to end the Administration's policy of buying foreign silver is not likely to produce any adverse effect on the Indian silver market. The measures taken by the Reserve Bank of India to prevent any undue rise or fall in silver prices are stated to be working effectively.

GOLD HOARD

The Anglo-French Peace Front including Poland, Turkey, Greece and Rumania have about £250,000,000 worth of gold in the United States. Including their holdings at home, the Powers have 150 per cent. more gold available than was exported by America to the Allied Forces in the four years of the Great War.

RAILWAY EARNINGS

The increase in railway earnings during the first 20 days of the new financial year—for the first ten days the increase was Rs. 23 lakhs and for next 10 days Rs. 27 lakhs above the corresponding periods of last year—is attributed to a great extent to the diversion to railways of traffic carried in normal times by sea. The diversion is explained by the paucity of shipping space due to the war.

Coal is one of the principal commodities concerned. It is estimated that nearly two lakhs more tons of coal was carried by railways since the outbreak of war to the end of the last financial year, bringing in additional revenue of about Rs. 12 lakhs. Rs. 8 lakhs additional revenue is estimated to have been earned by the diversion of trade between Bombay and Goa during the same period. The increased traffic has apparently been maintained in the current year.

TRAINING RAILWAY OFFICERS

A scheme for training Ceylonese Railway probationary officers on the Indian Railways is being considered at present, as the training of these officers on the British Railways has been interrupted owing to the war.

There is already a scheme in operation for the training of Ceylonese Railway probationary mechanical engineers on the Indian Railways, but this is the first time that it is proposed to send Railway probationary transport officers to India.

LOCOMOTIVES IN INDIA

It is learnt that the Chief Mechanical Engineers of the various Railway Administrations will be shortly coming to Simla to discuss the technical aspects of the Report regarding the manufacture of locomotives in India.

The examination of the problems arising out of the recommendations of the Report is being pursued by the Railway Board.

RAILWAY FINANCE COMMITTEE

It is expected that the meeting of the Standing Finance Committee for Railways will be held at the end of this month to consider the rolling stock programme.

MR. GOPAL D. DEUSKAR

Mr. Gopal D. Deuskar, who has been appointed the Deputy Director of the Sir J. J. School of Art, Bombay, was a brilliant student of the school from 1927 to 1931, gaining several medals and certificates. In 1933, he won the Gold Medal for the best painting in the Bombay Art Society's Exhibition and also the Viceroy's medals and prize for the best picture at the Simla Exhibition.

In the same year he was awarded a scholarship by H. E. H. the Nizam of Hyderabad for higher studies abroad. He spent two years in touring the important Art centres on the Continent, visiting in turn Belgium, Holland, Sweden, Denmark, Germany, Italy, Spain and France. He studied at Ecole de Beaux Arts, Paris, for about a year and for two years at the Royal Academy School in London.

He is the first Indian whose pictures have been accepted, hung, and highly admired by the Royal Academy of Art, London, for five years in succession.

He has painted portraits of several important personages including Sir V. T. Krishnamachari, Dewan of Baroda; Sir Akbar Hyderi, and Sir Phiroze Khan Noon, High Commissioner for India.

MISS SHERIDAN'S BUST OF GANDHI

The Hon. the Maharajadhiraja of Darbhanga has offered to present to H. E. the Viceroy a bust of Mr. Gandhi by Miss Clare Sheridan, with a view to His Excellency presenting it to some public institution, or otherwise arranging for it to be shown in a public place as His Excellency may think fit. The Viceroy has accepted this generous offer with very great pleasure.

SHAKESPEARE'S BIRTHDAY PARTIES

Shakespeare's birthday was celebrated at the Old Vic, London. At the Old Vic party were all kinds of unexpected pleasures. Miss Cathleen Nesbitt, the present Goneril, says a dramatic critic, showed her readiness to play Lady Macbeth in the modern way of, emphasising nerve rather than muscle. Mr. Michael Redgrave, ready costumed for Macbeth, looked in to sing a couple of Tudor songs before hastening over the river to "The Beggar's Opera".

INDIAN FOOTBALL ASSOCIATION

The Governing Body of the Indian Football Association have decided not to co-operate with the Board of Conciliation appointed by the Government of Bengal in connection with the Calcutta football dispute, the members of which are: Mr. F. M. Innes, I.C.S., the Hon. Khan Bahadur Azizul Haque and Dr. Dwarka Nath Mitter.

At a recent meeting of the Governing Body, the action of the Government in appointing this Board without consulting the I. F. A. was strongly criticised.

AMAR SINGH, THE CRICKETER

The death of Lala Amar Singh, the well-known cricketer, at his residence in Jamnagar on May 21, removes a great Indian sportsman who won international reputation by his brilliant feats.



AMAR SINGH

Amar Singh was the first Indian to be retained as a professional in England. He assisted Colne Club in the Lancashire League and has had a fine record.

1940 OLYMPIC CANCELLED

The International Olympic Committee has cancelled the 1940 Olympic Games, because Finland is unable to organise them.

SOUND WAVES IN CRYSTALS

Details of his recent discovery of the existence in crystals of sound waves of frequency of 40 million vibrations per second were explained by C. V. Raman at a recent public meeting in Trichur.

Speaking on the recent investigation carried out by himself and Dr. Nilakantan, Sir C. V. Raman said that by using a beam of X-Ray light through a solid substance such as a diamond, they had succeeded in demonstrating the production and existence of sound waves of a frequency as high as forty million vibrations per second. This was a thousandfold extension of the hitherto known range of the sound wave spectrum as experimentally observed in solids. The X-Ray actually appeared to create the sound waves, setting in motion the lay of atoms in the crystal in an orderly fashion and was itself reflected in the process but with a slightly diminished frequency.

Sir C. V. Raman explained that the phenomenon now discovered had a similar theoretical foundation, though differing in essential details as the effect with ordinary light discovered by him in 1928. The present phenomenon also opened up a new field of research, specially in relation to the structure of crystals, the phenomena of X-Ray reflection and the nature of thermal agitation in solids.

DEATH RAYS

Pigeons on the wing instantly killed by death rays from a machine four miles away, that is the feat reputedly accomplished by a deadly apparatus developed by Dr. Antonio Longoria of Cleveland, Ohio, who has announced that he had deliberately destroyed the lethal machine for the good of humanity.

The doctor declared that he had stumbled on the deadly rays while experimenting in the treatment of cancer with high frequency radiations.

The action of the fatal rays, he declared, is painless and they work by changing the blood into a useless substance, such as light transforms silver salts in photographic process.

THE NATIONAL STUDIOS

The last few years have seen an amazing development in the taste of the Indian film-going public. No longer are they content with the indifferent, slap-dash performances dished out to them by incompetent producers and badly organized studios. To-day they demand a certain degree of excellence in acting, music, settings and direction.

Two successful film producers, Mr. Chimanlal Desai of Sagar Movietone and Mr. Yusuf Fazaalboy of General Films, had the imagination and the foresight to realise that the progress of Indian films depended upon centralization of production and resources under one big combine with sufficiently large capital to command the best talent in the country.

The result is the National Studios—a powerful combination of the accumulated experiences, abilities and resources of two of India's leading film producing Companies. The Board of Directors headed by Sir Rahimtoola Chinoy contains eminent Indian Bankers and Industrialists, such as Mr. Pranlal Devkaran Nanji, Sir Ishwardas, Mr. M. C. Ghia, Mr. Chunilal B. Desai, Mr. Akbar Fazaalboy and Mr. Busbel. The National Studios have the largest paid-up capital of any film Company in India.

CHINESE FILMS BANNED IN BENGAL

The Bengal Board of Censors has refused to certify four Chinese films—"Fight to the Last", "The lone battalion in Shanghai", "Songs", and "China News"—as suitable for exhibition in the presidency at this time.

These films are produced by the political department of the Military Affairs Commission, Shanghai, and are stated to be anti-Japanese propaganda films containing scenes of cruelty and torture and are likely to wound the susceptibilities of the Japanese.

JAMES ROOSEVELT

Mr. James Roosevelt, son of the President of the United States, has become the head of a huge production company of his own with a large private capital.

He has concluded a contract whereby United Artistes will distribute his pictures for a long period.

CARS DRIVEN BY NATURAL GASES

Being encouraged by their success in promoting the use of motor buses and taxis driven by charcoal, the Japanese Government are now contemplating to introduce cars to be driven by natural gases. 8,000,000 yen have been sanctioned in the 1940-41 budget for this purpose.

Three years ago the use of charcoal and wood as substitutes for gasoline was urged by the Government and subsidies were given for repair of cars for combustion of the new fuel. The Government intend to go a step further and encourage the use of various natural gases which abound in many parts of the country.

TWO NEW "MORRIS" VANS

Morris Motors Ltd. (Cowley) announce two entirely new "Morris" vans, one of which is of 5 cwt. size (Series "Z"), having an 8 H.P. engine with 79. c. ft. capacity, costing £127 for shop grey finish or £129-10-0 in blue or green, ex-works as usual, and fitted also with Triplex glass. The other van (Series "Y") is of 10 cwt. size with a 12 H.P. engine, costing £175 in shop grey or £180 in blue or green, again with Triplex glass, and these are claimed to be better value than ever.

MANUFACTURE OF AUTOMOBILES

The National Planning Committee, which met in Bombay last month, recommended strongly that the manufacture of automobiles and other articles of machinery placed in the light mechanical group should be undertaken at an early date in India. Only one automobile factory appeared to be possible under the existing circumstances. The location of this should be fixed after further consideration.

SAFETY GLASS

A new safety glass that can be 'rolled up like a rug' when broken has been developed by five American concerns at a cost of 6,000,000 dollars. It bulges and bends before breaking and will not splinter. Designed to benefit motorists, the new glass took nearly 100 years of research. It is produced by a 'sandwiching process' like other forms of safety glass.

AVIATION IN INDIA

An appeal to the Government of India and to the Indian political parties to unite in an immediate effort to promote air power, civil and military, in this country and make India air-minded and see that Indians have the means of flying, is made by Mr. Arthur Moore, Editor of the *Statesman*, in the course of a series of articles published in his paper under the caption "Wake up India".

Mr. Moore says that for seven years from 1927 to 1933, he was a member of the Central Assembly and he spoke almost at every budget session on the subject as it appeared to him that there was danger in future to India, but owing to vested army interests and racial suspicion there was much blindness to it. He regretted that the Government of India was only mildly serious about civil aviation and still less military aviation for Indians, and the Congress encouraged this attitude by vigorously attacking every estimate they brought forward.

Mr. Moore suggests that if light aeroplanes are imported and training centres established in great cities, valuable civil guards could be quickly created and a spirit of enthusiasm roused and great interest in flying would result.

INDIANISATION OF AIR SERVICES

In every air organisation in India, an overwhelming majority of the personnel now consists of Indians, says a Government *communiqué*.

The Indianisation of the Tata aviation organisation has been progressively raised. In 1938, of a total of 14 pilots, 13 were Indians. The wireless operators were all Indians. Forty-seven engineers and mechanics out of 51 were Indians, and of the administrative staff 38 out of 40 were Indians.

The personnel of air services of India Ltd. is 100 per cent. Indian. The Indian personnel of the directorate of Civil Aviation in India is 94.1, of Imperial Airways Ltd. and India Trans-Continental Airways Ltd. 82.9, of Indian National Airways Ltd. 94.5, of Tata Sons Ltd. 95.5, of Indian Air Survey and Transport Ltd. 90.9, of subsidised flying clubs in British India 92.8.

A NEW INDUSTRY

Imported cellular cloth used for undergarments has now been displaced by an Indian substitute "Mock Leno", which has been manufactured through the joint efforts of the Department of Supply and the Indian cotton textile industry.

So popular is the substitute that orders up to Rs. 24,00,000 have already been received. The present demand indicates that this new industry has good prospects when peace is re-established of holding its own, not only on the internal market but also on export markets.

Cellular cloth for under-clothing has never been manufactured in this country in any appreciable quantity before.

However experiments were immediately taken in hand and a substitute was evolved, samples of which when sent abroad by air, secured acceptance ahead of other competitors. Within two months of the war the manufacture of the substitute had begun.

HEAVY ENGINEERING INDUSTRY

The National Planning Committee, meeting in Bombay in the first week of May, considered the report of the Engineering Industries and Transport Industries Sub-Committees.

After considerable discussion, a resolution was adopted expressing the Committee's opinion that the establishment of a heavy engineering industry for the manufacture of heavy machinery of all kinds, heavy forges, boilers, machine tools, locomotives, railway carriages and wagons, heavy engines, etc., was essential for the advancement of India, the development of her industries and the organisation of defence.

INDUSTRIAL SURVEY OF SIND

The Sind Government has sanctioned an industrial survey of the province with a view to meeting the demand from the public in general and prospective industrialists in particular for such a survey and to find out suitable markets for raw materials and finished products.

The survey will occupy two months and is estimated to cost Rs. 14,000. A special department is being set up for the purpose.

AGRICULTURAL ECONOMICS

The Indian Society of Agricultural Economics was formed on the 27th January, 1939, when forty-seven persons interested in Agricultural Economics from different parts of India met at Delhi at the invitation of Dr. T. G. Shrinani. Mr. L. K. Elmhirst, President of the International Conference of Agricultural Economists, who first moved the idea of organising such a Society, was present at the Meeting. An Executive Committee was elected and was charged with the work of putting into effect the various decisions arrived at.

The First Conference of the Society was opened at Delhi on the 24th February 1940, by the Hon'ble Kunwar Sir Jagdish Prasad. The Presidential Address was given by Sir Malcolm Lyall Darling. On the day of the Conference the Society had 89 Members on its rolls, out of whom 43 were present at the Meeting. Papers were submitted on various important problems and the discussions continued for two days. It has been decided to publish the proceedings of the First Conference embodying summaries of the papers and the discussions.

"INDIAN AGRICULTURAL STATISTICS"

This is the title of a book [by P. J. Thomas, M.A., D.Phil. (Oxon), M.L.C., Professor of Economics and N. Sundararama Sastry, M.A., M.Sc., F.S.S., Lecturer in Statistics, University of Madras. Price Rs. 3] which deals with the methods of crop for casting and the processes involved. In any attempt to assess national income and economic welfare, or to answer the question whether production, especially of food-stuffs, has been keeping pace with population, a crop statistics is very useful. The book is styled 'An Introductory Study' anticipating probably a more detailed study on the subject from the authors, which is quite desirable.

COTTON CULTIVATION

A five-year programme to revolutionize cotton cultivation in India has commenced in Sind. Financed by the Indian Central Cotton Committee, the programme aims at production of extra long staple cotton with the same staple as the Egyptian.

LABOUR UNREST IN JHARIA

In view of the prevailing agitation in the Jharia coalfield for increase of wages based on changes in the cost of living, the Government of India have had under consideration a proposal to conduct a special enquiry into the cost of living of labourers and the level of wages in the coalfield. After consultation with the Bihar Government and the Industry, the Government of India have come to the conclusion that the results of the proposed investigation will be of value in dealing with those issues of fact which at present arise in connection with labour disputes. They have, accordingly, with the concurrence of the provincial government, decided to appoint a special officer for making the proposed investigation. The officer selected is Mr. A. Hughes, I.C.S.

The enquiry will be mainly directed towards an examination of the changes in the cost of living due to war conditions.

LABOUR LEGISLATION

Legislation for the recognition of Trade Unionism as an essential and integral part of the economic system for provision by Government of machinery for the settlement of trade disputes in the form of conciliation boards and industrial courts and for a system of compulsory and contributory social insurance for industrial workers under the control of the State is advocated by the National Planning Committee Meeting at Bombay.

BONUS FOR LABOURERS

It is learnt that following the grant announced some time ago of a bonus to meet war conditions ranging from one to three dollars a month to labourers in Malaya by the Malaya Government and a bonus of five cents a day to estate labour by a rubber firm, the question of giving a bonus is under the consideration of other planters in Malaya and in Ceylon.

DEARNESS ALLOWANCE TO EMPLOYEES

At a total cost of Rs. 10,500 per month, the Ahmedabad Municipality has decided to grant from last February 1, a dearness allowance to 5,409 employees. Those getting Rs. 20 per month last year will get Rs. 2 monthly, while those more per day will be allowed to others.

A NEW CHARKHA

A new type of charkha that will enable spinners simultaneously to spin and card one seer of cotton in eight hours has been evolved by Mr. Hansraj, who has demonstrated it before Congress leaders at Karachi.

The texture of the thread produced has been found uniform and fine and the charkha is easy to operate. The cost of charkha is estimated at Rs. 15 each.

TRAINING OF ARMY OFFICERS

More than double the last year's expenditure is being incurred this year on training army officers in India. This year's allotment is Rs. 6,39,000 against last year's allotment of Rs. 3,00,000. A new Officers' Training School has been started at Belgaum, which trains 300 cadets at a time and has a senior wing which trains 35 officers of 18 or 20 years' service. The course lasts three or four months.

THE NIGHTSIDE OF BOMBAY

"The Nightside of Bombay" (by O. U. Krishnan, B.A. Cannanore. Price As. 12) is a very entertaining and lively book. We get graphic descriptions of the life in Bombay lived in the Grant Road, Railway Hotel, etc. The book affords good entertainment.

SIR JAGDISH PRASAD

Replying to tributes paid to him at a farewell session of the Council of State, Sir Jagdish Prasad, the retiring Member of Education, Health and Lands, urged the need of helping those in whose hands the supreme decision rested to find a peaceful solution of the present dead-lock.

ALIENS IN INDIA

The latest available figures of Dutch and Belgian nationals in India are 821 and 809. Before the war broke out nationalities strongly represented in India were: Germans 1,520, Americans 1,908, Italians 740, French 684, and Iraqians 950.

TRAVELLING EXHIBITION

Equipped with 200 posters and charts, depicting different aspects of the industries, agriculture, cattle welfare, health and sanitation of the province, an exhibition organised by the Government is touring Bengal.

